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THE  
**HISTORY**  
OF  
THE DECLINE AND FALL  
OF THE  
**ROMAN EMPIRE.**

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BY EDWARD GIBBON, ESQ.

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WITH NOTES

BY THE REV. H. H. MILMAN.

PREBENDARY OF ST. PETER'S AND VICAR OF ST. MARGARET'S, WESTMINSTER.

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IN EIGHT VOLUMES.

VOL. VII.

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1840



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THE  
HISTORY  
OF  
THE DECLINE AND FALL  
OF THE  
ROMAN EMPIRE.

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CHAPTER LII.

The Two Sieges of Constantinople by the Arabs. — Their Invasion of France, and Defeat by Charles Martel. — Civil Wars of the Ommiades and Abbassides. — Learning of the Arabs. — Luxury of the Caliphs. — Naval Enterprises on Crete, Sicily, and Rome. — Decay and Division of the Empire of the Caliphs. — Defeats and Victories of the Greek Emperors.

WHEN the Arabs first issued from the desert, they must have been surprised at the ease and rapidity of their own success. But when they advanced in the career of victory to the banks of the Indus and the summit of the Pyrenees; when they had repeatedly tried the edge of their cimeters and the energy of their faith, they might be equally astonished that any nation could resist their invincible arms, that any boundary should confine the dominion of the successor of the prophet. The confidence of soldiers and fanatics may indeed be excused, since the calm historian of the present hour, who strives to follow the rapid course of the Saracens, must study to explain by what means the church and state were saved from this impending, and, as it should seem, from this inevitable, danger. The deserts of Seythia and Sarmatia might be guarded by their extent, their climate, their poverty, and the courage of the northern shepherds; China was remote and inaccessible; but the

The limits of the Arabian conquests.



greatest part of the temperate zone was subject to the Mahometan conquerors, the Greeks were exhausted by the calamities of war and the loss of their fairest provinces, and the Barbarians of Europe might justly tremble at the precipitate fall of the Gothic monarchy. In this inquiry I shall unfold the events that rescued our ancestors of Britain, and our neighbours of Gaul, from the civil and religious yoke of the Koran; that protected the majesty of Rome, and delayed the servitude of Constantinople; that invigorated the defence of the Christians, and scattered among their enemies the seeds of division and decay.

First siege of  
Constantinople  
by the  
Arabs,  
A. D.  
668—675.

Forty-six years after the flight of Mahomet from Mecca, his disciples appeared in arms under the walls of Constantinople (1). They were animated by a genuine or fictitious saying of the prophet, that, to the first army which besieged the city of the Cæsars, their sins were forgiven: the long series of Roman triumphs would be meritoriously transferred to the conquerors of New Rome; and the wealth of nations was deposited in this well-chosen seat of royalty and commerce. No sooner had the caliph Moawiyah suppressed his rivals and established his throne, than he aspired to expiate the guilt of civil blood, by the success and glory of this holy expedition (2); his preparations by sea and land were adequate to the importance of the object; his standard was entrusted to Sophian, a veteran warrior, but the troops were encouraged by the example and presence of Yezid, the son and presumptive heir of the commander of the faithful. The Greeks had little to hope, nor had their enemies any reasons of fear, from the courage and vigilance of the reigning emperor, who disgraced the name of Constantine, and imitated only the inglorious years of his grandfather Heraclius. Without delay or opposition, the naval forces of the Saracens passed through the unguarded channel of the Hellespont, which even now, under the feeble and disorderly government of the Turks, is maintained as the natural bulwark of the capital (3). The Arabian fleet cast anchor, and the troops were disembarked near the palace of Hebdomon, seven miles from the city. During

(1) Theophanes places the seven years of the siege of Constantinople in the year of our Christian era 673 [of the Alexandrian 665, Sept. 1.], and the peace of the Saracens, four years afterwards; a glaring inconsistency! which Petavius, Goar and Pagi [Critica, tom. iv. p. 63, 64.], have struggled to remove. Of the Arabians, the Hegira 52 (A. D. 672, January 8.) is assigned by Elmæus, the year 48 (A. D. 658, Feb. 20.) by Abulfeda, whose testimony I esteem the most convenient and credible.

(2) For this first siege of Constantinople, see Nicephorus [Breviar. p. 21, 22.]; Theophanes [Chronograph. p. 294.]; Cedrenus [Compend. p. 437.]; Zonaras [Hist. tom. ii. l. xiv. p. 89.]; Elmæus [Hist. Saracens. p. 56, 57.]; Abulfeda [Annal. Moslem. p. 107, 108. vers. Reiske]; D'Herbelot [Bibliot. Orient. Constantinah]; Ockley's History of the Saracens, vol. ii. p. 127, 128.

(3) The state and defence of the Dardanelles is exposed in the *Memoirs of the Baron de Tott* (tom. iii. p. 39—97.), who was sent to fortify them against the Russians. From a principal actor, I should have expected more accurate details; but he seems to write for the amusement, rather than the instruction, of his reader. Perhaps, on the approach of the enemy, the minister of Constantinople was occupied, like that of Mustapha, in finding two Canary birds, who should sing precisely the same note.

many days, from the dawn of light to the evening, the line of assault was extended from the golden gate to the eastern promontory, and the foremost warriors were impelled by the weight and effort of the succeeding columns. But the besiegers had formed an insufficient estimate of the strength and resources of Constantinople. The solid and lofty walls were guarded by numbers and discipline: the spirit of the Romans was rekindled by the last danger of their religion and empire: the fugitives from the conquered provinces more successfully renewed the defence of Damascus and Alexandria; and the Saracens were dismayed by the strange and prodigious effects of artificial fire. This firm and effectual resistance diverted their arms to the more easy attempts of plundering the European and Asiatic coasts of the Propontis; and, after keeping the sea from the month of April to that of September, on the approach of winter they retreated fourscore miles from the capital, to the isle of Cyzicus, in which they had established their magazine of spoil and provisions. So patient was their perseverance, or so languid were their operations, that they repeated in the six following summers the same attack and retreat, with a gradual abatement of hope and vigour, till the mischances of shipwreck and disease, of the sword and of fire, compelled them to relinquish the fruitless enterprise. They might bewail the loss, or commemorate the martyrdom, of thirty thousand Moslems, who fell in the siege of Constantinople; and the solemn funeral of Abu Ayub, or Job, excited the curiosity of the Christians themselves. That venerable Arab, one of the last of the companions of Mahomet, was numbered among the *ansars*, or auxiliaries, of Medina, who sheltered the head of the flying prophet. In his youth he fought, at Beder and Ohud, under the holy standard: in his mature age he was the friend and follower of Ali; and the last remnant of his strength and life was consumed in a distant and dangerous war against the enemies of the Koran. His memory was revered; but the place of his burial was neglected and unknown, during a period of seven hundred and eighty years, till the conquest of Constantinople by Mahomet the Second. A seasonable vision (for such are the manufacture of every religion) revealed the holy spot at the foot of the walls and the bottom of the harbour; and the mosch of Ayub has been deservedly chosen for the simple and martial inauguration of the Turkish sultans (4).

The event of the siege revived, both in the East and West, the reputation of the Roman arms, and cast a momentary shade over the glories of the Saracens. The Greek ambassador was favourably received at Damascus, in a general council of the emirs or

Peace and  
tribute,  
A. D. 677.

(4) Demetrius Cantemir's Hist. of the Ottoman Empire, p. 105, 106. Rycant's State of the Ottoman Empire, p. 10, 11. Voyages de Thevenot, part 1. p. 169. The Christians, who suppose that the martyr Abu Ayub is vulgarly confounded with the patriarch Job, betray their own ignorance rather than that of the Turks.

Koreish: a peace, or truce, of thirty years was ratified between the two empires; and the stipulation of an annual tribute, fifty horses of a noble breed, fifty slaves, and three thousand pieces of gold, degraded the majesty of the commander of the faithful (5). The aged caliph was desirous of possessing his dominions, and ending his days in tranquillity and repose: while the Moors and Indians trembled at his name, his palace and city of Damascus was insulted by the Mardaites, or Maronites, of Mount Libanus, the firmest barrier of the empire, till they were disarmed and transplanted by the suspicious policy of the Greeks (6). After the revolt of Arabia and Persia, the house of Ommiyah (7) was reduced to the kingdoms of Syria and Egypt: their distress and fear enforced their compliance with the pressing demands of the Christians; and the tribute was increased to a slave, an horse, and a thousand pieces of gold, for each of the three hundred and sixty-five days of the solar year. But as soon as the empire was again united by the arms and policy of Abdalmalek, he disclaimed a badge of servitude not less injurious to his conscience than to his pride; he discontinued the payment of the tribute; and the resentment of the Greeks was disabled from action by the mad tyranny of the second Justinian, the just rebellion of his subjects, and the frequent change of his antagonists and successors. Till the reign of Abdalmalek, the Saracens had been content with the free possession of the Persian and Roman treasures, in the coins of Chosroes and Cæsar. By the command of that caliph, a national mint was established, both for silver and gold, and the inscription of the Dinar, though it might be censured by some timorous casuists, proclaimed the unity of the God of Mahomet (8). Under the reign of the caliph Walid, the Greek lan-

[5] Theophanes, though a Greek, deserves credit for these tributes (*Chronograph.* p. 295, 296, 300, 301.), which are confirmed, with some variation, by the Arabic History of Abulpharagius (*Dynast.* p. 128. vers. Pocock).

[6] The censure of Theophanes is just and pointed, τὴν Ῥωμανικὴν δυναστείαν ἀπορροπήσας... πᾶντοια κατὰ πρόνοιαν ἢ Ῥωμανία ὑπὸ τῶν Ἀράβων μέχρι τοῦ νῦν (*Chronograph.* p. 302, 303.). The series of these events may be traced in the *Annals* of Theophanes, and in the *Abridgment* of the Patriarch Nicephorus, p. 22. 24.

[7] These domestic revolutions are related in a clear and natural style, in the second volume of Ockley's History of the Saracens, p. 253—370. Besides our printed authors, he draws his materials from the Arabic MSS. of Oxford, which he would have more deeply searched had he been confined to the Bodleian library instead of the city jail; a fate how unworthy of the man and of his country!

[8] Elmacin, who dates the first coinage A. H. 76, A. D. 695, five or six years later than the Greek historians, has compared the weight of the best or common gold dinar, to the drachm or dirhem of Egypt (p. 77.), which may be equal to two pennies (45 grains) of our Troy weight (Hogew's Enquiry into Ancient Measures, p. 24—36.), and equivalent to eight shillings of our sterling money. From the same Elmacin and the Arabian physicians, some dinars as high as two dirhems, may be deduced. The piece of silver was the dirhem, both in value and weight; but an old, though fair coin, struck at Waset, A. H. 88, and preserved in the Bodleian library, wants four grains of the Cairo standard (see the *Modern Universal History*, tom. i. p. 543. of the French translation).\*

\* Up to this time the Arabs had used the has been admitted of late years, that the Arabo-Roman or the Persian coin; or had minted dinars, before this epoch, had caused coin to others which resembled them. Nevertheless it be minted, on which, preserving the Roman or

guage and characters were excluded from the accounts of the public revenue (9). If this change was productive of the invention or familiar use of our present numerals, the Arabic or Indian cyphers, as they are commonly styled, a regulation of office has promoted the most important discoveries of arithmetic, algebra, and the mathematical sciences (10).

Whilst the caliph Walid sat idle on the throne of Damascus, while his lieutenants achieved the conquest of Transoxiana and Spain, a third army of Saracens overspread the provinces of Asia Minor, and approached the borders of the Byzantine capital. But the attempt and disgrace of the second siege was reserved for his brother Soliman, whose ambition appears to have been quickened by a more active and martial spirit. In the revolutions of the Greek empire, after the tyrant Justinian had been punished and avenged, an humble secretary, Anastasius or Artemius, was promoted by chance or merit to the vacant purple. He was alarmed by the sound of war; and his ambassador returned from Damascus with the tremendous news, that the Saracens were preparing an armament by sea and land, such as would transcend the experience of the past, or the belief of the present, age. The precautions of Anastasius were not unworthy of his station, or of the impending danger. He issued a peremptory mandate, that all persons who were not provided with the means of subsistence for a three years' siege should evacuate the city: the public granaries and arsenals were abundantly replenished; the walls were restored and strengthened; and the engines for casting stones, or darts, or fire, were stationed along the ramparts, or in the brigantines of war, of which an additional

Second siege  
of Constantinople,  
A. D.  
716—718.

[9] Καὶ ἐκείνοις γράψασθαι ἑλληνιστὶ τοὺς δημοσίους τῶν λογεσίων κώδικας, ἅλλ' Ἀραβίοις αὐτὰ παρασκευάσθαι χωρὶς τῶν ψήφων, ἵνα μὴ ἀδύνατον, τῇ ἑαυτῶν γλώσσῃ μονάδα, ἢ δύο, ἢ τρία, ἢ ἕτερά τῶν αὐτῶν ἢ τρία γράψασθαι. Theophan. Chronograph. p. 314. This defect, if it really existed, must have stimulated the ingenuity of the Arabs to invent or borrow.

[10] According to a new, though probable, notion, maintained by M. de Villainson (Anecdota Græca, tom. ii. p. 152—157.) our cyphers are not of Indian or Arabic invention. They were used by the Greek and Latin arithmeticians long before the age of Boethius. After the extinction of science in the West, they were adopted by the Arabic versions from the original MSS. and restored to the Latins about the sixth century.\*

the Persian dies, they added Arabian names or inscriptions. Some of these exist in different collections. We learn from Makrizi, an Arabian author of great learning and judgment, that in the year 16 of the Hegira, under the Caliphate of Omar, the Arabs had coined money of this description. The same author informs us that the Caliph Abdalmalek caused coins to be struck representing himself with a sword by his side. These types, so contrary to the notions of the Arabs, were disapproved of by the most influential persons of the time, and the Caliph substituted for them, after the year 76 of the Hegira, the Mahometan coins with which we are acquainted. Consult on the question of Arabic

numismatics the works of Adler, of Fraehn, of Castiglione, and of Marsden, who have treated at length this interesting point of historic antiquities. See also, in the Journal Asiatique, tom. li. p. 251. et seq., a paper of M. Silvestre de Sacy, entitled Des Monnaies des Khalifes avant l'An 75 de l'Hégire. See also the translation of a German paper on the Arabic medals of the Chosroes by M. Fraehn, in the same Journal Asiatique, tom. iv. p. 331—347. St. Martin, vol. xii. p. 19. — M.

\* Compare, on the introduction of the Arabic numerals, Hallam's Introduction to the Literature of Europe, p. 150. note, and the authors quoted therein. M.

number was hastily constructed. To prevent, is safer, as well as more honourable, than to repel, an attack; and a design was meditated, above the usual spirit of the Greeks, of burning the naval stores of the enemy, the cypress timber that had been hewn in Mount Libanus, and was piled along the sea-shore of Phœnicia, for the service of the Egyptian fleet. This generous enterprise was defeated by the cowardice or treachery of the troops, who, in the new language of the empire, were styled of the *Obsequian Theme* (11). They murdered their chief, deserted their standard in the isle of Rhodes, dispersed themselves over the adjacent continent, and deserved pardon or reward by investing with the purple a simple officer of the revenue. The name of Theodosius might recommend him to the senate and people; but, after some months, he sunk into a cloister, and resigned, to the firmer hand of Leo the Isaurian, the urgent defence of the capital and empire. The most formidable of the Saracens, Moslemah the brother of the caliph, was advancing at the head of one hundred and twenty thousand Arabs and Persians, the greater part mounted on horses or camels; and the successful sieges of Tyana, Amorium, and Pergamus, were of sufficient duration to exercise their skill and to elevate their hopes. At the well-known passage of Abydus, on the Hellespont, the Mahometan arms were transported, for the first time,\* from Asia to Europe. From thence, wheeling round the Thracian cities of the Propontis, Moslemah invested Constantinople on the land side, surrounded his camp with a ditch and rampart, prepared and planted his engines of assault, and declared, by words and actions, a patient resolution of expecting the return of seed-time and harvest, should the obstinacy of the besieged prove equal to his own.† The Greeks would gladly have ransomed their religion and empire, by a fine or assessment of a piece of gold on the head of each inhabitant of the city; but the liberal offer was rejected with disdain, and the presumption of Moslemah was exalted by the speedy approach and invincible force of the navies of Egypt and Syria. They are said to have amounted to eighteen hundred ships: the number betrays their inconsiderable size; and of the twenty stout and capacious vessels, whose magnitude impeded their progress, each was manned with no more than one hundred heavy armed soldiers. This huge armada proceeded

(11) In the division of the *Themes*, or provinces described by Constantine Porphyrogenitus (de *Thematis*, l. i. p. 9, 10.), the *Obsequium*, a Latin appellation of the army and palace, was the fourth in the public order. Nice was the metropolis, and its jurisdiction extended from the Hellespont over the adjacent parts of Bithyolia and Phrygia (see the two maps prefixed by Delisle to the *Imperium Orientale* of Baudart).

\* Compare page 2. It is singular that Gibbon should thus contradict himself in a few pages. By his own account this was the second time.  
— M.

† The account of this siege is in the *Tarikh*

Tebry is a very unfavourable specimen of Asiatic history, full of absurd fables, and written with total ignorance of the circumstances of time and place. Pries, vol. i. p. 498.— M.

on a smooth sea, and with a gentle gale, towards the mouth of the Bosphorus; the surface of the strait was overshadowed, in the language of the Greeks, with a moving forest, and the same fatal night had been fixed by the Saracen chief for a general assault by sea and land. To allure the confidence of the enemy, the emperor had thrown aside the chain that usually guarded the entrance of the harbour; but while they hesitated whether they should seize the opportunity, or apprehend the snare, the ministers of destruction were at hand. The fire-ships of the Greeks were launched against them, the Arabs, their arms, and vessels, were involved in the same flames; the disorderly fugitives were dashed against each other or overwhelmed in the waves; and I no longer find a vestige of the fleet, that had threatened to extirpate the Roman name. A still more fatal and irreparable loss was that of the caliph Soliman, who died of an indigestion (12), in his camp near Kinnisrin or Chalcis in Syria, as he was preparing to lead against Constantinople the remaining forces of the East. The brother of Moslemah was succeeded by a kinsman and an enemy; and the throne of an active and able prince was degraded by the useless and pernicious virtues of a bigot.† While he started and satisfied the scruples of a blind conscience, the siege was continued through the winter by the neglect, rather than by the resolution, of the caliph Omar (13). The winter proved uncommonly rigorous: above an hundred days the ground was covered with deep snow, and the natives of the sultry climes of Egypt and Arabia lay torpid and almost lifeless in their frozen camp. They revived on the return of spring; a second effort had been made in their favour; and their distress was relieved by the arrival of two numerous fleets, laden with corn, and arms, and soldiers; the first from Alexandria, of four hundred transports and galleys; the second of three hundred and sixty vessels from the ports of Africa. But the Greek fires were again kindled, and if the destruction was less complete, it was owing to the experience which had taught the Moslems to remain at a safe distance, or to the perfidy of

(12) The caliph had emptied two baskets of eggs and of figs, which he swallowed alternately, and the repast was concluded with marrow and sugar. In one of his pilgrimages to Mecca, Soliman ate, at a single meal, seventy pomegranates, a kid, six fowls, and a huge quantity of the grapes of Tayef. If the bill of fare be correct, we must admire the appetite, rather than the luxury, of the sovereign of Asia (Abulfeda, *Annal. Moslem.* p. 156.).\*

(13) See the article of Omar Ben Abdalaziz, in the *Bibliothèque Orientale* (p. 690, 690.), *præfatus*, says Elmâcin (p. 91.), *religionem suam rebus suis mendacis*. He was so desirous of being with God, that he would not have anointed his ear (his own saying) to obtain a perfect cure of his last malady. The caliph had only one shirt, and in an age of luxury, his annual expense was no more than two drachms (Abulpharagius, p. 131. *Hand dñi gavisus eo principe fuit orbis Moslems* [Abulfeda, p. 127.]).

\* The *Tarikh Tebyri* ascribes the death of Soliman to a pleurisy. The same gross gluttony in which Soliman indulged, though not fatal to the life, interfered with the military duties, of his brother Moslemah. Price, vol. i. p. 511.

† Major Price's estimate of Omar's character is much more favourable. Among a race of sanguinary tyrants, Omar was just and humane. His virtues, as well as his bigotry, were active.

the Egyptians mariners, who deserted with their ships to the emperor of the Christians. The trade and navigation of the capital were restored; and the produce of the fisheries supplied the wants, and even the luxury, of the inhabitants. But the calamities of famine and disease were soon felt by the troops of Moslemah, and as the former was miserably assuaged, so the latter was dreadfully propagated, by the pernicious nutriment which hunger compelled them to extract from the most unclean or unnatural food. The spirit of conquest, and even of enthusiasm, was extinct: the Saracens could no longer straggle beyond their lines, either single or in small parties, without exposing themselves to the merciless retaliation of the Thracian peasants. An army of Bulgarians was attracted from the Danube by the gifts and promises of Leo; and these savage auxiliaries made some atonement for the evils which they had inflicted on the empire, by the defeat and slaughter of twenty-two thousand Asiatics. A report was dexterously scattered, that the Franks, the unknown nations of the Latin world, were arming by sea and land in the defence of the Christian cause, and their formidable aid was expected with far different sensations in the camp and city. At length, after a siege of thirteen months (14), the hopeless Moslemah received from the caliph the welcome permission of retreat.\* The march of the Arabian cavalry over the Hellespont and through the provinces of Asia, was executed without delay or molestation; but an army of their brethren had been cut in pieces on the side of Bithynia, and the remains of the fleet were so repeatedly damaged by tempest and fire, that only five galleys entered the port of Alexandria to relate the tale of their various and almost incredible disasters (15).

Failure and  
retreat of the  
Saracens.

Invention  
and use of  
the Greek  
fire.

In the two sieges, the deliverance of Constantinople may be chiefly ascribed to the novelty, the terrors, and the real efficacy of the *Greek fire* (16). The important secret of compounding and directing this artificial flame was imparted by Callinicus, a native of Heliopolis in Syria, who deserted from the service of the caliph

(14) Both Nicephorus and Theophanes agree that the siege of Constantinople was raised the 15th of August (A. D. 718); but as the former, our best witness, affirms that it continued thirteen months, the latter must be mistaken in supposing that it began on the same day of the preceding year. I do not find that Pagi has remarked this inconsistency.

(15) In the second siege of Constantinople, I have followed Nicephorus (Brev. p. 33—36.), Theophanes (Chronograph. p. 324.—324.), Cedrenus (Compend. p. 449—452.), Zonares (tom. ii. p. 98—102.), Elmæcin (Hist. Saracen. p. 88.), Albulfeid (Annal. Moslem. p. 126.), and Abulpharagus (Dynast. p. 130.), the most satisfactory of the Arabs.

(16) Our sure and indefatigable guide in the middle ages and Byzantine history, Charles du Fresnoy du Cange, has treated in several places of the Greek fire, and his collections leave few gleanings behind. See particularly Glossar. Med. et Infim. Græcitat. p. 1275. sub voce *Ἰὸν Πάλαστρον, ὕρον*. Glossar. Med. et Infim. Latinitat. *Ignis Græcus*. Observations sur Villehardouin, p. 305, 306. Observations sur Joinville, p. 71, 72.

\* The Tarih Teby embellishes the retreat of Moslemah with some extraordinary and incredible circumstances. Prieur, p. 514.—M.

to that of the emperor. (17). The skill of a chemist and engineer was equivalent to the succour of fleets and armies; and this discovery or improvement of the military art was fortunately reserved for the distressful period, when the degenerate Romans of the East were incapable of contending with the warlike enthusiasm and youthful vigour of the Saracens. The historian who presumes to analyse this extraordinary composition should suspect his own ignorance and that of his Byzantine guides, so prone to the marvelous, so careless, and, in this instance, so jealous of the truth. From their obscure, and perhaps fallacious hints it should seem that the principal ingredient of the Greek fire was the *naphtha* (18), or liquid bitumen, a light, tenacious, and inflammable oil (19), which springs from the earth, and catches fire as soon as it comes in contact with the air. The *naphtha* was mingled, I know not by what methods or in what proportions, with sulphur and with the pitch that is extracted from evergreen firs (20). From this mixture, which produced a thick smoke and a loud explosion, proceeded a fierce and obstinate flame, which not only rose in perpendicular ascent, but likewise burnt with equal vehemence in descent or lateral progress; instead of being extinguished, it was nourished and quickened, by the element of water; and sand, urine, or vinegar, were the only remedies that could damp the fury of this powerful agent, which was justly denominated by the Greeks, the *liquid*, or the *maritime*, fire. For the annoyance of the enemy, it was employed with equal effect, by sea and land, in battles or in sieges. It was either poured from the rampart in

[17] Theophanes styles him *ἀρχιτέκτων* (p. 295.). Cedrenus (p. 437.) brings this artist from (the ruins of) Heliopolis in Egypt; and chemistry was indeed the peculiar science of the Egyptians.

[18] The *naphtha*, the oleum secundarium of the history of Jerusalem (Gest. Dei per Francos, p. 1167.), the Oriental fountain of James de Vitry (l. iii. c. 84.), is introduced on slight evidence and strong probability. Ctesias (l. vi. p. 463.) calls the Greek fire *πῦρ Μηδικόν*; and the *naphtha* is known to abound between the Tigris and the Caspian Seas. According to Pliny (Hist. Natur. l. 169.), it was subservient to the revenge of Medes, and is either etymologically the *ἔλαιον Μηδικόν*, or *Μηδικόν*; (Procop. de Bell. Gothic. l. iv. c. 11.), may fairly signify this liquid bitumen.\*

[19] On the different sorts of oils and bitumens, see Dr. Watson's (the present Bishop of Llandaff's) Chemical Essays, vol. iii. essay I., a classic book, the best adapted to infuse the taste and knowledge of chemistry. The best perfect ideas of the ancients may be found in Strabo (Geograph. l. xvi. p. 1078.) and Pliny (Hist. Natur. l. 106, 109.) *Huic (Naphthæ) magna cognatio est ignium, transmissaque potius in eam undecunque visum.* Of our travellers I am best pleased with Otter (tom. i. p. 153, 158.).

[20] Anna Comnena has partly drawn aside the curtain. *Ἀπὸ τῆς πύλης, καὶ ἄλλων τινῶν τοιούτων διόδων ἀνιόντων συνέχεται δάκρυον ἀκαυστον. Τοῦτο μετὰ λίλου τριβόμενον ἐμβάλλεται εἰς ἀλλήλους; καλὴ μὲν, καὶ ἐμύριστα: παρὰ τοῦ παύοντος λάδρου καὶ συνεχεῖ πνέουσι.* (Alexiad. l. xiii. p. 383.). Elsewhere (l. xi. p. 336.) she mentions the property of burning *κατὰ τὸ πρᾶν καὶ ἐν' ἰκάνειρα*. Leo, in the xiith chapter of his Tactics (Opera Mursii, tom. vi. p. 843. edit. Lamb. Florent. 1745), speaks of the new invention of *πῦρ μετὰ βρόντης καὶ κήρυον*. These are genuine and Imperial testimonies.

\* It is remarkable that the Syrian historian that this substance formed the base of the destructive compound. St. Martin, tom. xi. p. 420.—M.



large boilers, or launched in red-hot balls of stone and iron, or darted in arrows and javelins, twisted round with flax and tow, which had deeply imbibed the inflammable oil; sometimes it was deposited in fireships, the victims and instruments of a more ample revenge, and was most commonly blown through long tubes of copper which were planted on the prow of a galley, and fancifully shaped into the mouths of savage monsters, that seemed to vomit a stream of liquid and consuming fire. This important art was preserved at Constantinople, as the palladium of the state: the galleys and *artillery* might occasionally be lent to the allies of Rome; but the composition of the Greek fire was concealed with the most jealous scruple, and the terror of the enemies was increased and prolonged by their ignorance and surprise. In the treatise of the administration of the empire, the royal author (21) suggests the answers and excuses that might best elude the indiscreet curiosity and importunate demands of the Barbarians. They should be told that the mystery of the Greek fire had been revealed by an angel to the first and greatest of the Constantines, with a sacred injunction, that this gift of heaven, this peculiar blessing of the Romans, should never be communicated to any foreign nation: that the prince and subject were alike bound to religious silence under the temporal and spiritual penalties of treason and sacrilege; and that the impious attempt would provoke the sudden and supernatural vengeance of the God of the Christians. By these precautions, the secret was confined, above four hundred years, to the Romans of the East; and at the end of the eleventh century, the Pisans, to whom every sea and every art were familiar, suffered the effects, without understanding the composition, of the Greek fire. It was at length either discovered or stolen by the Mahometans; and, in the holy wars of Syria and Egypt, they retorted an invention, contrived against themselves, on the heads of the Christians. A knight, who despised the swords and lances of the Saracens, relates, with heartfelt sincerity, his own fears, and those of his companions, at the sight and sound of the mischievous engine that discharged a torrent of the Greek fire, the *feu Gregeois*, as it is styled by the more early of the French writers. It came flying through the air, says Joinville (22), like a winged long-tailed dragon, about the thickness of an hog's head, with the report of thunder and the velocity of lightning; and the darkness of the night was dispelled by this deadly illumination. The use of the Greek, or, as it might now be called, of the Saracen fire, was continued to the middle of

[21] Constantine Porphyrogenitus de Administrat. Imperii, c. xiii. p. 64, 65.

[22] Histoire de St. Louis, p. 39. Paris, 1668, p. 44. Paris, de l'imprimerie Royale, 1761. The former of these editions is precious for the observations of Ducange; the latter for the pure and original text of Joinville. We must have recourse to that text to discover, that the *feu Gregeois* was shot with a pile or javelin, from an engine that acted like a sling.

the fourteenth century (23), when the scientific or casual compound of nitre, sulphur, and charcoal, effected a new revolution in the art of war and the history of mankind (24).

Constantinople and the Greek fire might exclude the Arabs from the eastern entrance of Europe; but in the West, on the side of the Pyrenees, the provinces of Gaul were threatened and invaded by the conquerors of Spain (25). The decline of the French monarchy invited the attack of these insatiate fanatics. The descendants of Clovis had lost the inheritance of his martial and ferocious spirit; and their misfortune or demerit has affixed the epithet of *lazy* to the last kings of the Merovingian race (26). They ascended the throne without power, and sunk into the grave without a name. A country palace, in the neighbourhood of Compiègne (27), was allotted for their residence or prison: but each year in the month of March or May, they were conducted in a waggon drawn by oxen to the assembly of the Franks, to give audience to foreign ambassadors, and to ratify the acts of the mayor of the palace. That domestic officer was become the minister of the nation and the master of the prince. A public employment was converted into the patrimony of a private family: the elder Pepin left a king of mature years under the guardianship of his own widow and her child; and these feeble regents were forcibly dispossessed by the most active of his bastards. A government, half savage and half corrupt, was almost dissolved; and the tributary dukes, the provin-

Invasion of  
France by the  
Arabs,  
A. D. 721,  
&c.

[23] The vanity, or envy, of shaking the established property of Fame, has tempted some moderns to carry gunpowder above the sixth (see Sir William Temple, *Dissens*, &c.), and the Greek fire above the sixth century (see the *Salluste du Président des Brosses*, tom. ii. p. 341.). But their evidence, which precedes the vulgar era of the invention, is seldom clear or satisfactory, and subsequent writers may be suspected of fraud or credulity. In the earliest sieges, some combustibles of oil and sulphur have been used, and the Greek fire has some affinities with gunpowder, both in its nature and effects: for the antiquity of the first, a passage of Procopius (*de Bell. Goth. l. iv. c. 11.*); for that of the second, some facts in the Arabic history of Spain (A. D. 1269, 1512, 1532. *Biblioth. Arab. Hesp.* tom. ii. p. 6, 7, 8.) are the most difficult to elude.

[24] That extraordinary man, Friar Bacon, reveals two of the ingredients, saltpetre and sulphur, and conceals the third in a sentence of mysterious gibberish, as if he dreaded the consequences of his own discovery (*Biog. Brit.* vol. i. p. 480. new edition).

[25] For the invasion of France, and the defeat of the Arabs by Charles Martel, see the *Historia Arabum* (c. 14, 15, 16, 17.) of Roderic Ximenes, archbishop of Toledo, who had before him the Christian chronicle of Isidore Paterius, and the Mahometan history of Noyais. The Moslems are silent or concise in the account of their losses, but M. Cardonne (tom. i. p. 129, 130, 131.) has given a pure and simple account of all that he could collect from Ibn Balikan, Ridwan, and an anonymous writer. The texts of the *Chronicles of France*, and lives of saints, are inserted in the *Collection of Boquet* (tom. iii.) and the *Annales de Pagi*, who (tom. iii. under the proper years) has restored the chronology, which is anticipated six years in the *Annales de Baronius*. The *Dictionary of Bayle* (*Abdrame and Musasa*) has more merit for lively reflection than original research.

[26] Eginhart, *de Vita Caroli Magni*, c. ii. p. 13—18. edit. Schmink, Utrecht, 1711. Some modern critics accuse the minister of Charlemagne of exaggerating the weakness of the Merovingians: but the general outline is just, and the French reader will for ever repeat the beautiful lines of Boileau's *Lutrin*.

[27] *Namocor*, on the Oise, between Compiègne and Noyon, which Eginhart calls *perparvi redditus villam* (see the notes, and the map of ancient France for Dom. Bouquet's Collection). *Compendium*, or Compiègne, was a palace of more dignity (*Madrian. Valesii Notitia Galliarum*, p. 152.), and that laughing philosopher, the Abbé Galiani (*Dialogues sur le Commerce des Bêtes*), may truly affirm, that it was the residence of the *rois triés-chrétiens et trés-chevelus*.

cial counts, and the territorial lords, were tempted to despise the weakness of the monarch, and to imitate the ambition of the mayor. Among these independent chiefs, one of the boldest and most successful was Eudes, duke of Aquitain, who, in the southern provinces of Gaul, usurped the authority, and even the title of king. The Goths, the Gascons, and the Franks, assembled under the standard of this Christian hero: he repelled the first invasion of the Saracens; and Zama, lieutenant of the caliph, lost his army and his life under the walls of Toulouse. The ambition of his successors was stimulated by revenge; they repassed the Pyrenees with the means and the resolution of conquest. The advantageous situation which had recommended Narbonne (28) as the first Roman colony, was again chosen by the Moslems; they claimed the province of Septimania or Languedoc as a just dependence of the Spanish monarchy: the vineyards of Gascony and the city of Bordeaux were possessed by the sovereign of Damascus and Samarcand; and the south of France, from the mouth of the Garonne to that of the Rhône, assumed the manners and religion of Arabia.

Expedition  
and victories  
of Abderame,  
A. D. 731.

But these narrow limits were scorned by the spirit of Abderahman, or Abderame, who had been restored by the caliph Hashem to the wishes of the soldiers and people of Spain. That veteran and daring commander adjudged to the obedience of the prophet whatever yet remained of France or of Europe; and prepared to execute the sentence, at the head of a formidable host, in the full confidence of surmounting all opposition either of nature or of man. His first care was to suppress a domestic rebel, who commanded the most important passes of the Pyrenees: Munuza, a Moorish chief, had accepted the alliance of the Duke of Aquitain; and Eudes, from a motive of private or public interest, devoted his beautiful daughter to the embraces of the African misbeliever. But the strongest fortresses of Cerdagne were invested by a superior force; the rebel was overtaken and slain in the mountains; and his widow was sent a captive to Damascus, to gratify the desires, or more probably the vanity, of the commander of the faithful. From the Pyrenees, Abderame proceeded without delay to the passage of the Rhône and the siege of Arles. An army of Christians attempted the relief of the city: the tombs of their leaders were yet visible in the thirteenth century; and many thousands of their dead bodies were carried down the rapid stream into the Mediterranean sea. The arms of Abderame were not less successful on the side of the ocean. He passed without opposition the Garonne and Dordogne, which unite their waters in the gulf of

[28] Even before that colony, A. U. C. 660 (Velleius Paterculus, i. 15.), in the time of Polybius (Hist. l. vi. p. 263. edit. Gronov.); Narbonne was a Celtic town of the first eminence, and one of the most northern places of the known world (D'Anville, Notice de l'Ancienne Gaule, p. 473.).

Bordeaux; but he found, beyond those rivers, the camp of the intrepid Eudes, who had formed a second army and sustained a second defeat, so fatal to the Christians, that, according to their sad confession, God alone could reckon the number of the slain. The victorious Saracen overran the provinces of Aquitain, whose Gallic names are disguised rather than lost, in the modern appellations of Perigord, Saintonge, and Poitou: his standards were planted on the walls, or at least before the gates, of Tours and of Sens; and his detachments overspread the kingdom of Burgundy as far as the well-known cities of Lyons and Besançon. The memory of these devastations, for Abderame did not spare the country or the people, was long preserved by tradition; and the invasion of France by the Moors or Mahometans, affords the ground-work of those fables, which have been so wildly disfigured in the romances of chivalry, and so elegantly adorned by the Italian muse. In the decline of society and art, the deserted cities could supply a slender booty to the Saracens; their richest spoil was found in the churches and monasteries, which they stripped of their ornaments and delivered to the flames: and the tutelar saints, both Hilary of Poitiers and Martin of Tours, forgot their miraculous powers in the defence of their own sepulchres (29). A victorious line of march had been prolonged above a thousand miles from the rock of Gibraltar to the banks of the Loire; the repetition of an equal space would have carried the Saracens to the confines of Poland and the Highlands of Scotland: the Rhine is not more impassable than the Nile or Euphrates, and the Arabian fleet might have sailed without a naval combat into the mouth of the Thames. Perhaps the interpretation of the Koran would now be taught in the schools of Oxford, and her pulpits might demonstrate to a circumcised people the sanctity and truth of the revelation of Mahomet (30).

From such calamities was Christendom delivered by the genius and fortune of one man. Charles, the illegitimate son of the elder Pepin, was content with the titles of mayor or duke of the Franks; but he deserved to become the father of a line of kings. In a laborious administration of twenty-four years, he restored and supported the dignity of the throne, and the rebels of Germany and Gaul were successively crushed by the activity of a warrior, who, in the same campaign, could display his banner on the Elbe, the Rhône, and

Defeat of the  
Saracens by  
Charles  
Martel,  
A. D. 732.

(29) With regard to the sanctuary of St. Martin of Tours, Roderic Ximenes accuses the Saracens of the deed. *Tarona civitates, ecclesiam et palatia vastatione et incendio simul diruit et consumpsit.* The continuator of Fredegarius imputes to them no more than the intention. *Ad domum beatissimi Martini evertendam destinant.* At Carolus, &c. The French annalist was more jealous of the honour of the saint.

(30) Yet I sincerely doubt whether the Oxford mosque would have produced a volume of controversy so elegant and ingenious as the sermons lately preached by Mr. White, the Arabic professor, at Mr. Rampton's lecture. His observations on the character and religion of Mahomet, are always adapted to his argument, and generally founded in truth and reason. He sustains the part of a lively and eloquent advocate; and sometimes rises to the merit of an historian and philosopher.

the shores of the ocean. In the public danger, he was summoned by the voice of his country; and his rival, the duke of Aquitaine, was reduced to appear among the fugitives and suppliants. "Alas!" exclaimed the Franks, "what a misfortune! what an indignity! We have long heard of the name and conquests of the Arabs: we were apprehensive of their attack from the East; they have now conquered Spain, and invade our country on the side of the West. Yet their numbers, and (since they have no buckler) their arms, are inferior to our own." "If you follow my advice," replied the prudent mayor of the palace, "you will not interrupt their march, nor precipitate your attack. They are like a torrent, which it is dangerous to stem in its career. The thirst of riches, and the consciousness of success, redouble their valour, and valour is of more avail than arms or numbers. Be patient till they have loaded themselves with the incumbrance of wealth. The possession of wealth will divide their counsels and assure your victory." This subtle policy is perhaps a refinement of the Arabian writers; and the situation of Charles will suggest a more narrow and selfish motive of procrastination; the secret desire of humbling the pride and wasting the provinces of the rebel duke of Aquitaine. It is yet more probable, that the delays of Charles were inevitable and reluctant. A standing army was unknown under the first and second race: more than half the kingdom was now in the hands of the Saracens: according to their respective situation, the Franks of Neustria and Austrasia were too conscious or too careless of the impending danger; and the voluntary aids of the Gepidae and Germans were separated by a long interval from the standard of the Christian general. No sooner had he collected his forces, than he sought and found the enemy in the centre of France, between Tours and Poitiers. His well-conducted march was covered by a range of hills, and Abderame appears to have been surprised by his unexpected presence. The nations of Asia, Africa, and Europe, advanced with equal ardour to an encounter which would change the history of the world. In the first six days of desultory combat, the horsemen and archers of the East maintained their advantage: but in the closer onset of the seventh day, the Orientals were oppressed by the strength and stature of the Germans, who, with stout hearts and iron hands (31), asserted the civil and religious freedom of their posterity. The epithet of *Martel*, the *hammer*, which has been added to the name of Charles, is expressive of his weighty and irresistible strokes: the valour of Eudes was excited by resentment and emulation; and their compa-

[31] Gens Austrin membrorum pro-minuetia valida, et gens Germana corde et corpore prestantissima, quam in acta oculi, manu ferreo, et pectore ardore, Arabes extinxerunt (Roderic. Toletan. c. xiv.)

nions, in the eye of history, are the true Peers and Paladins of French chivalry. After a bloody field, in which Abderame was slain, the Saracens, in the close of the evening, retired to their camp. In the disorder and despair of the night, the various tribes of Yemen and Damascus, of Africa and Spain, were provoked to turn their arms against each other: the remains of their host were suddenly dissolved, and each *emir* consulted his safety by an hasty and separate retreat. At the dawn of day, the stillness of an hostile camp was suspected by the victorious Christians: on the report of their spies, they ventured to explore the riches of the vacant tents; but, if we except some celebrated relics, a small portion of the spoil was restored to the innocent and lawful owners. The joyful tidings were soon diffused over the Catholic world, and the monks of Italy could affirm and believe that three hundred and fifty, or three hundred and seventy-five, thousand of the Mahometans had been crushed by the hammer of Charles (32), while no more than fifteen hundred Christians were slain in the field of Tours. But this incredible tale is sufficiently disproved by the caution of the French general, who apprehended the snares and accidents of a pursuit, and dismissed his German allies to their native forests. The inactivity of a conqueror betrays the loss of strength and blood, and the most cruel execution is inflicted, not in the ranks of battle, but on the backs of a flying enemy. Yet the victory of the Franks was complete and final; Aquitaine was recovered by the arms of Eudes; the Arabs never resumed the conquest of Gaul, and they were soon driven beyond the Pyrenees by Charles Martel and his valiant race (33). It might have been expected that the saviour of Christendom would have been canonised, or at least applauded, by the gratitude of the clergy, who are indebted to his sword for their present existence. But in the public distress, the mayor of the palace had been compelled to apply the riches, or at least the revenues, of the bishops and abbots, to the relief of the state and the reward of the soldiers. His merits were forgotten, his sacrilege alone was remembered, and, in an epistle to a Carlovingian prince, a Gallic synod presumes to declare that his ancestor was damned; that on the opening of his tomb, the spectators were affrighted by a smell of fire and the aspect of an horrid dragon; and that a saint of the times was indulged with a pleasant vision of the soul and

They retreat  
before the  
Franks.

[32] These numbers are stated by Paul Warnefrid, the deacon of Aquileia (*de Gestis Longobard.* l. vi. p. 921. edit. Grot.), and Anastasius, the librarian of the Roman church (*In Vit. Gregorii II.*), who tells a miraculous story of three consecrated sponges, which rendered invulnerable the French soldiers among whom they had been shared. It should seem, that in his letters to the Pope, Eudes usurped the honour of the victory, for which he is chastised by the French annalists, who, with equal falsehood, accuse him of inviting the Saracens.

[33] Narbonne, and the rest of Septimania, was recovered by Pepin, the son of Charles Martel, A.D. 755 (*Pagi, Critica*, tom. iii. p. 300.). Thirty-seven years afterwards it was pillaged by a sudden inroad of the Arabs, who employed the captives in the construction of the mosque of Cordova (*De Guignes, Hist. des Huns*, tom. i. p. 354.).

body of Charles Martel, burning, to all eternity, in the abyss of hell (34).

Elevation of  
the  
Abbasides,  
A. D.  
746—750.

The loss of an army, or a province, in the Western world, was less painful to the court of Damaseus, than the rise and progress of a domestic competitor. Except among the Syrians, the caliphs of the house of Ommyyah had never been the objects of the public favour. The life of Mahomet recorded their perseverance in idolatry and rebellion: their conversion had been reluctant, their elevation irregular and factious, and their throne was cemented with the most holy and noble blood of Arabia. The best of their race, the pious Omar, was dissatisfied with his own title: their personal virtues were insufficient to justify a departure from the order of succession; and the eyes and wishes of the faithful were turned towards the line of Hashem and the kindred of the apostle of God. Of these the Fatimites were either rash or pusillanimous; but the descendants of Abbas cherished, with courage and discretion, the hopes of their rising fortunes. From an obscure residence in Syria, they secretly despatched their agents and missionaries, who preached in the Eastern provinces their hereditary indefeasible right; and Mohammed, the son of Ali, the son of Abdallah, the son of Abbas, the uncle of the prophet, gave audience to the deputies of Chorasán, and accepted their free gift of four hundred thousand pieces of gold. After the death of Mohammed, the oath of allegiance was administered in the name of his son Ibrahim to a numerous band of volaries, who expected only a signal and a leader; and the governor of Chorasán continued to deplore his fruitless admonitions and the deadly slumber of the caliphs of Damasens, till he himself, with all his adherents, was driven from the city and palace of Meru, by the rebellious arms of Abu Moslem (35). That maker of kings, the author, as he is named, of the *call* of the Abbassides, was at length rewarded for his presumption of merit with the usual gratitude of courts. A mean, perhaps a foreign, extraction could not repress the aspiring energy of Abu Moslem. Jealous of his wives, liberal of his wealth, prodigal of his own blood and of that of others, he could boast with pleasure, and possibly with truth, that he had destroyed six hundred thousand of his enemies; and such was the intrepid gravity of his mind and countenance, that he was never seen to smile except on a day of battle. In the visible separation of parties, the *green* was consecrated to the Fatimites; the Omniades

[34] This pastoral letter, addressed to Lewis the Germanic, the grandson of Charlemagne, and most probably composed by the pen of the artful Hincmar, is dated in the year 858, and signed by the bishops of the provinces of Rheims and Rouen (Baronius, *Annal. Eccles. A. D. 741. Fleury, Hist. Eccles. tom. x. p. 514—518.*). Yet Baronius himself, and the French critics, reject with contempt this episcopal fiction.

[35] The steed and the saddle which had carried any of his wives were instantly killed or burnt, lest they should be afterwards mounted by a male. Twelve hundred mules or camels were required for his kitchen furniture; and the daily consumption amounted to three thousand cakes, an hundred sheep, besides oxen, poultry, &c. (Abulpharagius, *Hist. Dynast. p. 140.*).

were distinguished by the *white*; and the *black*, as the most adverse, was naturally adopted by the Abbassides. Their turbans and garments were stained with that gloomy colour: two black standards, on pike-staves nine cubits long, were borne aloft in the van of Abu Moslem; and their allegorical names of the *night* and the *shadow* obscurely represented the indissoluble union and perpetual succession of the line of Hashem. From the Indus to the Euphrates, the East was convulsed by the quarrel of the white and the black factions: the Abbassides were most frequently victorious; but their public success was clouded by the personal misfortune of their chief. The court of Damascus, awakening from a long slumber, resolved to prevent the pilgrimage of Mecca, which Ibrahim had undertaken with a splendid retinue, to recommend himself at once to the favour of the prophet and of the people. A detachment of cavalry intercepted his march and arrested his person; and the unhappy Ibrahim, snatched away from the promise of untasted royalty, expired in iron fetters in the dungeons of Haran. His two younger brothers, Saffah\* and Almansor, eluded the search of the tyrant, and lay concealed at Cufa, till the zeal of the people and the approach of his Eastern friends allowed them to expose their persons to the impatient public. On Friday, in the dress of a caliph, in the colours of the sect, Saffah proceeded with religious and military pomp to the mosque: ascending the pulpit, he prayed and preached as the lawful successor of Mahomet; and, after his departure, his kinsmen bound a willing people by an oath of fidelity. But it was on the banks of the Zab, and not in the mosque of Cufa, that this important controversy was determined. Every advantage appeared to be on the side of the white faction: the authority of established government; an army of an hundred and twenty thousand soldiers, against a sixth part of that number; and the presence and merit of the caliph Mervan, the fourteenth and last of the house of Ommiyah. Before his accession to the throne, he had deserved, by his Georgian warfare, the honourable epithet of the ass of Mesopotamia (36); and he might have been ranked among the greatest princes, had not, says Abulfeda, the eternal order decreed that moment for the ruin of his family; a decree against which all human prudence and fortitude must struggle in vain. The orders of Mervan were mistaken, or disobeyed: the return of his horse, from which he had dismounted on a necessary occasion, impressed the belief of his death; and the enthusiasm of the black squadrons was ably conducted by Abdallah,

[36] *Al Hemar*. He had been governor of Mesopotamia, and the Arabic proverb praises the courage of that warlike breed of asses who never fly from an enemy. The surname of Mervan may justify the comparison of Homer (*Iliad* A. 557, &c.), and both will silence the moderns, who consider the ass as a stupid and ignoble emblem (*D'Herbelot, Biblioth. Orient.* p. 538.).

\* He is called Abdallah or Abul Abbas in the Saffah (the sanguinary) was a name which he *Tarikh Tehry*. Price, vol. I. p. 609. Saffah or acquired after his bloody reign, vol. II. p. 1.—M.



the uncle of his competitor. After an irremediable defeat, the caliph escaped to Mosul; but the colours of the Abbassides were displayed from the rampart; he suddenly repassed the Tigris, cast a melancholy look on his palace of Haran, crossed the Euphrates, abandoned the fortifications of Damascus, and, without halting in Palestine, pitched his last and fatal camp at Busir on the banks of the Nile (37). His speed was urged by the incessant diligence of Abdallah, who in every step of the pursuit acquired strength and reputation: the remains of the white faction were finally vanquished in Egypt; and the lance, which terminated the life and anxiety of Mervan, was not less welcome perhaps to the unfortunate than to the victorious chief. The merciless inquisition of the conqueror eradicated the most distant branches of the hostile race: their bones were scattered, their memory was accursed, and the martyrdom of Hossein was abundantly revenged on the posterity of his tyrants. Fourscore of the Ommiades, who had yielded to the faith or clemency of their foes, were invited to a banquet at Damascus. The laws of hospitality were violated by a promiscuous massacre: the board was spread over their fallen bodies; and the festivity of the guests was enlivened by the music of their dying groans. By the event of the civil war the dynasty of the Abbassides was firmly established; but the Christians only could triumph in the mutual and common loss of the disciples of Mahomet (38).

Fall of the  
Omniades,  
A. D. 750,  
Feb. 10.

Revolt of  
Spain,  
A. D. 755.

Yet the thousands who were swept away by the sword of war might have been speedily retrieved in the succeeding generation, if the consequences of the revolution had not tended to dissolve the power and unity of the empire of the Saracens. In the proscription of the Ommiades, a royal youth of the name of Abdalrahman alone escaped the rage of his enemies, who hunted the wandering exile from the banks of the Euphrates to the valleys of Mount Atlas. His presence in the neighbourhood of Spain revived the zeal of the white faction. The name and cause of the Abbassides had been first vindicated by the Persians: the West had been pure from civil arms; and the servants of the abdicated family still held, by a precarious

[37] Four several places, all in Egypt, bore the name of Busir, or Busiris, so famous in Greek fable. The first, where Mervan was slain, was to the west of the Nile, in the province of Fium, or Arsinoë; the second in the Delta, in the Sebennytic nome; the third, near the pyramids; the fourth, which was destroyed by Dioclesian (see above, vol. i. p. 326.), in the Thebais. I shall here transcribe a note of the learned and orthodox Michaelis: *Videntur in pluribus Egypti superioris orbibus Busiris Coptique arma compisse Christiani, libertatemque de religione sentiendi defendisse, sed successisse quo in bello Coptum et Busiris diruta, et circa Enas magna strages edita. Bellum narrat sed causam belli ignorant scriptores Byzantini, alioqui Coptum et Busirim non rebellasse dicturi, sed causam Christianorum suscepuri* (Not. 211. p. 100.). For the geography of the four Busirs, see Abulfeda (Descript. Egypt. p. 9. vers. Michaelis, Göttingæ, 1776, id. 4to.), Michaelis (Not. 122—127. p. 58—63.), and D'Anville (*Mémoire sur l'Égypte*, p. 35. 147. 205.).

[38] See Abulfeda (Annal. Moslem. p. 136—145.), Eutychius (Annal. tom. ii. p. 392. vers. Pocock), Elmstein (Hist. Saracen. p. 109—124.), Abolpharagius (Hist. Dynast. p. 134—140.), Roderic of Toledo (Hist. Arabum, c. xviii. p. 33.), Theophanes (Chronograph. p. 356. 357. who speaks of the Abbassides under the names of *Καρακωριται* and *Μαυροκορποι*), and the Bibliothèque of D'Hérbelot, in the articles *Omniades*, *Abbassides*, *Mervan*, *Ibrahim*, *Saffah*, *Abou Roïlen*.

tenure, the inheritance of their lands and the offices of government. Strongly prompted by gratitude, indignation, and fear, they invited the grandson of the caliph Hashem to ascend the throne of his ancestors; and, in his desperate condition, the extremes of rashness and prudence were almost the same. The acclamations of the people saluted his landing on the coast of Andalusia; and, after a successful struggle, Abdalrahman established the throne of Cordova, and was the father of the Omniades of Spain, who reigned above two hundred and fifty years from the Atlantic to the Pyrenees (39). He slew in battle a lieutenant of the Abbassides, who had invaded his dominions with a fleet and army: the head of Ala, in salt and camphire, was suspended by a daring messenger before the palace of Mecca; and the caliph Almansor rejoiced in his safety, that he was removed by seas and lands from such a formidable adversary. Their mutual designs or declarations of offensive war evaporated without effect; but instead of opening a door to the conquest of Europe, Spain was severed from the trunk of the monarchy, engaged in perpetual hostility with the East, and inclined to peace and friendship with the Christian sovereigns of Constantinople and France. The example of the Omniades was imitated by the real or fictitious progeny of Ali, the Edrissites of Mauritania, and the more powerful Fatimites of Africa and Egypt. In the tenth century, the chair of Mahomet was disputed by three caliphs or commanders of the faithful, who reigned at Bagdad, Cairoan, and Cordova, excommunicated each other, and agreed only in a principle of discord, that a sectary is more odious and criminal than an unbeliever (40).

Triple  
division of  
the caliphate.

Mecca was the patrimony of the line of Hashem, yet the Abbassides were never tempted to reside either in the birth-place or the city of the prophet. Damascus was disgraced by the choice, and polluted with the blood, of the Omniades; and, after some hesitation, Almansor, the brother and successor of Saffah, laid the foundations of Bagdad (41), the Imperial seat of his posterity during a reign of five hundred years (42). The chosen spot is on the eastern bank of

Magnificence  
of the caliphs,  
A. D.  
750—960.

(39) For the revolution of Spain, consult *Hederic de Toledo* [c. xviii. p. 34, &c.], the *Bibliotheca Arabico-Hispanica* [tom. ii. p. 30, 108.], and *Cardonne* [Hist. de l'Afrique et de l'Espagne, tom. i. p. 180—197, 205, 272, 232, &c.].

(40) I shall not stop to relate the strange errors and fancies of Sir William Temple (his Works, vol. iii. p. 371—374, octavo edition) and Voltaire (*Histoire Générale*, c. xxviii. tom. ii. p. 124, 125, édition de Lamsanne), concerning the division of the Saracen empire. The mistakes of Voltaire proceeded from the want of knowledge or reflection; but Sir William was deceived by a Spanish impostor, who has framed an apocryphal history of the conquest of Spain by the Arabs.

(41) The geographer D'Anville (*L'Euphrate et le Tigre*, p. 121—123.), and the Orientalist D'Hérbelot (*Bibliothèque*, p. 167, 168.), may suffice for the knowledge of Bagdad. Our travellers, Pietro della Valle [tom. i. p. 688—696.], Tavernier [tom. i. p. 230—238.], Thevenot [part ii. p. 209—212.], Otter [tom. i. p. 162—166.], and Niebuhr (*Voyage en Arabie*, tom. ii. p. 239—271.), have seen only its decay; and the Nubian geographer (p. 204.), and the travelling Jew, Benjamin of Tudela (*Itinerarium*, p. 112—123. à Const. l'Empereur, apud Elsevir, 1633), are the only writers of my acquaintance, who have known Bagdad under the reign of the Abbassides.

(42) The foundations of Bagdad were laid A. H. 145, A. D. 762. Mostasem, last of the Abbassides, was taken and put to death by the Tartars, A. H. 656, A. D. 1258, the 20th of February.

the Tigris, about fifteen miles above the ruins of Modain: the double wall was of a circular form; and such was the rapid increase of a capital, now dwindled to a provincial town, that the funeral of a popular saint might be attended by eight hundred thousand men and sixty thousand women of Bagdad and the adjacent villages. In this city of peace (43), amidst the riches of the East, the Abbassides soon disdained the abstinence and frugality of the first caliphs, and aspired to emulate the magnificence of the Persian kings. After his wars and buildings, Almanzor left behind him in gold and silver about thirty millions sterling (44); and this treasure was exhausted in a few years by the vices or virtues of his children. His son Mahadi, in a single pilgrimage to Mecca, expended six millions of dinars of gold. A pious and charitable motive may sanctify the foundation of cisterns and caravanseras, which he distributed along a measured road of seven hundred miles; but his train of camels, laden with snow, could serve only to astonish the natives of Arabia, and to refresh the fruits and liquors of the royal banquet (45). The courtiers would surely praise the liberality of his grandson Almamon, who gave away four fifths of the income of a province, a sum of two millions four hundred thousand gold dinars, before he drew his foot from the stirrup. At the nuptials of the same prince, a thousand pearls of the largest size were showered on the head of the bride (46), and a lottery of lands and houses displayed the capricious bounty of fortune. The glories of the court were brightened, rather than impaired, in the decline of the empire, and a Greek ambassador might admire, or pity, the magnificence of the feeble Mactader. "The caliph's whole army," says the historian Abulfeda, "both horse and foot, was under arms, which together made a body of one hundred and sixty thousand men. His state officers, the favourite slaves, stood near him in splendid apparel, their belts glittering with gold and gems. Near them were seven thousand cunuchs, four thousand of them white, the remainder black. The porters or door-keepers were in number seven hundred. Barges and boats, with the most superb decorations, were seen swimming

[43] *Medinat al Salem*, *Der al Salem*. *Urbs pacis*, or, as is more neatly compounded by the Byzantine writers, *Εἰρηδοπόλις* (*Trenopolis*). There is some dispute concerning the etymology of Bagdad, but the first syllable is allowed to signify a garden in the Persian tongue; the garden of Dad, a Christian hermit, whose cell had been the only habitation on the spot.

[44] *Reliquit in acrio sexcentis millibus mille statenis, et quater et vicies millibus mille aureis annos. Almacia*, *Hist. Saracen.* p. 126. I have reckoned the gold pieces at eight shillings, and the proportion to the silver as twelve to one. But I will never answer for the numbers of *Espenins*; and the Latins are scarcely above the savages in the language of arithmetic.

[45] *D'Hierbelot*, p. 530. *Abulfeda*, p. 154. *Nivem Meccam apportavit, rem ibi aut nunquam att rrisime visam.*

[46] *Abulfeda*, p. 184. 189., describes the splendour and liberality of Almamon. Milton has alluded to this Oriental custom:

— Or where the gorgeous East, with richest hand,  
Showers on her kings Barbaric pearls and gold.

I have used the modern word *lottery*, to express the *Mixtilia* of the Roman emperors, which entitled to some prize the person who caught them, as they were thrown among the crowd.

"upon the Tigris. Nor was the palace itself less splendid, in which  
 "were hung up thirty-eight thousand pieces of tapestry, twelve  
 "thousand five hundred of which were of silk embroidered with  
 "gold. The carpets on the floor were twenty-two thousand. An  
 "hundred lions were brought out, with a keeper to each lion (47).  
 "Among the other spectacles of rare and stupendous luxury was a  
 "tree of gold and silver spreading into eighteen large branches, on  
 "which, and on the lesser boughs, sat a variety of birds made of  
 "the same precious metals, as well as the leaves of the tree. While  
 "the machinery affected spontaneous motions, the several birds  
 "warbled their natural harmony. Through this scene of mag-  
 "nificence, the Greek ambassador was led by the vizir to the foot  
 "of the caliph's throne (48)." In the West, the Omniades of Spain  
 supported, with equal pomp, the title of commander of the faithful.  
 Three miles from Cordova, in honour of his favourite sultana, the  
 third and greatest of the Abdalrahmans constructed the city, palace,  
 and gardens of Zehra. Twenty-five years, and above three millions  
 sterling, were employed by the founder: his liberal taste invited  
 the artists of Constantinople, the most skilful sculptors and architects  
 of the age; and the buildings were sustained or adorned by twelve  
 hundred columns of Spanish and African, of Greek and Italian  
 marble. The hall of audience was encrusted with gold and pearls,  
 and a great basin in the centre was surrounded with the curious and  
 costly figures of birds and quadrupeds. In a lofty pavilion of the  
 gardens, one of these basins and fountains, so delightful in a sultry  
 climate, was replenished not with water, but with the purest quick-  
 silver. The seraglio of Abdalrahman, his wives, concubines, and  
 black eunuchs, amounted to six thousand three hundred persons;  
 and he was attended to the field by a guard of twelve thousand horse,  
 whose belts and cimiers were studded with gold (49).

In a private condition, our desires are perpetually repressed by  
 poverty and subordination; but the lives and labours of millions  
 are devoted to the service of a despotic prince, whose laws are  
 blindly obeyed, and whose wishes are instantly gratified. Our  
 imagination is dazzled by the splendid picture; and whatever may  
 be the cool dictates of reason, there are few among us who would  
 obstinately refuse a trial of the comforts and the cares of royalty. It  
 may therefore be of some use to borrow the experience of the same  
 Abdalrahman, whose magnificence has perhaps excited our admira-

its  
 consequences  
 on private  
 and public  
 happiness.

(47) When Bill of Anternomy (Travels, vol. i. p. 99.) accompanied the Russian ambassador to the audience of the unfortunate Shah Hussein of Persia, two lions were introduced, to denote the power of the king over the fiercest animals.

(48) Abulfeda, p. 237. D'Herbelot, p. 599. This embassy was received at Bagdad, A. H. 365, A. D. 917. In the passage of Abulfeda, I have used, with some variations, the English translation of the learned and amiable Mr. Harris of Salisbury (Philological Enquiries, p. 363, 364.).

(49) Cardoene, Histoire de l'Afrique et de l'Espagne, tom. i. p. 330—336. A just idea of the taste and architecture of the Arabians of Spain may be conceived from the description and plates of the Alhambra of Grenada (Swioburne's Travels, p. 171—188.).

tion and envy, and to transcribe an authentic memorial which was found in the closet of the deceased caliph. "I have now reigned above fifty years in victory or peace; beloved by my subjects, dreaded by my enemies, and respected by my allies. Riches and honours, power and pleasure, have waited on my call, nor does any earthly blessing appear to have been wanting to my felicity. In this situation, I have diligently numbered the days of pure and genuine happiness which have fallen to my lot; they amount to "FOURTEEN:—O man! place not thy confidence in this present world (50)!" The luxury of the caliphs, so useless to their private happiness, relaxed the nerves, and terminated the progress, of the Arabian empire. Temporal and spiritual conquest had been the sole occupation of the first successors of Mahomet; and after supplying themselves with the necessities of life, the whole revenue was scrupulously devoted to that salutary work. The Abbassides were impoverished by the multitude of their wants, and their contempt of economy. Instead of pursuing the great object of ambition, their leisure, their affections, the powers of their mind, were diverted by pomp and pleasure: the rewards of valour were embezzled by women and eunuchs, and the royal camp was encumbered by the luxury of the palace. A similar temper was diffused among the subjects of the caliph. Their stern enthusiasm was softened by time and prosperity: they sought riches in the occupations of industry, fame in the pursuits of literature, and happiness, in the tranquillity of domestic life. War was no longer the passion of the Saracens; and the increase of pay, the repetition of donatives, were insufficient to allure the posterity of those voluntary champions who had crowded to the standard of Abulker and Qmar for the hopes of spoil and of paradise.

Introduction  
of learning  
among  
the Arabians,  
A. D.  
754, &c. 812,  
&c.

Under the reign of the Omniades, the studies of the Moslems were confined to the interpretation of the Koran, and the eloquence and poetry of their native tongue. A people continually exposed to the dangers of the field must esteem the healing powers of medicine, or rather of surgery: but the starving physicians of Arabia murmured a complaint that exercise and temperance deprived them of the greatest part of their practice (51). After their civil and domestic wars, the subjects of the Abbassides, awakening from this mental lethargy, found leisure and felt curiosity for the acquisition

[50] Cardonne, tom. i. p. 329, 330. This confession, the complaints of Solomon of the vanity of this world (read Prior's verbose but eloquent poem), and the happy ten days of the emperor Sigebert (Rambler, No. 204, 205.), will be triumphantly quoted by the detractors of human life. Their expectations are commonly immoderate, their estimates are seldom impartial. If I may speak of myself (the only person of whom I can speak with certainty), my happy hours have far exceeded, and far exceed, the scanty number of the caliph of Spain; and I shall not scruple to add, that many of them are due to the pleasing labour of the present composition.

[51] The Gulistan (p. 239.) relates the conversation of Mahomet and a physician (Epistol. Renandot. in Fabricius, Biblioth. Græc. tom. i. p. 844.). The prophet himself was skilled in the art of medicine; and Gaguier (Vie de Mahomet, tom. iii. p. 394—405) has given an extract of the aphorisms which are extant under his name.

of profane science. This spirit was first encouraged by the caliph **Almansor**, who, besides his knowledge of the Mahometan law, had applied himself with success to the study of astronomy. But when the sceptre devolved to **Almamon**, the seventh of the Abbassides, he completed the designs of his grandfather, and invited the *muses* from their ancient seats. His ambassadors at Constantinople, his agents in Armenia, Syria, and Egypt, collected the volumes of Grecian science: at his command they were translated by the most skilful interpreters into the Arabic language: his subjects were exhorted assiduously to peruse these instructive writings; and the successor of Mahomet assisted with pleasure and modesty at the assemblies and disputations of the learned. "He was not ignorant," says **Abulpharagius**, "that *they* are the elect of God, his best and "most useful servants, whose lives are devoted to the improvement "of their rational faculties. The mean ambition of the Chinese or "the Turks may glory in the industry of their hands or the indul- "gence of their brutal appetites. Yet these dexterous artists must "view, with hopeless emulation, the hexagons and pyramids of the "cells of a bee-hive (52): these fortitudinous heroes are awed by "the superior fierceness of the lions and tigers; and in their amo- "rous enjoyments they are much inferior to the vigour of the gross- "est and most sordid quadrupeds.: The teachers of wisdom are "the true luminaries and legislators of a world, which, without "their aid, would again sink in ignorance and barbarism (53)." The zeal and curiosity of **Almamon** were imitated by succeeding princes of the line of **Abbas**; their rivals, the **Fatimites** of Africa and the **Ommiades** of Spain, were the patrons of the learned, as well as the commanders of the faithful: the same royal prerogative was claimed by their independent emirs of the provinces; and their emulation diffused the taste and the rewards of science from **Samar-cand** and **Bochara** to **Fez** and **Cordova**. The visir of a sultan consecrated a sum of two hundred thousand pieces of gold to the foundation of a college at **Bagdad**, which he endowed with an annual revenue of fifteen thousand dinars. The fruits of instruction were communicated, perhaps at different times, to six thousand disciples of every degree, from the son of the noble to that of the mechanic. a sufficient allowance was provided for the indigent scholars; and the merit or industry of the professors was repaid with adequate

(52) See their curious architecture in **Reaumur** (Hist. des Insectes, tom. v. Mémoire viii.). These hexagons are closed by a pyramid; the angles of the three sides of a similar pyramid, such as would accomplish the given end with the smallest quantity possible of materials, were determined by a mathematician, at 109 degrees 26 minutes for the larger, 70 degrees 34 minutes for the smaller. The actual measure is 109 degrees 28 minutes, 70 degrees 32 minutes. Yet this perfect harmony raises the work at the expense of the artist: the bees are not masters of transcendent geometry.

(53) **Saïd Ebu Ahmed**, calik of Toledo, who died A. H. 462, A. D. 1069, has furnished **Abulpharagius** (Dynast. p. 169.) with this curious passage, as well as with the text of **Pocock's Specimen Historiæ Arabum**. A number of literary anecdotes of philosophers, physicians, &c. who have flourished under each caliph, form the principal merit of the Dynasty of **Abulpharagius**.

stipends. In every city the productions of Arabic literature were copied and collected by the curiosity of the studious and the vanity of the rich. A private doctor refused the invitation of the sultan of Bochara, because the carriage of his books would have required four hundred camels. The royal library of the Fatimites consisted of one hundred thousand manuscripts, elegantly transcribed and splendidly bound, which were lent, without jealousy or avarice, to the students of Cairo. Yet this collection must appear moderate, if we can believe that the Ommiades of Spain had formed a library of six hundred thousand volumes, forty-four of which were employed in the mere catalogue. Their capital, Cordova, with the adjacent towns of Malaga, Almeria, and Murcia, had given birth to more than three hundred writers, and above seventy public libraries were opened in the cities of the Andalusian kingdom. The age of Arabian learning continued about five hundred years, till the great eruption of the Moguls, and was coeval with the darkest and most slothful period of European annals; but since the sun of science has arisen in the West, it should seem that the Oriental studies have languished and declined (54).

Their real  
progress in  
the sciences.

In the libraries of the Arabians, as in those of Europe, the far greater part of the innumerable volumes were possessed only of local value or imaginary merit (55). The shelves were crowded with orators and poets, whose style was adapted to the taste and manners of their countrymen; with general and partial histories, which each revolving generation supplied with a new harvest of persons and events; with codes and commentaries of jurisprudence, which derived their authority from the law of the prophet; with the interpreters of the Koran, and orthodox tradition; and with the whole theological tribe, polemics, mystics, scholastics, and moralists, the first or the last of writers, according to the different estimates of sceptics or believers. The works of speculation or science may be reduced to the four classes of philosophy, mathematics, astronomy, and physic. The sages of Greece were translated and illustrated in the Arabic language, and some treatises, now lost in the original, have been recovered in the versions of the East (56), which possessed and studied the writings of Aristotle and Plato, of Euclid and Apollonius, of Ptolemy, Hippocrates, and Galen (57).

[54] These literary anecdotes are borrowed from the *Bibliotheca Arabico-Hispana* (tom. ii. p. 38. 71. 201. 202.), *Leo Africanus* (de Arab. Medicis et Philosophis, in Fabric. *Bibliot. Græc.* tom. xiii. p. 259—298. particularly p. 274.), and *Renouard* (*Hist. Patriarch. Alex.* p. 274. 275. 536. 537.), besides the chronological remarks of *Abolpharagus*.

[55] The Arabic catalogue of the Escorial will give a just idea of the proportion of the classes. In the library of Cairo, the MSS. of astronomy and medicine amounted to 6500, with two fair globes, the one of brass, the other of silver (*Bibliot. Arab. Hisp.* tom. i. p. 117.).

[56] As for instance, the fifth, sixth, and seventh books (the eighth is still wanting) of the *Conic Sections* of Apollonius Pergæus, which were printed from the Florence MS. 1661 (*Fabric. Bibliot. Græc.* tom. ii. p. 559.). Yet the fifth book had been previously restored by the mathematical divination of *Viviani* (see his *Eloge* in *Fontenelle*, tom. v. p. 59. &c.).

[57] The merit of these Arabic versions is freely discussed by *Renouard* (*Fabric. Bibliot. Græc.*

Among the ideal systems which have varied with the fashion of the times, the Arabians adopted the philosophy of the Stagirite, alike intelligible or alike obscure for the readers of every age. Plato wrote for the Athenians, and his allegorical genius is too closely blended with the language and religion of Greece. After the fall of that religion, the Peripatetics, emerging from their obscurity, prevailed in the controversies of the Oriental sects, and their founder was long afterwards restored by the Mahometans of Spain to the Latin schools (58). The physics, both of the Academy and the Lyceum, as they are built, not on observation, but on argument, have retarded the progress of real knowledge. The metaphysics of infinite, or finite, spirit, have too often been enlisted in the service of superstition. But the human faculties are fortified by the art and practice of dialectics; the ten predicaments of Aristotle collect and methodise our ideas (59), and his syllogism is the keenest weapon of dispute. It was dexterously wielded in the schools of the Saracens, but as it is more effectual for the detection of error than for the investigation of truth, it is not surprising that new generations of masters and disciples should still revolve in the same circle of logical argument. The mathematics are distinguished by a peculiar privilege, that, in the course of ages, they may always advance, and can never recede. But the ancient geometry, if I am not misinformed, was resumed in the same state by the Italians of the fifteenth century; and whatever may be the origin of the name, the science of algebra is ascribed to the Grecian Diophantus by the modest testimony of the Arabs themselves (60). They cultivated with more success the sublime science of astronomy, which elevates the mind of man to disdain his diminutive planet and momentary existence. The costly instruments of observation were supplied by the caliph Almamon, and the land of the Chaldeans still afforded the same spacious level, the same unclouded horizon. In the plains of Sinaar, and a second time in those of Cufa, his mathematicians accurately measured a degree of the great circle of the earth, and determined at twenty-four thousand miles the entire circum-

tom. i. p. 812—818.), and piously defended by Casiri (Bibliot. Arab. Hispana, tom. i. p. 238—246.). Most of the versions of Plato, Aristotle, Hippocrates, Galen, &c. are ascribed to Henslin, a physician of the Nestorian sect, who flourished at Bagdad in the court of the caliphs, and died A. D. 878. He was at the head of a school or manufacture of translations, and the works of his sons and disciples were published under his name. See Abulpharagius (Dynast. p. 88. 115. 171—174. and apud Asseman, Bibliot. Orient. tom. ii. p. 438.), D'Herbelot (Bibliot. Orientale, p. 456.), Asseman (Bibliot. Orient. tom. iii. p. 164.), and Casiri (Bibliot. Arab. Hispana, tom. i. p. 238, &c. 231. 286—290. 302. 304, &c.).

[58] See Mosheim, Institut. Hist. Ecclies. p. 184. 214. 226. 257. 315. 338. 396. 438, &c.

[59] The most elegant commentary on the Categories or Predicaments of Aristotle may be found in the Philosophical Arrangements of Mr. James Harris, (London, 1775, in octavo,) who laboured to revive the studies of Grecian literature and philosophy.

[60] Abulpharagius, Dynast. p. 81. 222. Bibliot. Arab. Hisp. tom. i. p. 370, 371. In quem (says the primate of the Jacobites) si immiserit se lector, oceanum hoc in genere (algebra) inveniet. The time of Diophantus of Alexandria is unknown; but his six books are still extant, and have been illustrated by the Greek Planudes and the Frenchman Meninac (Fabr. Bibliot. Græc. tom. iv. p. 12—13.).



ference of our globe (61). From the reign of the Abbassides to that of the grandchildren of Tamerlane, the stars, without the aid of glasses, were diligently observed; and the astronomical tables of Bagdad, Spain, and Samarcand (62), correct some minute errors, without daring to renounce the hypothesis of Ptolemy; without advancing a step towards the discovery of the solar system. In the Eastern courts, the truths of science could be recommended only by ignorance and folly, and the astronomer would have been disregarded, had he not debased his wisdom or honesty by the vain predictions of astrology (63). But in the science of medicine, the Arabians have been deservedly applauded. The names of Mesua and Geber, of Rasis and Avicenna, are ranked with the Grecian masters; in the city of Bagdad, eight hundred and sixty physicians were licensed to exercise their lucrative profession (64): in Spain, the life of the Catholic princes was intrusted to the skill of the Saracens (65), and the school of Salerno, their legitimate offspring, revived in Italy and Europe the precepts of the healing art (66). The success of each professor must have been influenced by personal and accidental causes; but we may form a less fanciful estimate of their general knowledge of anatomy (67), botany (68), and chemistry (69), the

[61] Abulfeda (*Annal. Moslem.* p. 210, 211. vers. Reiske) describes this operation according to Ibn Chaldean, and the best historians. This degree most accurately contains 200,000 royal or Habschmite cubits, which Arabia had derived from the sacred and legal practice both of Palestine and Egypt. This ancient cubit is repeated 400 times in each farsa of the great pyramid, and seems to indicate the primitive and universal measure of the East. See the *Metrolologie* of the laborious M. Pancton, p. 101—195.

[62] See the *Astronomical Tables* of Ulugh Begh, with the preface of Dr. Hyde, in the first volume of his *Syntagma Diariorum*, Oxon. 1757.

[63] The truth of astrology was allowed by Albucazar, and the best of the Arabian astronomers, who drew their most certain predictions, not from Venus and Mercury, but from Jupiter and the sun (*Abulpharag. Dynast.* p. 164—165.). For the state and science of the Persian astronomy, see Chardin (*Voyages en Perse*, tom. iii. p. 162—203.).

[64] *Bibliot. Arabico-Hispana*, tom. I. p. 438. The original relates a pleasant tale of an ignorant, but harmless, practitioner.

[65] In the year 950, Sancho the Fat, king of Leon, was cured by the physicians of Cordova (*Maritima*, l. viii. c. 7, tom. i. p. 318.).

[66] The school of Salerno, and the introduction of the Arabian sciences into Italy, are discussed with learning and judgment by Marston (*Antiquitat. Italie Medii Aevi*, tom. iii. p. 932—940.) and Gimnaseo (*Historia Civile di Napoli*, tom. ii. p. 119—127.).

[67] See a good view of the progress of anatomy in Wotton (*Reflections on Ancient and Modern Learning*, p. 205—256). His reputation has been unworthily depreciated by the wits in the controversy of Boyle and Bentley.

[68] *Bibliot. Arab. Hispana*, tom. i. p. 275. Al Beithar, of Malaga, their greatest botanist, had travelled into Africa, Persia, and India.

[69] Dr. Watson (*Elements of Chemistry*, vol. i. p. 17, &c.) allows the original merit of the Arabians. Yet he quotes the modest confession of the famous Geber of the 8th century (*D'Herbelot*, p. 387.), that he had drawn most of his science, perhaps of the transmutation of metals, from the ancient sages. Whatever might be the origin or extent of their knowledge, the arts of chemistry and alchemy appear to have been known to Egypt at least three hundred years before Mahomet (*Wotton's Reflections*, p. 121—123. *Fauw. Recherches sur les Egyptiens et les Chinois*, tom. i. p. 376—429.).

\* Mr. Wiswell (*Hist. of Inductive Sciences*, vol. i. p. 336.) rejects the claim of the Arabians as inventors of the science of chemistry. "The formation and realization of the notions of analogy and affinity were important steps in che-

mical science; which, as I shall hereafter endeavour to show, it remained for the chemists of Europe to make at a much later period."

—M.

threefold basis of their theory and practice. A superstitious reverence for the dead confined both the Greeks and the Arabians to the dissection of apes and quadrupeds; the more solid and visible parts were known in the time of Galen, and the finer scrutiny of the human frame was reserved for the microscope and the injections of modern artists. Botany is an active science, and the discoveries of the torrid zone might enrich the herbal of Dioscorides with two thousand plants. Some traditionary knowledge might be secreted in the temples and monasteries of Egypt; much useful experience had been acquired in the practice of arts and manufactures; but the *science* of chemistry owes its origin and improvement to the industry of the Saracens. They first invented and named the alembic for the purposes of distillation, analysed the substances of the three kingdoms of nature, tried the distinction and affinities of alcalis and acids, and converted the poisonous minerals into soft and salutary medicines. But the most eager search of Arabian chemistry was the transmutation of metals, and the elixir of immortal health: the reason and the fortunes of thousands were evaporated in the crucibles of alchymy, and the consummation of the great work was promoted by the worthy aid of mystery, fable, and superstition.

Want of  
erudition,  
taste, and  
freedom.

But the Moslems deprived themselves of the principal benefits of a familiar intercourse with Greece and Rome, the knowledge of antiquity, the purity of taste, and the freedom of thought. Confident in the riches of their native tongue, the Arabians disdained the study of any foreign idiom. The Greek interpreters were chosen among their Christian subjects; they formed their translations, sometimes on the original text, more frequently perhaps on a Syriac version; and in the crowd of astronomers and physicians, there is no example of a poet, an orator, or even an historian, being taught to speak the language of the Saracens (70). The mythology of Homer would have provoked the abhorrence of those stern fanatics: they possessed in lazy ignorance the colonies of the Macedonians, and the provinces of Carthage and Rome: the heroes of Plutarch and Livy were buried in oblivion; and the history of the world before Mahomet was reduced to a short legend of the patriarchs, the prophets, and the Persian kings. Our education in the Greek and Latin schools may have fixed in our minds a standard of exclusive taste; and I am not forward to condemn the literature and judgment of nations, of whose language I am ignorant. Yet I *know* that the classics have much to teach, and I *believe* that the Orientals have much to learn: the temperate dignity of style, the graceful propor-

[70] Abulphoragins (Dyast. p. 26. 148.) mentions a Syriac version of Homer's two poems, by Theophilus, a Christian Maronite of Mount Libanus, who professed astronomy at Roba or Edessa towards the end of the ninth century. His work would be a literary curiosity. I have read somewhere, but I do not believe, that Plutarch's Lives were translated into Turkish for the use of Mahomet the Second.

tions of art, the forms of visible and intellectual beauty, the just delineation of character and passion, the rhetoric of narrative and argument, the regular fabric of epic and dramatic poetry (71). The influence of truth and reason is of a less ambiguous complexion. The philosophers of Athens and Rome enjoyed the blessings, and asserted the rights, of civil and religious freedom. Their moral and political writings might have gradually unlocked the fetters of Eastern despotism, diffused a liberal spirit of inquiry and toleration, and encouraged the Arabian sages to suspect that their caliph was a tyrant, and their prophet an impostor (72). The instinct of superstition was alarmed by the introduction even of the abstract sciences; and the more rigid doctors of the law condemned the rash and pernicious curiosity of Almamon (73). To the thirst of martyrdom, the vision of paradise, and the belief of predestination, we must ascribe the invincible enthusiasm of the prince and people. And the sword of the Saracens became less formidable, when their youth was drawn away from the camp to the college, when the armies of the faithful presumed to read and to reflect. Yet the foolish vanity of the Greeks was jealous of their studies, and reluctantly imparted the sacred fire to the Barbarians of the East (74).

Wars of  
Harun al  
Rashid  
against the  
Romans,  
A. D.  
781—805.

In the bloody conflict of the Omniades and Abbassides, the Greeks had stolen the opportunity of avenging their wrongs and enlarging their limits. But a severe retribution was exacted by Mohadi, the third caliph of the new dynasty, who seized, in his turn, the favourable opportunity, while a woman and a child, Irene and Constantine, were seated on the Byzantine throne. An army of ninety-five thousand Persians and Arabs was sent from the Tigris to the Thracian Bosphorus, under the command of Harun (75), or Aaron, the second son of the commander of the faithful. His encampment on the opposite heights of Chrysopolis, or Scutari, informed Irene, in her palace of Constantinople, of the loss of her troops and provinces. With the consent or connivance of their sovereign, her ministers subscribed an ignominious peace; and the

(71) I have perused, with much pleasure, Sir William Jones's Latin Commentary on Asiatic Poetry, (London, 1774, in octavo,) which was composed in the youth of that wonderful linguist. At present, in the maturity of his taste and judgment, he would perhaps abate of the fervent, and even partial, praise which he has bestowed on the Orientals.

(72) Among the Arabian philosophers, Averroes has been accused of despising the religions of the Jews, the Christians, and the Mahometans (see his article in Bayle's Dictionary). Each of these sects would agree, that in two instances out of three, his contempt was reasonable.

(73) D'Herbelot, Bibliothèque Orientale, p. 546.

(74) Θιόφιλος ἀποστον κρίνας τι τῶν τῶν ἑσῶν γνώσιν, δι' ἣν τὸ Ῥωμαίων γένος θαυμάζεται, ἑσῶτον ποιήσει τοῖς Ἰβνισι, &c. Cedreus, p. 518., who relates how manfully the emperor refused a mathematician to the instances and offers of the caliph Almamon. This shrewd scruple is expressed almost in the same words by the continuator of Theophanes (Scriptores post Theophanem, p. 118.).

(75) See the reign and character of Harun al Rashid, in the Bibliothèque Orientale, p. 431—433. under his proper title; and in the relative articles to which M. D'Herbelot refers. That learned collector has shown much taste in stripping the Oriental chronicles of their instructive and amusing anecdotes.

exchange of some royal gifts could not disguise the annual tribute of seventy thousand dinars<sup>a</sup> of gold, which was imposed on the Roman empire. The Saracens had too rashly advanced into the midst of a distant and hostile land: their retreat was solicited by the promise of faithful guides and plentiful markets; and not a Greek had courage to whisper, that their weary forces might be surrounded and destroyed in their necessary passage between a slippery mountain and the river Sangarius. Five years after this expedition, Harun ascended the throne of his father and his elder brother; the most powerful and vigorous monarch of his race, illustrious in the West, as the ally of Charlemagne, and familiar to the most childish readers, as the perpetual hero of the Arabian tales. His title to the name of *Al Rashid* (the *Just*) is sullied by the extirpation of the generous, perhaps the innocent, Barmecides; yet he could listen to the complaint of a poor widow who had been pillaged by his troops, and who dared, in a passage of the Koran, to threaten the inattentive despot with the judgment of God and posterity. His court was adorned with luxury and science; but, in a reign of three-and-twenty years, Harun repeatedly visited his provinces from Chorasán to Egypt; nine times he performed the pilgrimage of Mecca; eight times he invaded the territories of the Romans; and as often as they declined the payment of the tribute, they were taught to feel that a month of depredation was more costly than a year of submission. But when the unnatural mother of Constantine was deposed and banished, her successor, Nicephorus, resolved to obliterate this badge of servitude and disgrace. The epistle of the emperor to the caliph was pointed with an allusion to the game of chess, which had already spread from Persia to Greece. "The queen" (he spoke of Irene) considered you as a rook, and herself as a "pawn. That pusillanimous female submitted to pay a tribute, the double of which she ought to have exacted from the barbarians. Restore therefore the fruits of your injustice, or abide the determination of the sword." At these words the ambassadors cast a bundle of swords before the foot of the throne. The caliph smiled at the menace, and drawing his cimeter, *samsamah*, a weapon of historic or fabulous renown, he cut asunder the feeble arms of the Greeks, without turning the edge, or endangering the temper, of his blade. He then dictated an epistle of tremendous brevity: "In the name of the most merciful God, Harun al Rashid, commander of the faithful, to Nicephorus, the Roman dog. I have read thy letter, O thou son of an unbelieving mother. Thou shalt not hear, thou shalt behold my reply." It was written in characters of blood and fire on the plains of Phrygia; and the warlike celerity of the Arabs could only be checked by the arts of deceit and the show of repentance. The triumphant caliph retired, after the fatigues of the campaign, to his favourite palace of Raccá on

the Euphrates (76): but the distance of five hundred miles, and the inclemency of the season, encouraged his adversary to violate the peace. . Nicephorus was astonished by the bold and rapid march of the commander of the faithful, who repassed, in the depth of winter, the snows of Mount Taurus: his stratagems of policy and war were exhausted; and the perfidious Greek escaped with three wounds from a field of battle overspread with forty thousand of his subjects. Yet the emperor was ashamed of submission, and the caliph was resolved on victory. One hundred and thirty-five thousand regular soldiers received pay, and were inscribed in the military roll; and above three hundred thousand persons of every denomination marched under the black standard of the Abbassides. They swept the surface of Asia Minor far beyond Tyana and Ancyra, and invested the Pontic Heraclea (77), once a flourishing state, now a paltry town; at that time capable of sustaining, in her antique walls, a month's siege against the forces of the East. The ruin was complete, the spoil was ample; but if Harun had been conversant with Grecian story, he would have regretted the statue of Hercules, whose attributes, the club, the bow, the quiver, and the lion's hide, were sculptured in massy gold. The progress of desolation by sea and land, from the Euxine to the isle of Cyprus, compelled the emperor Nicephorus to retract his haughty defiance. In the new treaty, the ruins of Heraclea were left for ever as a lesson and a trophy; and the coin of the tribute was marked with the image and superscription of Harun and his three sons (78). Yet this plurality of lords might contribute to remove the dishonour of the Roman name. After the death of their father, the heirs of the caliph were involved in civil discord, and the conqueror, the liberal Almamon, was sufficiently engaged in the restoration of domestic peace and the introduction of foreign science.

Under the reign of Almamon at Bagdad, of Michael the Stammerer at Constantinople, the islands of Crete (79) and Sicily were subdued by the Arabs. The former of these conquests is disdained by their own writers, who were ignorant of the fame of Jupiter and

The Arabs  
subdue the  
isle of Crete,  
A. D. 823.

[76] For the situation of Raera, the old Kirephorium, consult D'Anville (*l'Euphrate et le Tigre*, p. 24-27.). The Arabian Nights represent Harun al Rashid as almost stationary in Bagdad. He respected the royal seat of the Abbassides; but the vices of the inhabitants had driven him from the city (Abulfed. *Aansal*. p. 167.).

[77] M. de Tournefort, in his coasting voyage from Constantinople to Tichmond, passed a night at Heraclea or Eregrî. His eye surveyed the present state, his reading collected the antiquities of the city (*Voyage du Levant*, tom. iii. lettre xvi. p. 23-35.). We have a separate history of Heraclea in the fragments of Memnon, which are preserved by Photius.

[78] The wars of Harun al Rashid against the Roman empire are related by Theophanes (p. 354, 385, 391, 396, 407, 408.), Zosaras (tom. ii. l. xv. p. 115, 124.), Cedrenus (p. 477, 478.), Eutychius (*Aansal*. tom. ii. p. 467.), Elmarius (*Hist. Saracen*. p. 126, 151, 152.), Alphonse (p. 147, 151.), and Abulfeda (p. 156, 166-168.).

[79] The authors from whom I have learned the most of the ancient and modern state of Crete, are Belon (*Observations*, &c. c. 3-20. Paris, 1555.), Tournefort (*Voyage du Levant*, tom. i. lettre iii. et iii.), and Meursius (*CRETA*, in his works, tom. iii. p. 342-544.). Although Crete is styled by Homer Πύργος, by Dionysius λιμήν τε καὶ ὄρος, I cannot conceive that mountainous island to surpass, or even to equal, in fertility the greater part of Syria.

Minos, but it has not been overlooked by the Byzantine historians, who now begin to cast a clearer light on the affairs of their own times (80). A band of Andalusian volunteers, discontented with the climate or government of Spain, explored the adventures of the sea; but as they sailed in no more than ten or twenty galleys, their warfare must be branded with the name of piracy. As the subjects and sectaries of the *white* party, they might lawfully invade the dominions of the *black* caliphs. A rebellious faction introduced them into Alexandria (81); they cut in pieces both friends and foes, pillaged the churches and the moschs, sold above six thousand Christian captives, and maintained their station in the capital of Egypt, till they were oppressed by the forces and the presence of Almamoon himself. From the mouth of the Nile to the Hellespont, the islands and sea-coasts both of the Greeks and Moslems were exposed to their depredations; they saw, they envied, they tasted the fertility of Crete, and soon returned with forty galleys to a more serious attack. The Andalusians wandered over the land fearless and unmolested; but when they descended with their plunder to the sea-shore, their vessels were in flames, and their chief, Abu Caab, confessed himself the author of the mischief. Their clamours accused his madness or treachery. "Of what do you complain?" replied the crafty emir. "I have brought you to a land flowing with milk and honey. Here is your true country; repose from your toils, and forget the barren place of your nativity." "And our wives and children?" "Your beautiful captives will supply the place of your wives, and in their embraces you will soon become the fathers of a new progeny." The first habitation was their camp, with a ditch and rampart, in the bay of Suda; but an apostate monk led them to a more desirable position in the eastern parts; and the name of Candax, their fortress and colony, has been extended to the whole island, under the corrupt and modern appellation of *Candia*. The hundred cities of the age of Minos were diminished to thirty; and of these, only one, most probably Cydonia, had courage to retain the substance of freedom and the profession of Christianity. The Saracens of Crete soon repaired the loss of their navy; and the timbers of Mount Ida were launched into the main. During an hostile period, of one hundred and thirty-eight years, the princes of Constan-

[80] The most authentic and circumstantial intelligence is obtained from the four books of the *Continuation of Theophanes*, compiled by the pen or the command of Constantine Porphyrogenitus, with the Life of his father Basil, the Macedonian (*Scriptores post Theophanem*, p. 1—162. à Francisc. Combesii, Paris, 1685.). The loss of Crete and Sicily is related, l. ii. p. 46—52. To these we may add the secondary evidence of Joseph Genesius (l. ii. p. 21. *Vossii*, 1733.), George Cedreus (*Compend.* p. 506—508.), and John Seylites Carpalata (apud Baron. *Annal. Eccles.* A. D. 877. No. 24, &c.). But the modern Greeks are such notorious plagiarists, that I should only quote a plurality of names.

[81] Renandot (*Hist. Patriarch. Alex.* p. 251—256, 268—270.) has described the ravages of the Andalusian Arabs in Egypt, but has forgot to connect them with the conquest of Crete.

tinople attacked these licentious corsairs with fruitless curses and ineffectual arms.

and of Sicily,  
A. D.  
827—878.

The loss of Sicily (82) was occasioned by an act of superstitious rigour. An amorous youth, who had stolen a nun from her cloister, was sentenced by the emperor to the amputation of his tongue. Euphemius appealed to the reason and policy of the Saracens of Africa; and soon returned with the Imperial purple, a fleet of one hundred ships, and an army of seven hundred horse and ten thousand foot. They landed at Mazara near the ruins of the ancient Selinus; but after some partial victories, Syracuse (83) was delivered by the Greeks, the apostate was slain before her walls, and his African friends were reduced to the necessity of feeding on the flesh of their own horses. In their turn they were relieved by a powerful reinforcement of their brethren of Andalusia; the largest and western part of the island was gradually reduced, and the commodious harbour of Palermo was chosen for the seat of the naval and military power of the Saracens. Syracuse preserved about fifty years the faith which she had sworn to Christ and to Cæsar. In the last and fatal siege, her citizens displayed some remnant of the spirit which had formerly resisted the powers of Athens and Carthage. They stood above twenty days against the battering-rams and *catapultæ*, the mines and tortises of the besiegers; and the place might have been relieved, if the mariners of the Imperial fleet had not been detained at Constantinople in building a church to the Virgin Mary. The deacon Theodosius, with the bishop and clergy, was dragged in chains from the altar to Palermo, cast into a subterraneous dungeon, and exposed to the hourly peril of death or apostasy. His pathetic, and not inelegant complaint, may be read as the epitaph of his country (84). From the Roman conquest to this final calamity, Syracuse, now dwindled to the primitive isle of Ortygia, had insensibly declined. Yet the relics were still precious; the plate of the cathedral weighed five thousand pounds of silver; the entire spoil was computed at one million of pieces of gold (about four hundred thousand pounds sterling), and the captives must out-number the seventeen thousand Christians, who were transported from the sack of Tauromenium into African servitude. In Sicily, the religion and language of the Greeks were

(82) *Ἀνέστη* [says the continuator of Theophanes, l. ii. p. 51.] *ὅτι ταῦτα συνέβησαν καὶ ἐλαττωτέρως ἢ τοῖς γραφεῖσι Θεοφάνει καὶ εἰς γράφας Πλάτωνα κινῶν*. This history of the loss of Sicily is no longer extant. Muratori [Annali d'Italia, tom. vii. p. 7. 19. 21, &c.] has added some circumstances from the Italian chronicles.

(83) The splendid and interesting tragedy of *Tamere* would adapt itself much better to this epoch, than to the date (A. L. 1005) which Voltaire himself has chosen. But I must gently reproach the poet, for infusing into the Greek subjects the spirits of modern knights and ancient republicans.

(84) The narrative or lamentation of Theodosius is transcribed and illustrated by Pagi (Critica, tom. iii. p. 119, &c.). Constantine Porphyrogenitus [in Vit. Basil. c. 60, 70. p. 199—192.] mentions the loss of Syracuse and the triumph of the demons.

eradicated; and such was the docility of the rising generation, that fifteen thousand boys were circumcised and clothed on the same day with the son of the Fatimite caliph. The Arabian squadrons issued from the harbours of Palermo, Biserta, and Tunis; an hundred and fifty towns of Calabria and Campania were attacked and pillaged; nor could the suburbs of Rome be defended by the name of the Cæsars and apostles. Had the Mahometans been united, Italy must have fallen an easy and glorious accession to the empire of the prophet. But the caliphs of Bagdad had lost their authority in the West; the Aglabites and Fatimites usurped the provinces of Africa; their emirs of Sicily aspired to independence; and the design of conquest and dominion was degraded to a repetition of predatory inroads (85).

In the sufferings of prostrate Italy, the name of Rome awakens a solemn and mournful recollection. A fleet of Saracens from the African coast presumed to enter the mouth of the Tyber, and to approach a city which even yet, in her fallen state, was revered as the metropolis of the Christian world. The gates and ramparts were guarded by a trembling people; but the tombs and temples of St. Peter and St. Paul were left exposed in the suburbs of the Vatican and of the Ostian way. Their invisible sanctity had protected them against the Goths, the Vandals, and the Lombards; but the Arabs disdained both the Gospel and the legend; and their rapacious spirit was approved and animated by the precepts of the Koran. The Christian idols were stripped of their costly offerings; a silver altar was torn away from the shrine of St. Peter; and if the bodies or the buildings were left entire, their deliverance must be imputed to the haste, rather than the scruples, of the Saracens. In their course along the Appian way, they pillaged Fundi and besieged Gayeta; but they had turned aside from the walls of Rome, and, by their divisions, the Capitol was saved from the yoke of the prophet of Mecca. The same danger still impended on the heads of the Roman people; and their domestic force was unequal to the assault of an African emir. They claimed the protection of their Latin sovereign; but the Carlovingian standard was overthrown by a detachment of the Barbarians: they meditated the restoration of the Greek emperors; but the attempt was treasonable, and the succour remote and precarious (86). Their distress appeared to receive some aggravation from the death of their spiritual and temporal chief; but the pressing emergency superseded the forms and

Invasion of  
Rome by the  
Saracens,  
A. D. 846.

(85) The extracts from the Arabic histories of Sicily are given in Abulfeda (*Annal. Moslem.* p. 271—278.), and in the first volume of Maratori's *Scriptores Rerum Italicarum.* M. de Gaignes (*Hist. des Rois*, tom. i. p. 363, 364.) has added some important facts.

(86) One of the most eminent Romans (Gratianus, *magister militum et Romani palatii superista*) was accused of declaring, *Quia Franci nihil nobis boni faciunt, neque adiutorium præbeant, sed magis quæ nostra sunt violenter tollunt. Quare non advocamus Græcos, et cum eis fœdus pacis componentes, Francorum unum regem et gentem de nostro regno et dominatione expellimus?* Anastasius in Leone IV. p. 190.



intrigues of an election; and the unanimous choice of Pope Leo the Fourth (87) was the safety of the church and city. This pontiff was born a Roman; the courage of the first ages of the republic glowed in his breast; and, amidst the ruins of his country, he stood erect, like one of the firm and lofty columns that rear their heads above the fragments of the Roman forum. The first days of his reign were consecrated to the purification and removal of relics, to prayers and processions, and to all the solemn offices of religion, which served at least to heal the imagination, and restore the hopes, of the multitude. The public defence had been long neglected, not from the presumption of peace, but from the distress and poverty of the times. As far as the scantiness of his means and the shortness of his leisure would allow, the ancient walls were repaired by the command of Leo; fifteen towers, in the most accessible stations, were built or renewed; two of these commanded on either side of the Tyber; and an iron chain was drawn across the stream to impede the ascent of an hostile navy. The Romans were assured of a short respite by the welcome news, that the siege of Gayeta had been raised, and that a part of the enemy, with their sacrilegious plunder, had perished in the waves.

Victory and  
reign of  
Leo IV.  
A. D. 849.

But the storm which had been delayed, soon burst upon them with redoubled violence. The Aglabite (88), who reigned in Africa, had inherited from his father a treasure and an army: a fleet of Arabs and Moors, after a short refreshment in the harbours of Sardinia, cast anchor before the mouth of the Tyber, sixteen miles from the city; and their discipline and numbers appeared to threaten, not a transient inroad, but a serious design of conquest and dominion. But the vigilance of Leo had formed an alliance with the vassals of the Greek empire, the free and maritime states of Gayeta, Naples, and Amalfi; and in the hour of danger, their galleys appeared in the port of Ostia under the command of Cæsarîus the son of the Neapolitan duke, a noble and valiant youth, who had already vanquished the fleets of the Saracens. With his principal companions, Cæsarîus was invited to the Lateran palace, and the dexterous pontiff affected to inquire their errand, and to accept with joy and surprise their providential succour. The city bands, in arms, attended their father to Ostia, where he reviewed and blessed his generous deliverers. They kissed his feet, received the communion with martial devotion, and listened to the prayer of Leo, that the same God who had supported St. Peter and St. Paul on the waves of the sea, would strengthen the hands of his cham-

[87] Voltaire (*Hist. Générale*, tom. ii. c. 38. p. 124.) appears to be remarkably struck with the character of Pope Leo IV. I have borrowed his general expression, but the sight of the forum has furnished me with a more distinct and lively image.

[88] De Gaignes, *Hist. Générale des Hauss*, tom. i. p. 363, 364. Cardonne, *Hist. de l'Afrique et de l'Espagne, sous la Domination des Arabes*, tom. ii. p. 24, 25. I observe, and cannot reconcile, the difference of these writers in the succession of the Aglabites.

pions against the adversaries of his holy name. After a similar prayer, and with equal resolution, the Moslems advanced to the attack of the Christian galleys, which preserved their advantageous station along the coast. The victory inclined to the side of the allies, when it was less gloriously decided in their favour by a sudden tempest, which confounded the skill and courage of the stoutest mariners. The Christians were sheltered in a friendly harbour, while the Africans were scattered and dashed in pieces among the rocks and islands of an hostile shore. Those who escaped from shipwreck and hunger neither found, nor deserved, mercy at the hands of their implacable pursuers. The sword and the gibbet reduced the dangerous multitude of captives; and the remainder was more usefully employed, to restore the sacred edifices which they had attempted to subvert. The pontiff, at the head of the citizens and allies, paid his grateful devotion at the shrines of the apostles; and, among the spoils of this naval victory, thirteen Arabian bows of pure and massy silver were suspended round the altar of the fisherman of Galilee. The reign of Leo the Fourth was employed in the defence and ornament of the Roman state. The churches were renewed and embellished: near four thousand pounds of silver were consecrated to repair the losses of St. Peter; and his sanctuary was decorated with a plate of gold of the weight of two hundred and sixteen pounds, embossed with the portraits of the pope and emperor, and encircled with a string of pearls. Yet this vain magnificence reflects less glory on the character of Leo, than the paternal care with which he rebuilt the walls of Horta and Ameria; and transported the wandering inhabitants of Centumcellæ to his new foundation of Leopolis, twelve miles from the sea-shore (89). By his liberality, a colony of Corsicans, with their wives and children, was planted in the station of Porto at the mouth of the Tyber: the falling city was restored for their use, the fields and vineyards were divided among the new settlers: their first efforts were assisted by a gift of horses and cattle; and the hardy exiles, who breathed revenge against the Saracens, swore to live and die under the standard of St. Peter. The nations of the West and North who visited the threshold of the apostles had gradually formed the large and populous suburb of the Vatican, and their various habitations were distinguished, in the language of the times, as the *schools* of the Greeks and Goths, of the Lombards and Saxons. But this venerable spot was still open to sacrilegious insult: the design of enclosing it with walls and towers exhausted all that authority could command, or charity would supply: and the pious labour of four years was animated in every season, and at every hour, by the

(89) Beretti (*Chorographia Italia Medii ævi*, p. 106. 108.) has illustrated Centumcellæ, Leopolis, Civitas Leonina, and the other places of the Roman duchy.

Foundation  
of the  
Leonine city,  
A. D. 822.

presence of the indefatigable pontiff. The love of fame, a generous but worldly passion, may be detected in the name of the *Leonine city*, which he bestowed on the Vatican; yet the pride of the dedication was tempered with Christian penance and humility. The boundary was trod by the bishop and his clergy, barefoot, in sack-cloth and ashes; the songs of triumph were modulated to psalms and litanies; the walls were besprinkled with holy water; and the ceremony was concluded with a prayer, that under the guardian care of the apostles and the angelic host, both the old and the new Rome might ever be preserved pure, prosperous, and impregnable (90).

The Amorrian  
war between  
Theophilus  
and  
Motassem,  
A. D. 838.

The emperor Theophilus, son of Michael the Stammerer, was one of the most active and high-spirited princes who reigned at Constantinople during the middle age. In offensive or defensive war, he marched in person five times against the Saracens, formidable in his attack, esteemed by the enemy in his losses and defeats.\* In the last of these expeditions he penetrated into Syria, and besieged the obscure town of Sozopetra; the casual birth-place of the caliph Motassem, whose father Harun was attended in peace or war by the most favoured of his wives and concubines. The revolt of a Persian impostor employed at that moment the arms of the Saracen, and he could only intercede in favour of a place for which he felt and acknowledged some degree of filial affection. These solicitations determined the emperor to wound his pride in so sensible a part. Sozopetra was levelled with the ground, the Syrian prisoners were marked or mutilated with ignominious cruelty, and a thousand female captives were forced away from the adjacent territory. Among these, a matron of the house of Abbas invoked, in an agony of despair, the name of Motassem; and the insults of the Greeks engaged the honour of her kinsman to avenge his indignity, and to answer her appeal. Under the reign of the two elder brothers, the inheritance of the youngest had been confined to Anatolia, Armenia, Georgia, and Circassia; this frontier station had exercised his military talents; and among his accidental claims to the name of *Octonary* (91), the most meritorious are the *eight* battles which he gained or fought against the enemies of the Koran. In this personal quarrel, the troops of Irak, Syria, and Egypt, were recruited from the tribes of Arabia and the Turkish hordes: his cavalry might be numerous, though we should deduct some myriads from the hun-

[90] The Arabs and the Greeks are alike silent concerning the invasion of Rome by the Africans. The Latin chronicles do not afford much instruction (see the *Annals of Baronius* and *Pagi*). Our authentic and contemporary guide for the Popes of the 13th century is Anastasius, librarian of the Roman church. His *Life of Leo IV.* contains twenty-four pages (p. 175—199. edit. Paris); and if a great part consist of superstitious trifles, we must blame or commend his hero, who was much oftener in a church than in a camp.

[91] The name number was applied to the following circumstances in the *Life of Motassem*: he was the eighth of the Abbasides; he reigned eight years, eight months, and eight days; left eight sons, eight daughters, eight thousand slaves, eight millions of gold.

dred and thirty thousand horses of the royal stables ; and the expense of the armament was computed at four millions sterling, or one hundred thousand pounds of gold. From Tarsus, the place of assembly, the Saracens advanced in three divisions along the high road of Constantinople : Motassem himself commanded the centre, and the vanguard was given to his son Abbas, who, in the trial of the first adventures, might succeed with the more glory, or fail with the least reproach. In the revenge of his injury, the caliph prepared to retaliate a similar affront. The father of Théophilus was a native of Amorium (92) in Phrygia : the original seat of the Imperial house had been adorned with privileges and monuments ; and whatever might be the indifference of the people, Constantinople itself was scarcely of more value in the eyes of the sovereign and his court. The name of AMORIUM was inscribed on the shields of the Saracens ; and their three armies were again united under the walls of the devoted city. It had been proposed by the wisest counselors, to evacuate Amorium, to remove the inhabitants, and to abandon the empty structures to the vain resentment of the Barbarians. The emperor embraced the more generous resolution of defending, in a siege and battle, the country of his ancestors. When the armies drew near, the front of the Mahometan line appeared to a Roman eye more closely planted with spears and javelins ; but the event of the action was not glorious on either side to the national troops. The Arabs were broken, but it was by the swords of thirty thousand Persians, who had obtained service and settlement in the Byzantine empire. The Greeks were repulsed and vanquished, but it was by the arrows of the Turkish cavalry ; and had not their bow-strings been damped and relaxed by the evening rain, very few of the Christians could have escaped with the emperor from the field of battle. They breathed at Dorylæum, at the distance of three days ; and Théophilus, reviewing his trembling squadrons, forgave the common flight both of the prince and people. After this discovery of his weakness, he vainly hoped to deprecate the fate of Amorium : the inexorable caliph rejected with contempt his prayers and promises ; and detained the Roman ambassadors to be the witnesses of his great revenge. They had nearly been the witnesses of his shame. The vigorous assaults of fifty-five days were encountered by a faithful governor, a veteran garrison, and a desperate people ; and the Saracens must have raised the siege, if a domestic traitor had not pointed to the weakest part of the wall, a place which was decorated with the statues of a lion and a bull. The vow of Motassem

[92] Amorium is seldom mentioned by the old geographers, and totally forgotten in the Roman Itineraries. After the sixth century, it became an episcopal see, and at length the metropolis of the new Galatia (Carol. Seto. Paule, Geograph. Sacra, p. 234.). The city rose again from its ruins, if we should read *Amomuria*, not *Anguria*, in the text of the Nubian geographer (p. 236.).

was accomplished with unrelenting rigour: tired, rather than satiated, with destruction, he returned to his new palace of Samara, in the neighbourhood of Bagdad, while the *unfortunate* (93) Theophilus implored the tardy and doubtful aid of his Western rival the emperor of the Franks. Yet in the siege of Amorium above seventy thousand Moslems had perished: their loss had been revenged by the slaughter of thirty thousand Christians, and the sufferings of an equal number of captives, who were treated as the most atrocious criminals. Mutual necessity could sometimes extort the exchange or ransom of prisoners (94); but in the national and religious conflict of the two empires, peace was without confidence, and war without mercy. Quarter was seldom given in the field; those who escaped the edge of the sword were doomed to hopeless servitude, or exquisite torture; and a Catholic emperor relates, with visible satisfaction, the execution of the Saracens of Crete, who were flayed alive, or plunged into caldrons of boiling oil (95). To a point of honour Motassem had sacrificed a flourishing city, two hundred thousand lives, and the property of millions. The same caliph descended from his horse, and dirtied his robe, to relieve the distress of a decrepit old man, who, with his laden ass, had tumbled into a ditch. On which of these actions did he reflect with the most pleasure, when he was summoned by the angel of death (96)?

Disorders of  
the Turkish  
guards,  
A. D.  
841—870,  
&c.

With Motassem, the eighth of the Abbassides, the glory of his family and nation expired. When the Arabian conquerors had spread themselves over the East, and were mingled with the servile crowds of Persia, Syria, and Egypt, they insensibly lost the freeborn and martial virtues of the desert. The courage of the South is the artificial fruit of discipline and prejudice; the active power of enthusiasm had decayed, and the mercenary forces of the caliphs were recruited in those climates of the North, of which valour is the hardy and spontaneous production. Of the Turks (97) who dwelt beyond

[93] In the East he was styled *Avrupayî*; (Continuator Theophanes, l. iii. p. 84.); but such was the ignorance of the West, that his ambassadors, in public discourse, might boldly assert, *de victoria, quas adversus externos bellando gentes colitus fuerat associatus* (Anonym. Bertinian. apud Pagi, tom. iii. p. 720.).

[94] Abulpharagius (Dynast. p. 167, 168.) relates one of these singular transactions on the bridge of the river Lamos in Cilicia, the limit of the two empires, and one day's journey westward of Tarsus (D'Anville, Géographie Ancienne, tom. ii. p. 91.). Four thousand four hundred and sixty Moslems, eight hundred women and children, one hundred confederates, were exchanged for an equal number of Greeks. They passed each other in the middle of the bridge, and when they reached their respective friends, they shouted *Allah Aclar*, and *Kyrie Eleison*. Many of the prisoners of Amorium were probably among them, but in the same year (A. H. 231), the most illustrious of them, the forty-two martyrs, were beheaded by the caliph's order.

[95] Constantia, Porphyrogenitus, in Vit. Basil. c. 61. p. 186. These Saracens were indeed treated with peculiar severity as pirates and renegadoes.

[96] For Theophilus, Motassem, and the Amorion war, see the Continuator of Theophanes (l. iii. p. 77—84.), Genesis (l. iii. p. 24—34.), Cedrenus (p. 528—532.), Elmacin (Hist. Saracen. p. 169.), Abulpharagius (Dynast. p. 165, 166.), Abulfeda (Annal. Moslem. p. 191.), D'Herbelot (Bibliot. Orientale, p. 639, 640.).

[97] M. de Galignes, who sometimes leaps, and sometimes stumbles, in the gulf between Chinese and Mahometan story, thinks he can see, that these Turks are the *Hwei-ke*, alias the *Kao-tse*, or *kigh-sagoss*; that they were divided into fifteen hordes, from China and Siberia to the dominions of the caliphs and Samanides, &c. (Hist. des Hans, tom. iii. p. 1—33. 124—131.).

the Oxus and Jaxartes, the robust youths, either taken in war, or purchased in trade, were educated in the exercises of the field, and the profession of the Mahometan faith. The Turkish guards stood in arms round the throne of their benefactor, and their chiefs usurped the dominion of the palace and the provinces. Motassem, the first author of this dangerous example, introduced into the capital above fifty thousand Turks: their licentious conduct provoked the public indignation, and the quarrels of the soldiers and people induced the caliph to retire from Bagdad, and establish his own residence and the camp of his Barbarian favourites at Samara on the Tigris, about twelve leagues above the city of Peace (98). His son Motawakkel was a jealous and cruel tyrant: odious to his subjects, he cast himself on the fidelity of the strangers, and these strangers, ambitious and apprehensive, were tempted by the rich promise of a revolution. At the instigation, or at least in the cause of his son, they burst into his apartment at the hour of supper, and the caliph was cut into seven pieces by the same swords which he had recently distributed among the guards of his life and throne. To this throne, still streaming with a father's blood, Montasser was triumphantly led; but in a reign of six months, he found only the pangs of a guilty conscience. If he wept at the sight of an old tapestry, which represented the crime and punishment of the son of Chosroes; if his days were abridged by grief and remorse, we may allow some pity to a parricide, who exclaimed, in the bitterness of death, that he had lost both this world, and the world to come. After this act of treason, the ensigns of royalty, the garment and walking staff of Mahomet, were given and torn away by the foreign mercenaries, who in four years created, deposed, and murdered, three commanders of the faithful. As often as the Turks were inflamed by fear, or rage, or avarice, these caliphs were dragged by the feet, exposed naked to the scorching sun, beaten with iron clubs, and compelled to purchase, by the abdication of their dignity, a short reprieve of inevitable fate (99). At length, however, the fury of the tempest was spent or diverted: the Abbassides returned to the less turbulent residence of Bagdad; the insolence of the Turks was curbed with a firmer and more skilful hand, and their numbers were divided and destroyed in foreign warfare. But the nations of the East had been taught to trample on the successors of the pro-

[98] He changed the old name of Semera, or Samara, into the fanciful title of *Ser-més-rai*, that which gives pleasure at first sight (D'Herbelot, Bibliothèque Orientale, p. 308. D'Anville, l'Eufrate et le Tigre, p. 97, 98.).

[99] Take a specimen, the death of the caliph Motaz: *Corruptum pedibus pertrahunt, et seditibus probe permiscant, et spoliatum laceris vestibus in sole collocant, præ cuius acerrimo æstu pedes alternos attollebat et demittebat. Adstantium aliquis misero colaphos continuo ingerebat, quos ille objectus manibus avertere studebat. . . . Quo facto traditus toriori fuit, totoque triduo cibo potusque prohibitus. . . . Suffocatus, &c. (Abulfeda, p. 206.) Of the caliph Motahid, he says, *cervices ipsi perpetuis icibus contundeant, testiculosque pedibus concutiebant* [p. 208.].*

phet; and the blessings of domestic peace were obtained by the relaxation of strength and discipline. So uniform are the mischiefs of military despotism, that I seem to repeat the story of the prætorians of Romo (100).

Rise and  
progress of  
the  
Carmathians,  
A. D.  
890—951.

While the flame of enthusiasm was damped by the business, the pleasure, and the knowledge, of the age, it burnt with concentrated heat in the breasts of the chosen few, the congenial spirits, who were ambitious of reigning either in this world or in the next. How carefully soever the book of prophecy had been sealed by the apostle of Mecca, the wishes, and (if we may profane the word) even the reason, of fanaticism, might believe that, after the successive missions of Adam, Noah, Abraham, Moses, Jesus, and Mahomet, the same God, in the fulness of time, would reveal a still more perfect and permanent law. In the two hundred and seventy-seventh year of the Hegira, and in the neighbourhood of Cufa, an Arabian preacher, of the name of Carmath, assumed the lofty and incomprehensible style of the Guide, the Director, the Demonstration, the Word, the Holy Ghost, the Camel, the Herald of the Messiah, who had conversed with him in a human shape, and the representative of Mohammed the son of Ali, of St. John the Baptist, and of the angel Gabriel. In his mystic volume, the precepts of the Koran were refined to a more spiritual sense; he relaxed the duties of ablution, fasting, and pilgrimage; allowed the indiscriminate use of wine and forbidden food; and nourished the fervour of his disciples by the daily repetition of fifty prayers. The idleness and ferment of the rustic crowd awakened the attention of the magistrates of Cufa; a timid persecution assisted the progress of the new sect; and the name of the prophet became more revered after his person had been withdrawn from the world. His twelve apostles dispersed themselves among the Bedowens, "a race of men," says Abulfeda, "equally devoid of reason and of religion;" and the success of their preaching seemed to threaten Arabia with a new revolution. The Carmathians were ripe for rebellion, since they disclaimed the title of the house of Abbas, and abhorred the worldly pomp of the caliphs of Bagdad. They were susceptible of discipline, since they vowed a blind and absolute submission to their Imam, who was called to the prophetic office by the voice of God and the people. Instead of the legal tithes, he claimed the fifth of their substance and spoil; the most flagitious sins were no more than the type of disobedience; and the brethren were united and concealed by an oath of secrecy. After a bloody conflict, they prevailed in the province of Bahrein, along the Per-

[100] See under the reigns of Motasem, Motawakkel, Montasser, Mostain, Motaz, Mohtadi, and Motamed, in the Bibliothèque de D'Hérbelot, and the now familiar Annals of Elmucia, Abulpharagius, and Abulfeda.

sian Gulf: far and wide, the tribes of the desert were subject to the sceptre, or rather to the sword, of Abu Said and his son Abu Taher; and these rebellious imams could muster in the field an hundred and seven thousand fanatics. The mercenaries of the caliph were dismayed at the approach of an enemy who neither asked nor accepted quarter; and the difference between them, in fortitude and patience, is expressive of the change which three centuries of prosperity had effected in the character of the Arabians. Such troops were discomfited in every action; the cities of Racca and Baalbec, of Cufa and Bassora, were taken and pillaged; Bagdad was filled with consternation; and the caliph trembled behind the veils of his palace. In a daring inroad beyond the Tigris, Abu Taher advanced to the gates of the capital with no more than five hundred horse. By the special order of Moctader, the bridges had been broken down, and the person or head of the rebel was expected every hour by the commander of the faithful. His lieutenant, from a motive of fear or pity, apprised Abu Taher of his danger, and recommended a speedy escape. "Your master," said the intrepid Carmathian to the messenger, "is at the head of thirty thousand soldiers: three such men as these are wanting in his host:" at the same instant, turning to three of his companions, he commanded the first to plunge a dagger into his breast, the second to leap into the Tigris, and the third to cast himself headlong down a precipice. They obeyed without a murmur. "Relate," continued the imam, "what you have seen: before the evening your general shall be chained among my dogs." Before the evening, the camp was surprised, and the menace was executed. The rapine of the Carmathians was sanctified by their aversion to the worship of Mecca: they robbed a caravan of pilgrims, and twenty thousand devout Moslems were abandoned on the burning sands to a death of hunger and thirst. Another year they suffered the pilgrims to proceed without interruption; but, in the festival of devotion, Abu Taher stormed the holy city, and trampled on the most venerable relics of the Mahometan faith. Thirty thousand citizens and strangers were put to the sword; the sacred precincts were polluted by the burial of three thousand dead bodies; the well of Zemzem overflowed with blood; the golden spout was forced from its place; the veil of the Caaba was divided among these impious sectaries; and the black stone, the first monument of the nation, was borne away in triumph to their capital. After this deed of sacrilege and cruelty, they continued to infest the confines of Irak, Syria, and Egypt: but the vital principle of enthusiasm had withered at the root. Their scruples, or their avarice, again opened the pilgrimage of Mecca, and restored the black stone of the Caaba; and it is needless to inquire into what factions they were broken, or by whose swords they were finally extirpated. The sect of the

Their  
military  
exploits,  
A. D.  
900, &c.

They pillage  
Mecca.  
A. D. 929.



Carmathians may be considered as the second visible cause of the decline and fall of the empire of the caliphs (101).

Revolt of the  
provinces,  
A. D.  
800—836.

The third and most obvious cause was the weight and magnitude of the empire itself. The caliph Almamon might proudly assert, that it was easier for him to rule the East and the West, than to manage a chess-board of two feet square (102): yet I suspect that in both those games he was guilty of many fatal mistakes; and I perceive, that in the distant provinces the authority of the first and most powerful of the Abbassides was already impaired. The analogy of despotism invests the representative with the full majesty of the prince; the division and balance of powers might relax the habits of obedience, might encourage the passive subject to inquire into the origin and administration of civil government. He who is born in the purple is seldom worthy to reign; but the elevation of a private man, of a peasant perhaps, or a slave, affords a strong presumption of his courage and capacity. The viceroy of a remote kingdom aspires to secure the property and inheritance of his precarious trust; the nations must rejoice in the presence of their sovereign; and the command of armies and treasures are at once the object and the instrument of his ambition. A change was scarcely visible as long as the lieutenants of the caliph were content with their vicarious title; while they solicited for themselves or their sons a renewal of the Imperial grant, and still maintained on the coin and in the public prayers, the name and prerogative of the commander of the faithful. But in the long and hereditary exercise of power, they assumed the pride and attributes of royalty; the alternative of peace or war, of reward or punishment, depended solely on their will; and the revenues of their government were reserved for local services or private magnificence. Instead of a regular supply of men and money, the successors of the prophet were flattered with the ostentatious gift of an elephant, or a cast of hawks, a suit of silk hangings, or some pounds of musk and amber (103).

The  
independent  
dynasties.

After the revolt of Spain, from the temporal and spiritual supremacy of the Abbassides, the first symptoms of disobedience broke forth in the province of Africa. Ibrahim, the son of Aglab, the

[101] For the sect of the Carmathians, consult Elmacin [Hist. Saracen. p. 229. 234. 239. 251. 238. 241. 243.], Abulpharagus [Dynast. p. 179—182.], Abulfeda [Annal. Moslem. p. 218, 219, &c. 246. 266. 274.], and D'Herbelot [Bibliothèque Orientale, p. 256—258. 635.]. I find some inconsistencies of theology and chronology, which it would not be easy nor of much importance to reconcile.\*

[102] Hyde, Syntagma Dissertat. tom. ii. p. 57. in Hist. Shahihidil.

[103] The dynasties of the Arabian empire may be studied in the Annals of Elmacin, Abulpharagus, and Abulfeda, under the proper years, in the dictionary of D'Herbelot, under the proper names. The tables of M. de Guignes [Hist. des Huns, tom. i.] exhibit a general chronology of the East, interspersed with some historical anecdotes; but his attachment to national blood has sometimes confounded the order of time and place.

\* Compare Von Hammer, Geschichte der Assasinen, p. 44, &c.—M.

lieutenant of the vigilant and rigid Harun, bequeathed to the dynasty of the *Aglabites* the inheritance of his name and power. The indolence or policy of the caliphs dissembled the injury and loss, and pursued only with poison the founder of the *Edrisites* (104), who erected the kingdom and city of Fez on the shores of the Western ocean (105). In the East, the first dynasty was that of the *Taherites* (106); the posterity of the valiant Taher, who, in the civil wars of the sons of Harun, had served with too much zeal and success the cause of Ahnaron, the younger brother. He was sent into honourable exile, to command on the banks of the Oxus; and the independence of his successors, who reigned in Khorasan till the fourth generation, was palliated by their modest and respectful demeanour, the happiness of their subjects, and the security of their frontier. They were supplanted by one of those adventurers so frequent in the annals of the East, who left his trade of a brazier (from whence the name of *Soffarides*) for the profession of a robber. In a nocturnal visit to the treasure of the prince of Sistan, Jacob, the son of Leith, stumbled over a lump of salt, which he unwarily tasted with his tongue. Salt, among the Orientals, is the symbol of hospitality, and the pious robber immediately retired without spoil or damage. The discovery of this honourable behaviour recommended Jacob to pardon and trust; he led an army at first for his benefactor, at last for himself, subdued Persia, and threatened the residence of the Abbassides. On his march towards Bagdad, the conqueror was arrested by a fever: He gave audience in bed to the ambassador of the caliph; and beside him on a table were exposed a naked cimeter, a crust of brown bread, and a bunch of onions. "If I die," said he, "your master is delivered from his fears. If I live, *this* must determine between us. If I am vanquished, I can return without reluctance to the homely fare of "my youth." From the height where he stood, the descent would not have been so soft or harmless: a timely death secured his own repose and that of the caliph, who paid with the most lavish concessions the retreat of his brother Amrou to the palaces of Shiraz and Ispahan. The Abbassides were too feeble to contend, too proud to forgive: they invited the powerful dynasty of the *Samanides*, who passed the Oxus with ten thousand horse, so poor, that

The  
Aglabites,  
A. D.  
800—941.  
The Edrisites,  
A. D.  
820—907.  
The  
Taherites,  
A. D.  
813—872.

The  
Soffarides,  
A. D.  
872—902.

[104] The Aglabites and Edrisites are the professed subject of M. de Cardonne [Hist. de l'Afrique et de l'Espagne sous la Domination des Arabes, tom. ii. p. 1—69.].

[105] To escape the reproach of error, I must criticise the inaccuracies of M. de Guignes (tom. i. p. 319.) concerning the Edrisites. 1. The dynasty and city of Fez could not be found in the year of the Hegira 173, since the founder was a posthumous child of a descendant of Ali, who fled from Mecca in the year 168. 2. This founder, Edris, the son of Edris, instead of living to the improbable age of 129 years, A. H. 313, died A. H. 214, in the prime of manhood. 3. The dynasty ended A. H. 307, twenty-three years sooner than it is fixed by the historian of the Muns. See the accurate Annals of Abulfeda, p. 158, 159, 185, 238.

[106] The dynasties of the Taherites and Soffarides, with the rise of that of the Samanides, are described in the original history and Latin version of Birchond: yet the most interesting facts had already been drained by the diligence of M. D'Herbelot.

The  
Samanides,  
A. D.  
874—909.

The  
Toulunides,  
A. D.  
869—905.

The  
Ikshidites,  
A. D.  
934—968.

The  
Hamadanites,  
A. D.  
892—1001.

The Bowides,  
A. D.  
932—1055.

Fallen state  
of the caliphs  
of Bagdad,  
A. D. 936,  
&c.

their stirrups were of wood; so brave, that they vanquished the Soffarian army, eight times more numerous than their own. The captive Amrou was sent in chains, a grateful offering to the court of Bagdad; and as the victor was content with the inheritance of Transoxiana and Khorasan, the realms of Persia returned for a while to the allegiance of the caliphs. The provinces of Syria and Egypt were twice dismembered by their Turkish slaves, of the race of *Toulun* and *Ikshid* (107). These Barbarians, in religion and manners the countrymen of Mahomet, emerged from the bloody factions of the palace to a provincial command and an independent throne: their names became famous and formidable in their time; but the founders of these two potent dynasties confessed, either in words or actions, the vanity of ambition. The first on his death-bed implored the mercy of God to a sinner, ignorant of the limits of his own power: the second, in the midst of four hundred thousand soldiers and eight thousand slaves, concealed from every human eye the chamber where he attempted to sleep. Their sons were educated in the vices of kings; and both Egypt and Syria were recovered and possessed by the Abbassides during an interval of thirty years. In the decline of their empire, Mesopotamia, with the important cities of Mosul and Aleppo, was occupied by the Arabian princes of the tribe of *Hamadan*. The poets of their court could repeat, without a blush, that nature had formed their countenances for beauty, their tongues for eloquence, and their hands for liberality and valour: but the genuine tale of the elevation and reign of the *Hamadanites*, exhibits a scene of treachery, murder, and parricide. At the same fatal period, the Persian kingdom was again usurped by the dynasty of the *Bowides*, by the sword of three brothers, who, under various names, were styled the support and columns of the state, and who, from the Caspian sea to the ocean, would suffer no tyrants but themselves. Under their reign, the language and genius of Persia revived, and the Arabs, three hundred and four years after the death of Mahomet, were deprived of the sceptre of the East.

Rahdi, the twentieth of the Abbassides, and the thirty-ninth of the successors of Mahomet, was the last who deserved the title of commander of the faithful (108): the last (says Abulfeda) who spoke to the people, or conversed with the learned; the last who, in the

(107) M. de Guignes (*Hist. des Hous*, tom. III. p. 124—154.) has exhausted the Toulunides and Ikshidites of Egypt, and thrown some light on the Carmathians and Hamadanites.

(108) Hic est ultimus chalifah qui multum atque sapienter pro concione peroraret. . . . Fuit etiam ultimus qui otium cum cœditiis et sacris hominibus fallere hilariterque agere soleret. Ultimus tandem chalifarum cui sumtus, stipendia, redditus, et thesauri, culinae, ceteraque omnis aulica pompa priorum chalifarum ad instar comparata fuerint. Videlicet enim paulo postquam indiguus et servilibus ludibriis exagitatus, quam ad hamilem fortunam ultimique contemptum adjecti fuerint hi quondam potentissimi totius terrarum Orientalium orbis domini. Abolfed. *Annal. Moslem.* p. 264. I have given this passage as the manner and tone of Abulfeda, but the cast of Latin eloquence belongs more properly to Reiske. The Arabian historian [p. 255, 257, 264—269, 285, &c.] has supplied me with the most interesting facts of this paragraph.

expense of his household, represented the wealth and magnificence of the ancient caliphs. After him, the lords of the Eastern world were reduced to the most abject misery, and exposed to the blows and insults of a servile condition. The revolt of the provinces circumscribed their dominions within the walls of Bagdad; but that capital still contained an innumerable multitude, vain of their past fortune, discontented with their present state, and oppressed by the demands of a treasury which had formerly been replenished by the spoil and tribute of nations. Their idleness was exercised by faction and controversy. Under the mask of piety, the rigid followers of Hanbal (109) invaded the pleasures of domestic life, burst into the houses of plebeians and princes, spilt the wine, broke the instruments, beat the musicians, and dishonoured, with infamous suspicions, the associates of every handsome youth. In each profession, which allowed room for two persons, the one was a votary, the other an antagonist, of *Âli*; and the Abbassides were awakened by the clamorous grief of the sectaries, who denied their title, and cursed their progenitors. A turbulent people could only be repressed by a military force; but who could satisfy the avarice or assert the discipline of the mercenaries themselves? The African and the Turkish guards drew their swords against each other, and the chief commanders, the emirs al Omra (110), imprisoned or deposed their sovereigns, and violated the sanctuary of the mosch and haram. If the caliphs escaped to the camp or court of any neighbouring prince, their deliverance was a change of servitude, till they were prompted by despair to invite the Bowides, the sultans of Persia, who silenced the factions of Bagdad by their irresistible arms. The civil and military powers were assumed by Moezaldowlat, the second of the three brothers, and a stipend of sixty thousand pounds sterling was assigned by his generosity for the private expense of the commander of the faithful. But on the fortieth day, at the audience of the ambassadors of Chorasan, and in the presence of a trembling multitude, the caliph was dragged from his throne to a dungeon, by the command of the stranger, and the rude hands of his Dilemites. His palace was pillaged, his eyes were put out, and the mean ambition of the Abbassides aspired to the vacant station of danger and disgrace. In the school of adversity, the luxurious caliphs resumed the grave and abstemious virtues of the primitive times. Despoiled of their armour and silken robes, they fasted,

[109] Their master, on a similar occasion, showed himself of a more indulgent and tolerating spirit. Ahmed Ebn Hanbal, the head of one of the four orthodox sects, was born at Bagdad A. H. 161, and died there A. H. 241. He fought and suffered in the dispute concerning the creation of the Koran.

[110] The office of vizir was superseded by the emir al Omra, Imperator Imperatorum, a title first instituted by Rahdi, and which merged at length in the Bowides and Seljukides: vectigalibus, et tributis, et curis per omnes regiones prefectis, jussitque in omnibus suggestis nominis ejus in concionibus mentionem fieri (Abulpharagius, *Dynast.* p. 199.). It is likewise mentioned by Elmecia [p. 251, 255.].

they prayed, they studied the Koran and the tradition of the Sunnites: they performed, with zeal and knowledge, the functions of their ecclesiastical character. The respect of nations still waited on the successors of the apostle, the oracles of the law and conscience of the faithful; and the weakness or division of their tyrants sometimes restored the Abbassides to the sovereignty of Bagdad. But their misfortunes had been embittered by the triumph of the Fatimites, the real or spurious progeny of Ali. Arising from the extremity of Africa, these successful rivals extinguished, in Egypt and Syria, both the spiritual and temporal authority of the Abbassides; and the monarch of the Nile insulted the humble pontiff on the banks of the Tigris.

Enterprises  
of the Greeks,  
A. D. 960.

In the declining age of the caliphs, in the century which elapsed after the war of Theophilus and Motassem, the hostile transactions of the two nations were confined to some inroads by sea and land, the fruits of their close vicinity and indelible hatred. But when the Eastern world was convulsed and broken, the Greeks were roused from their lethargy by the hopes of conquest and revenge. The Byzantine empire, since the accession of the Basilian race, had reposed in peace and dignity; and they might encounter with their entire strength the front of some petty emir, whose rear was assaulted and threatened by his national foes of the Mahometan faith. The lofty titles of the morning star, and the death of the Saracens (111), were applied in the public acclamations to Nicephorus Phocas, a prince as renowned in the camp as he was unpopular in the city. In the subordinate station of great domestic, or general of the East, he reduced the island of Crete, and extirpated the nest of pirates who had so long defied, with impunity, the majesty of the empire (112). His military genius was displayed in the conduct and success of the enterprise, which had so often failed with loss and dishonour. The Saracens were confounded by the landing of his troops on safe and level bridges, which he cast from the vessels to the shore. Seven months were consumed in the siege of Candia; the despair of the native Cretans was stimulated by the frequent aid of their brethren of Africa and Spain; and, after the massy wall and double ditch had been stormed by the Greeks, an hopeless conflict was still maintained in the streets and houses of the city.\*

Reduction of  
Crete.

[111] Listerand, whose choleric temper was embittered by his uneasy situation, suggests the names of reproach and contempt more applicable to Nicephorus than the vain titles of the Greeks, *Ecce venit stella matutina, surgit Eous, reverberat obtutu solis radios, pallida Saracenosum mors, Nicephorus micans*.

[112] Notwithstanding the insinuation of Zonaras, *καὶ εὐτυχῶς*, &c. (tom. ii. l. xvi. p. 197.) it is an undoubted fact, that Crete was completely and finally subdued by Nicephorus Phocas (Pagi, Critica, tom. iii. p. 373—375. Meursius, Crete, l. iii. c. 7. tom. iii. p. 464, 465.).

\* The Acronies of Theodorus, de expugnatione Crete, miserable lambics, relate the whole campaign. Whoever would fairly estimate the merit of the poetic deacon, may read the description of

The whole island was subdued in the capital, and a submissive people accepted, without resistance, the baptism of the conqueror (113). Constantinople applauded the long-forgotten pomp of a triumph; but the Imperial diadem was the sole reward that could repay the services, or satisfy the ambition, of Nicephorus.

After the death of the younger Romanus, the fourth in lineal descent of the Basilian race, his widow Theophania successively married Nicephorus Phocas and his assassin John Zimisce, the two heroes of the age. They reigned as the guardians and colleagues of her infant sons; and the twelve years of their military command form the most splendid period of the Byzantine annals. The subjects and confederates, whom they led to war, appeared, at least in the eyes of an enemy, two hundred thousand strong; and of these about thirty thousand were armed with cuirasses (114): a train of four thousand mules attended their march; and their evening camp was regularly fortified with an enclosure of iron spikes. A series of bloody and undecisive combats is nothing more than an anticipation of what would have been effected in a few years by the course of nature: but I shall briefly prosecute the conquests of the two emperors from the hills of Cappadocia to the desert of Bagdad. The sieges of Mopsuestia and Tarsus, in Cilicia, first exercised the skill and perseverance of their troops, on whom, at this moment, I shall not hesitate to bestow the name of Romans. In the double city of Mopsuestia, which is divided by the river Sarus, two hundred thousand Moslems were predestined to death or slavery (115), a surprising degree of population, which must at least include the inhabitants of the dependent districts. They were surrounded and taken by assault; but Tarsus was reduced by the slow progress of famine; and no sooner had the Saracens yielded on honourable terms than they were mortified by the distant and unprofitable view of the naval succours of Egypt. They were dismissed with a safe-conduct to the confines of Syria: a part of the old Christians had quietly lived under their dominion; and the

The Eastern conquests of Nicephorus Phocas and John Zimisce, A. D. 963—975.

Conquest of Cilicia.

[113] A Greek Life of St. Nicen the Armeoien was found in the Sforza Library, and translated into Latin by the Jesuit Sirmond, for the use of Cardinal Barroius. This contemporary legend casts a ray of light on Crete and Peloponnesus in the xth century. He found the newly-recovered island, facili detestandæ Agarenorum superstitionis vestigiis adhuc pleam ac refertam,.... but the victorious missionary, perhaps with some carnal aid, ad baptismum omnes veraque fidei disciplinam populi. Ecclesiis per totam insulam edificatis, &c. (Annal. Eccles. A. D. 964).

[114] Elmoin, Hist. Saracen. p. 278, 279. Luitprand was disposed to depreciate the Greek power, yet he owns that Nicephorus led against Assyria an army of eighty thousand men.

[115] Ducenta fere millia hominum numerat arbs [Abulfeiz, Annal. Moslem. p. 231.] of Mopsuestia, or Masia, Mamysatis, Mamista, Mamista, as it is corruptly, or perhaps more correctly, styled in the middle ages (Wesseling, Itinerar. p. 580.). Yet I cannot credit this extreme populousness a few years after the testimony of the emperor Leo, *ἐν γὰρ πολυπληθὴς στρατοῦ τοῖς Κιλικίαις βασιλεῦσι ἐστὶν* (Tactica, c. xviii. in Meursii Oper. tom. vi. p. 817.).

the slinging a jacks into the furnishing city. Theodori Acrasos, lib. iii. 172. in Niebuhr's By-  
The poet is in a transport at the wit of the ge- tant. Hist.—M.  
neral, and revels in all the luxury of antithese.

Invasion of  
Syria.

Recovery of  
Antioch.

vacant habitations were replenished by a new colony. But the mosch was converted into a stable; the pulpit was delivered to the flames; many rich crosses of gold and gems, the spoils of Asiatic churches, were made a grateful offering to the piety or avarice of the emperor; and he transported the gates of Mopsuestia and Tarsus, which were fixed in the wall of Constantinople, an eternal monument of his victory. After they had forced and secured the narrow passes of Mount Amanus, the two Roman princes repeatedly carried their arms into the heart of Syria. Yet, instead of assaulting the walls of Antioch, the humanity or superstition of Nicephorus appeared to respect the ancient metropolis of the East: he contented himself with drawing round the city a line of circumvallation; left a stationary army; and instructed his lieutenant to expect, without impatience, the return of spring. But in the depth of winter, in a dark and rainy night, an adventurous subaltern, with three hundred soldiers, approached the rampart, applied his scaling-ladders, occupied two adjacent towers, stood firm against the pressure of multitudes, and bravely maintained his post till he was relieved by the tardy, though effectual, support of his reluctant chief. The first tumult of slaughter and rapine subsided; the reign of Caesar and of Christ was restored; and the efforts of an hundred thousand Saracens, of the armies of Syria and the fleets of Africa, were consumed without effect before the walls of Antioch. The royal city of Aleppo was subject to Seifeddowlat, of the dynasty of Hamadan, who clouded his past glory by the precipitate retreat which abandoned his kingdom and capital to the Roman invaders. In his stately palace, that stood without the walls of Aleppo, they joyfully seized a well-furnished magazine of arms, a stable of fourteen hundred mules, and three hundred bags of silver and gold. But the walls of the city withstood the strokes of their battering-rams; and the besiegers pitched their tents on the neighbouring mountain of Jaushan. Their retreat exasperated the quarrel of the townsmen and mercenaries; the guard of the gates and ramparts was deserted; and, while they furiously charged each other in the market-place, they were surprised and destroyed by the sword of a common enemy. The male sex was exterminated by the sword; ten thousand youths were led into captivity; the weight of the precious spoil exceeded the strength and number of the beasts of burden; the superfluous remainder was burnt; and, after a licentious possession of ten days, the Romans marched away from the naked and bleeding city. In their Syrian inroads they commanded the husbandmen to cultivate their lands, that they themselves, in the ensuing season, might reap the benefit: more than an hundred cities were reduced to obedience; and eighteen pulpits of the principal moschs were committed to the flames to expiate the sacrilege of the disciples of Mahomet. The classic names of Hierapolis, Apamea, and Emesa, revive for a mo-

ment in the list of conquest: the emperor Zimisce encamped in the paradise of Damascus, and accepted the ransom of a submissive people; and the torrent was only stopped by the impregnable fortress of Tripoli, on the sea-coast of Phœnicia. Since the days of Heraclius, the Euphrates, below the passage of Mount Taurus, had been impervious, and almost invisible, to the Greeks. The river yielded a free passage to the victorious Zimisce; and the historian may imitate the speed with which he over-ran the once famous cities of Samosata, Edessa, Martyropolis, Amida (116), and Nisibis, the ancient limit of the empire in the neighbourhood of the Tigris. His ardour was quickened by the desire of grasping the virgin treasures of Ecbatana (117), a well-known name, under which the Byzantine writer has concealed the capital of the Abbassides. The consternation of the fugitives had diffused the terror of his name; but the fancied riches of Bagdad had already been dissipated by the avarice and prodigality of domestic tyrants. The prayers of the people, and the stern demands of the lieutenant of the Bowides, required the caliph to provide for the defence of the city. The helpless Mothi replied, that his arms, his revenues, and his provinces, had been torn from his hands, and that he was ready to abdicate a dignity which he was unable to support. The emir was inexorable; the furniture of the palace was sold; and the paltry price of forty thousand pieces of gold was instantly consumed in private luxury. But the apprehensions of Bagdad were relieved by the retreat of the Greeks: thirst and hunger guarded the desert of Mesopotamia; and the emperor, satiated with glory, and laden with Oriental spoils, returned to Constantinople, and displayed, in his triumph, the silk, the aromatics, and three hundred myriads of gold and silver. Yet the powers of the East had been bent, not broken, by this transient hurricane. After the departure of the Greeks, the fugitive princes returned to their capitals; the subjects disclaimed their involuntary oaths of allegiance; the Moslems again purified their temples, and overturned the idols of the saints and martyrs; the Nestorians and Jacobites preferred a Saracen to an orthodox master; and the numbers and spirit of the Melchites were inadequate to the support of the church and state. Of these extensive conquests, Antioch, with the cities of Cilicia and the isle of Cyprus,

Passage of the  
Euphrates.

Danger of  
Bagdad.

[116] The text of Leo the Deacon, in the corrupt names of Emeqa and Myciarsim, reveals the cities of Amida and Martyropolis (*Misferekkia*. See *Abulfeda*, *Geograph.* p. 245. *vers. Reiske.*). Of the former, Leo observes, *urbis munita et illustris*; of the latter, *clara atque conspicua opibusque et pecore, reliquis ejus provincie urbibus atque oppidis longe prestant.*

[117] *Ut et Ecbatana pergeret Agareorumque regiam evirgret. . . . sicut enim artem quæ usquam sunt ac toto orbe existant felicissimam esse atque ditissimam* [Leo Deacon, *apud Pagi-* tom. iv. p. 34.]. This splendid description suits only with Bagdad, and cannot possibly apply to Hamadan, the true Ecbatana (*D'Anville*, *Geog. Ancienne*, tom. ii. p. 237.), or, as some have been commonly mistaken for that city. The name of Ecbatana, in the same sense, which has been transferred by a more classic authority [Cicero *pro lege Manilia*, c. 4.] to the royal seat of Mithri-



was alone restored, a permanent and useful accession to the Roman empire (118).

## CHAPTER LIII.

State of the Eastern Empire in the Tenth Century. — Extent and Division. — Wealth and Revenue. — Palace of Constantinople. — Titles and Offices. — Pride and Power of the Emperors. — Tactics of the Greeks, Arabs, and Franks. — Loss of the Latin Tongue. — Studies and Solitude of the Greeks.

Memorials of  
the Greek  
empire.

Works of  
Constantine  
Porphyroge-  
nitus.

A RAY of historic light seems to beam from the darkness of the tenth century. We open with curiosity and respect the royal volumes of Constantine Porphyrogenitus (1), which he composed at a mature age for the instruction of his son, and which promise to unfold the state of the Eastern empire, both in peace and war, both at home and abroad. In the first of these works he minutely describes the pompous ceremonies of the church and palace of Constantinople, according to his own practice and that of his predecessors (2). In the second, he attempts an accurate survey of the provinces, the *themes*, as they were then denominated, both of Europe and Asia (3). The system of Roman tactics, the discipline and order of the troops, and the military operations by land and sea, are explained in the third of these didactic collections, which may be ascribed to Constantine or his father Leo (4). In the fourth, of

[118] See the *Annals of Eusebius, Abulphargios, and Abulfida*, from A. D. 335 to A. D. 361; and the reigns of Nicophorus Phocas and John Zimisces, in the *Chronicles of Zonaras* (tom. ii. l. xvi. p. 199—l. xvii. 215.) and *Cedrenus* (Compend. p. 649—684.). Their manifold defects are partly supplied by the MS. history of Leo the deacon, which Pagi obtained from the Benedictines, and has inserted almost entire, in a Latin version (*Critica*, tom. iii. p. 873. tom. iv. p. 37.).

[1] The epithet of *Πορφυρογεννης*, Porphyrogenitus, born in the purple, is elegantly defined by Claudian:—

Ardus privatus nascit fortuna Penates;  
Et regnum cum luce dedit. Cognata potestas  
Excepit Tyro venerabile pignus in ostro.

And DuRoi, in his Greek and Latin Glossaries, produces many passages expressive of the same idea.

[2] A splendid MS. of Constantin. de Ceremoniis Aulæ et Ecclesiæ Byzantinæ, wandered from Constantinople to Buda, Frankfurt, and Leipsic, where it was published in a splendid edition by Leich and Reiske (A. D. 1751, in folio), with such lavish praise as editors never fail to bestow on the worthy or worthless object of their toil.

[3] See, in the first volume of Banduri's *Imperium Orientale*, *Constantinus de Themabibus*, p. 1—24. de *Administrando Imperio*, p. 45—127, edit. Venet. The text of the old edition of Neovius is corrected from a MS. of the royal library of Paris, which Isaac Casaubon had formerly seen (Epist. ad Polybium, p. 10.), and the sense is illustrated by two maps of William Delisle, the prince of geographers till the appearance of the greater d'Anville.

[4] The *Tactics* of Leo and Constantine are published with the aid of some new MSS. in the great

\* The whole original work of Leo the Deacon has been published by Hase, and is inserted in the new edition of the Byzantine historians. M. Lassen has added to the Arabian authorities of this period some extracts from Kemaleddin's account of the treaty for the surrender of Aleppo. —M.

the administration of the empire, he reveals the secrets of the Byzantine policy; in friendly or hostile intercourse with the nations of the earth. The literary labours of the age, the practical systems of law, agriculture, and history, might redound to the benefit of the subject and the honour of the Macedonian princes. The sixty books of the *Basilics* (5), the code and pandects of civil jurisprudence, were gradually framed in the three first reigns of that prosperous dynasty. The art of agriculture had amused the leisure, and exercised the pens, of the best and wisest of the ancients; and their chosen precepts are comprised in the twenty books of the *Geoponics* (6) of Constantine. At his command, the historical examples of vice and virtue were methodised in fifty-three books (7), and every citizen might apply, to his contemporaries or himself, the lesson or the warning of past times. From the august character of a legislator, the sovereign of the East descends to the more humble office of a teacher and a scribe; and if his successors and subjects were regardless of his paternal cares, we may inherit and enjoy the everlasting legacy.

A closer survey will indeed reduce the value of the gift, and the gratitude of posterity: in the possession of these Imperial treasures we may still deplore our poverty and ignorance; and the fading glories of their authors will be obliterated by indifference or contempt. The *Basilics* will sink to a broken copy, a partial and mutilated version in the Greek language, of the laws of Justinian; but the sense of the old civilians is often superseded by the influence of bigotry: and the absolute prohibition of divorce, concubinage, and interest for money, enslaves the freedom of trade and the happiness of private life. In the historical books, a subject of Constantine might admire the inimitable virtues of Greece and Rome: he might learn to what a pitch of energy and elevation the human character had formerly aspired. But a contrary effect must have been produced by a new edition of the lives of the saints, which the great

Their imperfections.

edition of the works of Mourins, by the learned John Lami (tom. vi. p. 531—620. 1211—1417. Florent. 1745), yet the text is still corrupt and mutilated, the version is still obscure and faulty. The Imperial library of Vienna would afford some valuable materials to a new editor (Fabric. *Bibl. Græc.* tom. vi. p. 369, 370.).

(5) On the subject of the *Basilics*, Fabricius (*Bibl. Græc.* tom. xii. p. 425—514.), and Heineccius (*Hist. Juris Romani*, p. 396—399.), and Giannone (*Istoria Civile di Napoli*, tom. i. p. 459—468.), as historical civilians, may be usefully consulted. XLII books of this Greek code have been published, with a Latin version, by Charles Anselm Fabrotius (Paris, 1647), in seven tomes in folio; 14 other books have been since discovered, and are inserted in Gerard Meerman's *Novus Theaurus Juris Civ. at Canon*, tom. v. Of the whole work, the sixty books, John Leunclavius has printed (Basil, 1575), an *eclogus* or *synopsis*. The CXIII novels, or new laws, of Leo, may be found in the *Corpus Juris Civilis*.

(6) I have used the last and best edition of the *Geoponics* (by Nicolas Nichol, Leipzig, 1751, 2 vols. in octavo). I read in the preface, that the same emperor restored the long-forgotten systems of rhetoric and philosophy; and his two books of *Hippotrica*, or Horse-physics, were published at Paris, 1530, in folio (Fabric. *Bibl. Græc.* tom. vi. p. 493—506.).

(7) Of these LIII books, or titles, only two have been preserved and printed, *de Legationibus* (by Fulvius Ursinus, Antwerp, 1582, and Daniel Henschelius, August. Vindel. 1603), and *de Virtutibus et Vitiis* (by Henry Valerius, or de Valois, Paris, 1634.).

logothete, or chancellor of the empire, was directed to prepare; and the dark fund of superstition was enriched by the fabulous and florid legends of Simon the *Metaphrast* (8). The merits and miracles of the whole calendar are of less account in the eyes of a sage, than the toil of a single husbandman, who multiplies the gifts of the Creator, and supplies the food of his brethren. Yet the royal authors of the *Geoponics* were more seriously employed in expounding the precepts of the destroying art, which has been taught since the days of Xenophon (9), as the art of heroes and kings. But the *Tactics* of Leo and Constantine are mingled with the baser alloy of the age in which they lived. It was destitute of original genius; they implicitly transcribe the rules and maxims which had been confirmed by victories. It was unskilled in the propriety of style and method; they blindly confound the most distant and discordant institutions, the phalanx of Sparta and that of Macedon, the legions of Cato and Trajan, of Augustus and Theodosius. Even the use, or at least the importance, of these military rudiments may be fairly questioned: their general theory is dictated by reason; but the merit, as well as difficulty, consists in the application. The discipline of a soldier is formed by exercise rather than by study: the talents of a commander are appropriated to those calm, though rapid, minds, which nature produces to decide the fate of armies and nations: the former is the habit of a life, the latter the glance of a moment; and the battles won by lessons of tactics may be numbered with the epic poems created from the rules of criticism. The book of ceremonies is a recital, tedious yet imperfect, of the despicable pageantry which had infected the church and state since the gradual decay of the purity of the one and the power of the other. A review of the themes or provinces might promise such authentic and useful information, as the curiosity of government only can obtain, instead of traditionary fables on the origin of the cities, and malicious epigrams on the vices of their inhabitants (10).

(8) The life and writings of Simon Metaphrastes are described by Bankius (*de Scriptoribus Byzant.* p. 448—460.). This biographer of the saints indulged himself in a loose paraphrase of the sense or nonsense of more ancient acts. His Greek rhetoric is again paraphrased in the Latin version of Surian, and scarcely a thread can be now visible of the original texture.

(9) According to the first book of the *Cyropædia*, professors of tactics, a small part of the science of war, were already instituted in Persia, by which Greeks must be understood. A good edition of all the *Scriptores Tactics* would be a task not unworthy of a scholar. His industry might discover some new MSS., and his learning might illustrate the military history of the ancients. But this scholar should be likewise a soldier; and, alas! Quintus Ictius is no more.\*

(10) After observing that the demerit of the Cappadocians rose in proportion to their rank and riches, he inserts a more pointed epigram, which is ascribed to Demodocus:—

Καππαδόκων μοι ἔχιδνα κακὴ δέχεται, ἀλλὰ αὐτὴ  
Καὶ θάνατον, γυναικίην αἰματος ἰδύμενον.

The sting is precisely the same with the French epigram against Frecon: Un serpent mordit Jean,

\* M. Guichardt, author of *Mémoires Militaires Extraits Raisonnés de mes Leçons*. Misc. Works, sur les Grecs et sur les Romains. See Gibbon's, vol. v. p. 219.—M.

Such information the historian would have been pleased to record; nor should his silence be condemned if the most interesting objects, the population of the capital and provinces, the amount of the taxes and revenues, the numbers of subjects and strangers who served under the Imperial standard, have been unnoticed by Leo the philosopher, and his son Constantine. His treatise of the public administration is stained with the same blemishes; yet it is discriminated by peculiar merit: the antiquities of the nations may be doubtful or fabulous; but the geography and manners of the Barbaric world are delineated with curious accuracy. Of these nations, the Franks alone were qualified to observe in their tour, and to describe, the metropolis of the East. The ambassador of the great Otho, a bishop of Cremona, has painted the state of Constantinople about the middle of the tenth century: his style is glowing, his narrative lively, his observation keen; and even the prejudices and passions of Liutprand are stamped with an original character of freedom and genius (11). From this scanty fund of foreign and domestic materials, I shall investigate the form and substance of the Byzantine empire; the provinces and wealth, the civil government and military force, the character and literature, of the Greeks in a period of six hundred years, from the reign of Heraclius to the successful invasion of the Franks or Latins.

Embassy of  
Liutprand.

After the final division between the sons of Theodosius, the swarms of Barbarians from Scythia and Germany overspread the provinces and extinguished the empire of ancient Rome. The weakness of Constantinople was concealed by extent of dominion: her limits were inviolate, or at least entire; and the kingdom of Justinian was enlarged by the splendid acquisition of Africa and Italy. But the possession of these new conquests was transient and precarious; and almost a moiety of the Eastern empire was torn away by the arms of the Saracens. Syria and Egypt were oppressed by the Arabian caliphs; and, after the reduction of Africa, their lieutenants invaded and subdued the Roman province which had been changed into the Gothic monarchy of Spain. The islands of the Mediterranean were not inaccessible to their naval powers; and it was from their extreme stations, the harbours of Crete and the fortresses of Cilicia, that the faithful or rebel emirs insulted the majesty of the throne and capital. The remaining provinces under the obedience of the emperors, were cast into a new mould; and the jurisdiction of the presidents, the consulars, and the counts, was superseded by the institution of the *themes* (12), or military govern-

The *themes*,  
or provinces  
of the empire,  
and its limits  
in every age.

Frecon — Eh bien? Le serpent en mourut. But as the Paris wits are seldom read in the Anthology, I should be curious to learn through what channel it was conveyed for their imitation (Constantin. Porphyrogen. de Themat. c. ii. Brunck. Analect. Græc. tom. ii. p. 56. Brodus Anthologia, l. ii. p. 244.).

(11) The Legatio Liutprandi Episcopi Cremonensis ad Nicephorum Phocam is inserted in Muratori, Scriptores Rerum Italicarum, tom. ii. pars i.

(12) See Constantine de Thematibus, in Banduri, tom. i. p. 1—30. who owns, that the word is

ments, which prevailed under the successors of Heraclius, and are described by the pen of the royal author. Of the twenty-nine themes, twelve in Europe and seventeen in Asia, the origin is obscure, the etymology doubtful or capricious: the limits were arbitrary and fluctuating; but some particular names that sound the most strangely to our ear were derived from the character and attributes of the troops that were maintained at the expense, and for the guard, of the respective divisions. The vanity of the Greek princes most eagerly grasped the shadow of conquest and the memory of lost dominion. A new Mesopotamia was created on the western side of the Euphrates: the appellation and prætor of Sicily were transferred to a narrow slip of Calabria; and a fragment of the duchy of Beneventum was promoted to the style and title of the theme of Lombardy. In the decline of the Arabian empire, the successors of Constantine might indulge their pride in more solid advantages. The victories of Nicephorus, John Zimisces, and Basil the Second, revived the fame, and enlarged the boundaries, of the Roman name: the province of Cilicia, the metropolis of Antioch, the islands of Crete and Cyprus, were restored to the allegiance of Christ and Cæsar: one third of Italy was annexed to the throne of Constantinople: the kingdom of Bulgaria was destroyed; and the last sovereigns of the Macedonian dynasty extended their sway from the sources of the Tigris to the neighbourhood of Rome. In the eleventh century, the prospect was again clouded by new enemies and new misfortunes: the relics of Italy were swept away by the Norman adventurers; and almost all the Asiatic branches were dis-severed from the Roman trunk by the Turkish conquerors. After these losses, the emperors of the Comnenian family continued to reign from the Danube to Peloponnesus, and from Belgrade to Nice, Trebizond, and the winding stream of the Meander. The spacious provinces of Thrace, Macedonia, and Greece, were obedient to their sceptre; the possession of Cyprus, Rhodes, and Crete, was accompanied by the fifty islands of the *Ægean* or Holy Sea (13); and the remnant of their empire transcends the measure of the largest of the European kingdoms.

The same princes might assert, with dignity and truth, that of

*αὐτὴν κρατίζει.* *Θετα* is used by Maurice (Strategem. l. ii. c. 2.) for a legion, from whence the name was easily transferred to its post or province (Ducange, Gloss. Græc. tom. i. p. 457, 488.). Some etymologies are attempted for the Opiscas, Optimatæ, Thracianæ, themes.

(13) *Ἁγίος πῖλονας*, as it is styled by the modern Greeks, from which the corrupt names of Archipelago, l'Archipel, and the Arches, have been transformed by geographers and seamen (D'Anville, Géographie Ancienne, tom. i. p. 231. Analyse de la Carte de la Grèce, p. 60.). The numbers of monks or coloyers in all the islands and the adjacent mountain of Athos (Observations de Bolon, fol. 32. verso), monte santo, might justify the epithet of holy, *ἅγιος*, a slight alteration from the original *αἵγιος*, imposed by the Dorians, who, in their dialect, gave the figurative name of *αἵγες*, or goats, to the bounding waves (Yossius, *spod Cellærum*, Geograph. Antiq. tom. i. p. 229.).

all the monarchs of Christendom they possessed the greatest city (14), the most ample revenue, the most flourishing and populous state. General  
wealth and  
populousness. With the decline and fall of the empire, the cities of the West had decayed and fallen; nor could the ruins of Rome, or the mud walls, wooden hovels, and narrow precincts, of Paris and London, prepare the Latin stranger to contemplate the situation and extent of Constantinople, her stately palaces and churches, and the arts and luxury of an innumerable people. Her treasures might attract, but her virgin strength had repelled, and still promised to repel, the audacious invasion of the Persian and Bulgarian, the Arab and the Russian. The provinces were less fortunate and impregnable; and few districts, few cities, could be discovered which had not been violated by some fierce Barbarian, impatient to despoil, because he was hopeless to possess. From the age of Justinian the Eastern empire was sinking below its former level: the powers of destruction were more active than those of improvement; and the calamities of war were embittered by the more permanent evils of civil and ecclesiastical tyranny. The captive who had escaped from the Barbarians was often stripped and imprisoned by the ministers of his sovereign: the Greek superstition relaxed the mind by prayer, and emaciated the body by fasting; and the multitude of convents and festivals diverted many hands and many days from the temporal service of mankind. Yet the subjects of the Byzantine empire were still the most dexterous and diligent of nations; their country was blessed by nature with every advantage of soil, climate, and situation; and, in the support and restoration of the arts, their patient and peaceful temper was more useful than the warlike spirit and feudal anarchy of Europe. The provinces that still adhered to the empire were repopled and enriched by the misfortunes of those which were irrecoverably lost. From the yoke of the caliphs, the Catholics of Syria, Egypt, and Africa, retired to the allegiance of their prince, to the society of their brethren: the moveable wealth, which eludes the search of oppression, accompanied and alleviated their exile; and Constantinople received into her bosom the fugitive trade of Alexandria and Tyre. The chiefs of Armenia and Scythia, who fled from hostile or religious persecution, were hospitably entertained: their followers were encouraged to build new cities and to cultivate waste lands; and many spots, both in Europe and Asia, preserved the name, the manners, or at least the memory, of these national colonies. Even the tribes of Barbarians, who had seated themselves in arms on the territory of the empire, were gradually reclaimed to the laws of the church and state; and as long as they were separated from the Greeks, their posterity supplied a race of

(14) According to the Jewish traveller who had visited Europe and Asia, Constantinople was equalled only by Bagdad, the great city of the Mussulmans (*Voyage de Benjamin de Tudèle, par Mérimée, tom. i. c. 5. p. 46.*).

faithful and obedient soldiers. Did we possess sufficient materials to survey the twenty-nine themes of the Byzantine monarchy, our curiosity might be satisfied with a chosen example: it is fortunate enough that the clearest light should be thrown on the most interesting province, and the name of PELOPONNESUS will awaken the attention of the classic reader.

State of  
Pelopon-  
nesus :  
Sclavonians.

As early as the eighth century, in the troubled reign of the Iconoclasts, Greece, and even Peloponnesus (15), were over-run by some Sclavonian bands who outstripped the royal standard of Bulgaria. The strangers of old, Cadmus, and Danaus, and Pelops, had planted in that fruitful soil the seeds of policy and learning; but the savages of the north eradicated what yet remained of their sickly and withered roots. In this irruption, the country and the inhabitants were transformed; the Grecian blood was contaminated; and the proudest nobles of Peloponnesus were branded with the names of foreigners and *slaves*. By the diligence of succeeding princes, the land was in some measure purified from the Barbarians; and the humble remnant was bound by an oath of obedience, tribute, and military service, which they often renewed and often violated. The siege of Patras was formed by a singular concurrence of the Sclavonians of Peloponnesus and the Saracens of Africa. In their last distress, a pious fiction of the approach of the prætor of Corinth revived the courage of the citizens. Their sally was bold and successful; the strangers embarked, the rebels submitted, and the glory of the day was ascribed to a phantom or a stranger, who fought in the foremost ranks under the character of St. Andrew the Apostle. The shrine which contained his relics was decorated with the trophies of victory, and the captive race was for ever devoted to the service and vassalage of the metropolitan church of Patras. By the revolt of two Sclavonian tribes in the neighbourhood of Helos and Lacedæmon, the peace of the peninsula was often disturbed. They sometimes insulted the weakness, and sometimes resisted the oppression, of the Byzantine government, till at length the approach of their hostile brethren extorted a golden bull to define the rights and obligations of the Ezzerites and Milengi, whose annual tribute was defined at twelve hundred pieces of gold. From these strangers the Imperial geographer has accurately distinguished a domestic and perhaps original race, who, in some degree, might derive their blood from the much-injured Helots. The liberality of the Romans, and especially of Augustus, had enfranchised the

Freemen of  
Laconia.

(15) Ἐπεὶ βλαβέθη δὲ πᾶσα ἡ χώρα καὶ γέγονε βάρβαρος, says Constantine (Themistius, l. ii. c. 6. p. 25.), in a style as barbarous as the idea, which he confirms, as usual, by a foolish epigram. The epitomiser of Strabo likewise observes, καὶ οὖν δὲ πᾶσαν Ἠπειρὸν, καὶ Ἑλλάδα σχεδόν, καὶ Πελοπόννησον, καὶ Μαιεσίαν, Σαῦθαι Σκλάβους γέγονεν (l. vii. p. 98. edit. Hudson. edit. Casaub. 1251.): a passage which leads Dodwell a weary dance (Geograph. Minor. tom. ii. dissert. vi. p. 170—191.), to enumerate the inroads of the Sclavi, and to fix the date (A. D. 960) of this petty geographer.

maritime cities from the dominion of Sparta; and the continuance of the same benefit ennobled them with the title of *Eleuthero*—or Free-Laconians (16). In the time of Constantine Porphyrogenitus, they had acquired the name of *Mainotes*, under which they dishonour the claim of liberty by the inhuman pillage of all that is shipwrecked on their rocky shores. Their territory, barren of corn, but fruitful of olives, extended to the Cape of Malea: they accepted a chief or prince from the Byzantine prætor; and a light tribute of four hundred pieces of gold was the badge of their immunity, rather than of their dependence. The freemen of Laconia assumed the character of Romans, and long adhered to the religion of the Greeks. By the zeal of the emperor Basil, they were baptized in the faith of Christ: but the altars of Venus and Neptune had been crowned by these rustic votaries five hundred years after they were proscribed in the Roman world. In the theme of Peloponnesus (17), forty cities were still numbered, and the declining state of Sparta, Argos, and Corinth, may be suspended in the tenth century, at an equal distance, perhaps, between their antique splendour and their present desolation. The duty of military service, either in person or by substitute, was imposed on the lands or benefices of the province: a sum of five pieces of gold was assessed on each of the substantial tenants; and the same capitation was shared among several heads of inferior value. On the proclamation of an Italian war, the Peloponnesians excused themselves by a voluntary oblation of one hundred pounds of gold (four thousand pounds sterling), and a thousand horses with their arms and trappings. The churches and monasteries furnished their contingent; a sacrilegious profit was extorted from the sale of ecclesiastical honours; and the indigent bishop of Leucadia (18) was made responsible for a pension of one hundred pieces of gold (19).

Cities and  
revenue of  
Pelopon-  
nesus.

But the wealth of the province, and the trust of the revenue, were founded on the fair and plentiful produce of trade and manufactures; and some symptoms of liberal policy may be traced in a law which exempts from all personal taxes the mariners of Peloponnesus, and the workmen in parchment and purple. This denomination may be fairly applied or extended to the manufactures of linen, woollen, and more especially of silk: the two former of which had flourished in Greece since the days of Homer; and the last was introduced perhaps as early as the reign of Justinian.

Manufac-  
tures,  
especially of  
silk,

[16] Strabon. Geograph. l. viii. p. 562. Pausanias, Græc. Descriptio, l. iii. c. 24. p. 264, 265. Plin. Hist. Natur. l. iv. c. 8.

[17] Constantin. de Administrando Imperio, l. ii. c. 56, 51, 52.

[18] The rock of Leucate was the southern promontory of his island and diocese. Had he been the exclusive guardian of the Lover's Leap, so well known to the readers of Ovid (Epist. Supphæ) and the Spectator, he might have been the richest prelate of the Greek Church.

[19] Leucatenis mihi jussit episcopus, quotannis ecclesiam suam debere Nicophoro aureo centum persolvere, similiter et ceteras plus minusve secundum vires suas (Lutprand in Legat. p. 469.).



These arts, which were exercised at Corinth, Thebes, and Argos; afforded food and occupation to a numerous people: the men, women, and children, were distributed according to their age and strength; and if many of these were domestic slaves, their masters, who directed the work and enjoyed the profit, were of a free and honourable condition. The gifts which a rich and generous matron of Peloponnesus presented to the emperor Basil, her adopted son, were doubtless fabricated in the Grecian looms. Danielis bestowed a carpet of fine wool, of a pattern which imitated the spots of a peacock's tail, of a magnitude to overspread the floor of a new church, erected in the triple name of Christ, of Michael the archangel, and of the prophet Elijah. She gave six hundred pieces of silk and linen, of various use and denomination: the silk was painted with the Tyrian dye, and adorned by the labours of the needle; and the linen was so exquisitely fine, that an entire piece might be rolled in the hollow of a cane (20). In his description of the Greek manufactures, an historian of Sicily discriminates their price, according to the weight and quality of the silk, the closeness of the texture, the beauty of the colours, and the taste and materials of the embroidery. A single, or even a double or treble thread was thought sufficient for ordinary sale; but the union of six threads composed a piece of stronger and more costly workmanship. Among the colours, he celebrates, with affectation of eloquence, the fiery blaze of the scarlet, and the softer lustre of the green. The embroidery was raised either in silk or gold: the more simple ornament of stripes or circles was surpassed by the nicer imitation of flowers: the vestments that were fabricated for the palace or the altar often glittered with precious stones; and the figures were delineated in strings of Oriental pearls (21). Till the twelfth century, Greece alone, of all the countries of Christendom, was possessed of the insect who is taught by nature, and of the workmen who are instructed by art, to prepare this elegant luxury. But the secret had been stolen by the dexterity and diligence of the Arabs: the caliphs of the East and West scorned to borrow from the unbelievers their furniture and apparel; and two cities of Spain, Almeria and Lisbon, were famous for the manufacture, the use, and perhaps the exportation, of silk. It was first introduced into Sicily by the Normans; and this emigration of trade distinguishes the victory of Roger from the uniform and fruitless hostilities of every age. Af-

transported  
from Greece  
to Sicily.

[20] See Constantine (in Vit. Basil. c. 74, 75, 76, p. 195, 197. in Script. post Theophanem), who allows himself to use many technical or barbarous words; barbarous, says he, τῶ των πολλῶν ἀμαθίᾳ, καλὸν γὰρ ἐπὶ τούτοις κοινολογεῖν. . Dunge labours on some: but he was not a weaver.

[21] The manufactures of Palermo, as they are described by Hugo Falcaudus (Hist. Sicula in poem. in Muratori Script. Rerum Italicarum, tom. v. p. 256.) is a copy of those of Greece. Without transcribing his declamatory sentences, which I have softened in the text, I shall observe, that in this passage the strange word *exarctamata* is very properly changed for *exanthemata* by Carinus, the first editor. Falcaudus lived about the year 1190.

ter the sack of Corinth, Athens, and Thebes, his lieutenant embarked with a captive train of weavers and artificers of both sexes, a trophy glorious to their master, and disgraceful to the Greek emperor (22). The king of Sicily was not insensible of the value of the present; and, in the restitution of the prisoners, he excepted only the male and female manufacturers of Thebes and Corinth, who labour, says the Byzantine historian, under a barbarous lord, like the old Eretrians in the service of Darius (23). A stately edifice, in the palace of Palermo, was erected for the use of this industrious colony (24); and the art was propagated by their children and disciples to satisfy the increasing demand of the western world. The decay of the looms of Sicily may be ascribed to the troubles of the island, and the competition of the Italian cities. In the year thirteen hundred and fourteen, Lucca alone, among her sister republics, enjoyed the lucrative monopoly (25). A domestic revolution dispersed the manufacturers to Florence, Bologna, Venice, Milan, and even the countries beyond the Alps; and thirteen years after this event, the statutes of Modena enjoin the planting of mulberry trees, and regulate the duties on raw silk (26). The northern climates are less propitious to the education of the silk worm; but the industry of France and England (27) is supplied and enriched by the productions of Italy and China.

I must repeat the complaint that the vague and scanty memorials of the times will not afford any just estimate of the taxes, the revenue, and the resources of the Greek empire. From every province of Europe and Asia the rivulets of gold and silver discharged into the imperial reservoir a copious and perennial stream. The separation of the branches from the trunk increased the relative magnitude of Constantinople; and the maxims of despotism contracted the state to the capital, the capital to the palace, and the palace to the royal person. A Jewish traveller, who visited the East in the twelfth century, is lost in his admiration of the Byzantine riches.

Revenue of  
the Greek  
empire.

[22] Inde ad interiora Græciæ progressi, Corinthum, Thebas, Athenas, antiqua nobilitate credebres, expugnant; et, mirra ibidem præda direpta, opifices etiam, qui sericos pannos texere solent, ob ignominiam Imperatoris illius, unique principis gloriam, captivos deducunt. Quos Rogerius, in Palermo Siciliæ metropoli collocans, artem texendi suos edocere præcepit; et exhinc predicta ars illa, prius a Græcis tantum inter Christianos habita, Romanis patere coepit ingenis (Otho Frisingen. de Gestis Frederici I. l. i. c. 33. in Muratori Script. Ital. tom. vi. p. 668.). This exception allows the bishop to celebrate Lisbon and Almeria in sericorum pannorum officio prænobilitissime (in Chron. ann. Muratori. Annali d'Italia, tom. ix. p. 415.).

[23] Nicetas in Manuel, l. ii. c. 8. p. 66. He describes these Greeks as skilled *ἀντρίους ὀβόνας ὑφαντας*, as *ἀντρίους προφανήσαντας τῶν ἱερῶν καὶ μουσικῶν σπουδῶν*.

[24] Hugo Falcandus styles them *nobiles officinas*. The Arabs had not introduced silk, though they had planted canes and made sugar in the plain of Palermo.

[25] See the Life of Castruccio Castracani, not by Machiavel, but by his more authentic biographer Nicholas Tigrini. Muratori, who has inserted it in the sixth volume of his *Scriptores*, quotes this curious passage in his *Italian Antiquities* (tom. i. disert. xxv. p. 378.).

[26] From the MS. statutes, as they are quoted by Muratori in his *Italian Antiquities* (tom. ii. disert. xxx. p. 46—48.).

[27] The broad silk manufacture was established in England in the year 1690 (Anderson's *Chronological Deduction*, vol. ii. p. 4.); but it is to the revocation of the edict of Nantes that we owe the Spitalfields colony.

"It is here," says Benjamin of Tudela, "in the queen of cities, that the tributes of the Greek empire are annually deposited, and the lofty towers are filled with precious magazines of silk, purple, and gold. It is said, that Constantinople pays each day to her sovereign twenty thousand pieces of gold; which are levied on the shops, taverns, and markets, on the merchants of Persia and Egypt, of Russia and Hungary, of Italy and Spain, who frequent the capital by sea and land (28)." In all pecuniary matters, the authority of a Jew is doubtless respectable; but as the three hundred and sixty-five days would produce a yearly income exceeding seven millions sterling, I am tempted to retrench at least the numerous festivals of the Greek calendar. The mass of treasure that was saved by Theodora and Basil the Second will suggest a splendid, though indefinite, idea of their supplies and resources. The mother of Michael, before she retired to a cloister, attempted to check or expose the prodigality of her ungrateful son, by a free and faithful account of the wealth which he inherited; one hundred and nine thousand pounds of gold, and three hundred thousand of silver, the fruits of her own economy and that of her deceased husband (29). The avarice of Basil is not less renowned than his valour and fortune: his victorious armies were paid and rewarded without breaking into the mass of two hundred thousand pounds of gold (about eight millions sterling), which he had buried in the subterraneous vaults of the palace (30). Such accumulation of treasure is rejected by the theory and practice of modern policy; and we are more apt to compute the national riches by the use and abuse of the public credit. Yet the maxims of antiquity are still embraced by a monarch formidable to his enemies; by a republic respectable to her allies; and both have attained their respective ends, of military power, and domestic tranquillity.

Pomp and  
luxury of the  
emperor.

Whatever might be consumed for the present wants, or reserved for the future use, of the state, the first and most sacred demand was for the pomp and pleasure of the emperor; and his discretion only could define the measure of his private expenses. The princes of Constantinople were far removed from the simplicity of nature; yet, with the revolving seasons, they were led by taste or fashion to

[28] Voyage de Benjamin de Tudela, tom. i. c. 5. p. 44—52. The Hebrew text has been translated into French by that marvellous child Boerhaave, who has added a volume of erudite learning. The errors and fictions of the Jewish rabbi are not a sufficient ground to deny the reality of his travels.

[29] See the continuator of Theophanes (l. iv. p. 107.), Cedrenus (p. 544.), and Zonaras (tom. ii. l. xvi. p. 127.).

[30] Zonaras (tom. ii. l. xvii. p. 223.), instead of pounds, uses the more classic appellation of talents, which, in a literal sense and strict computation, would multiply sixty-fold the treasure of Basil.

\* I am inclined with Beugnot (*Les Juifs d'Orient*, to consider this work a mere compilation, and to dissent, part iii. p. 101. et seqq.), and Jost (*Geschichte der Israeliten*, vol. vi. anhang. p. 376.),

withdraw to a purer air, from the smoke and tumult of the capital. They enjoyed, or affected to enjoy, the rustic festival of the vintage: their leisure was amused by the exercise of the chase and the calmer occupation of fishing, and, in the summer heats, they were shaded from the sun, and refreshed by the cooling breezes from the sea. The coasts and islands of Asia and Europe were covered with their magnificent villas; but, instead of the modest art which secretly strives to hide itself and to decorate the scenery of nature, the marble-structure of their gardens served only to expose the riches of the lord, and the labours of the architect. The successive casualties of inheritance and forfeiture had rendered the sovereign proprietor of many stately houses in the city and suburbs, of which twelve were appropriated to the ministers of state; but the great palace (31), the centre of the Imperial residence, was fixed during eleven centuries to the same position, between the hippodrome, the cathedral of St. Sophia, and the gardens, which descended by many a terrace to the shores of the Propontis. The primitive edifice of the first Constantine was a copy, or rival, of ancient Rome; the gradual improvements of his successors aspired to emulate the wonders of the old world (32), and in the tenth century, the Byzantine palace excited the admiration, at least of the Latins, by an unquestionable pre-eminence of strength, size, and magnificence (33). But the toil and treasure of so many ages had produced a vast and irregular pile: each separate building was marked with the character of the times and of the founder; and the want of space might excuse the reigning monarch who demolished, perhaps with secret satisfaction, the works of his predecessors. The economy of the emperor Theophilus allowed a more free and ample scope for his domestic luxury and splendour. A favourite ambassador, who had astonished the Abbassides themselves by his pride and liberality, presented on his return the model of a palace, which the caliph of Bagdad had recently constructed on the banks of the Tigris. The model was instantly copied and surpassed: the new buildings of Theophilus (34) were accompanied with gardens, and with five churches, one of which was conspicuous for size and beauty: it was crowned with three domes, the roof of gilt brass reposed on columns of Italian

The palace of  
Constantinople.

[31] For a copious and minute description of the Imperial palace, see the *Constantinop. Christiana* (l. ii. c. 4. p. 113—123.) of Ducange, the Tillemont of the middle ages. Never has laborious Germany produced two antiquarians more laborious and accurate than these two natives of lively France.

[32] The Byzantine palace surpasses the Capitol, the palace of Pergamus, the Egyptian wood (*φαιδρον ὕλην*), the temple of Adrian at Cyricus, the pyramids, the Pharos, &c. according to an epigram (*Antholog. Græc.* l. iv. p. 488, 489. Brodes, apud Wechel) ascribed to Julius, ex-prefect of Egypt. Seventy-one of his epigrams, some lively, are collected in Brunck (*Analect. Græc.* tom. ii. p. 493—510.); but this is wanting.

[33] Constantinopolitanum Palatium ann pulchritudine solum, verum etiam fortitudine, omnibus quasnam videram munitionibus præstat (*Lutprand, Hist.* l. v. c. 9. p. 465.).

[34] See the anonymous continuator of Theophanes (p. 59. 61. 86.), whom I have followed in the neat and concise abstract of Le Beau (*Hist. du Bas Empire*, tom. xiv. p. 436. 438.).

marble, and the walls were incrustèd with marbles of various colours. In the face of the church, a semicircular portico, of the figure and name of the Greek *sigma*, was supported by fifteen columns of Phrygian marble, and the subterraneous vaults were of a similar construction. The square before the sigma was decorated with a fountain, and the margin of the basin was lined and encompassed with plates of silver. In the beginning of each season, the basin, instead of water, was replenished with the most exquisite fruits, which were abandoned to the populace for the entertainment of the prince. He enjoyed this tumultuous spectacle from a throne resplendent with gold and gems, which was raised by a marble staircase to the height of a lofty terrace. Below the throne were seated the officers of his guards, the magistrates, the chiefs of the factions of the circus; the inferior steps were occupied by the people, and the place below was covered with troops of dancers, singers, and pantomimes. The square was surrounded by the hall of justice, the arsenal, and the various offices of business and pleasure; and the *purple* chamber was named from the annual distribution of robes of scarlet and purple by the hand of the empress herself. The long series of the apartments was adapted to the seasons, and decorated with marble and porphyry, with painting, sculpture, and mosaics, with a profusion of gold, silver, and precious stones. His fanciful magnificence employed the skill and patience of such artists as the times could afford: but the taste of Athens would have despised their frivolous and costly labours; a golden tree, with its leaves and branches, which sheltered a multitude of birds warbling their artificial notes, and two lions of massy gold, and of the natural size, who looked and roared like their brethren of the forest. The successors of Theophilus, of the Basilian and Comnenian dynasties, were not less ambitious of leaving some memorial of their residence; and the portion of the palace most splendid and august, was dignified with the title of the golden *triclinium* (35). With becoming modesty, the rich and noble Greeks aspired to imitate their sovereign, and when they passed through the streets on horseback, in their robes of silk and embroidery, they were mistaken by the children for kings (36). A matron of Peloponnesus (37), who had cherished the infant fortunes of Basil the Macedonian, was excited by tenderness or vanity to visit the greatness of her adopted son. In a journey of five hundred miles

Furniture  
and  
attendance.

(35) *In aureo triclinio que prestantior est pars potentissimus (the usurper Romanus) degens ceteras partes (Alas) distribuerat* (Lutprand. Hist. l. v. c. 9. p. 460.). For this lax signification of *Triclinium* (*adificium triu vel plura xliiyn scilicet etriyn complexens*), see Ducange (Gloss. Græc. et Observations sur Jouvillo, p. 240.), and Reske (ad Constantinum de Ceremoniis, p. 7.).

(36) *In equis vecti* (says Benjamin of Tudra) *regum filii videntur per similes*. I prefer the Latin version of Constantine l'Empereur (p. 46.) to the French of Barotier (tom. I. p. 49.).

(37) See the account of her journey, misadventure, and testament, in the Life of Basil, by his grandson Constantine (c. 74, 75, 76. p. 196—197.).

from Patras to Constantinople, her age or indolence declined the fatigue of an horse or carriage: the soft litter or bed of Danielis was transported on the shoulders of ten robust slaves; and as they were relieved at easy distances, a band of three hundred was selected for the performance of this service. She was entertained in the Byzantine palace with filial reverence, and the honours of a queen; and whatever might be the origin of her wealth, her gifts were not unworthy of the regal dignity. I have already described the fine and curious manufactures of Peloponnesus, of linen, silk, and woollen; but the most acceptable of her presents consisted in three hundred beautiful youths, of whom one hundred were eunuchs (38); "for she was not ignorant," says the historian, "that the air of the palace is more congenial to such insects, than a shepherd's dairy to the flies of the summer." During her lifetime, she bestowed the greater part of her estates in Peloponnesus, and her testament instituted Leo, the son of Basil, her universal heir. After the payment of the legacies, fourscore villas or farms were added to the Imperial domain; and three thousand slaves of Danielis were enfranchised by their new lord, and transplanted as a colony to the Italian coast. From this example of a private matron, we may estimate the wealth and magnificence of the emperors. Yet our enjoyments are confined by a narrow circle; and, whatsoever may be its value, the luxury of life is possessed with more innocence and safety by the master of his own, than by the steward of the public, fortune.

In an absolute government, which levels the distinctions of noble and plebeian birth, the sovereign is the sole fountain of honour; and the rank, both in the palace and the empire, depends on the titles and offices which are bestowed and resumed by his arbitrary will. Above a thousand years, from Vespasian to Alexius Comnenus (39), the *Cæsar* was the second person, or at least the second degree, after the supreme title of *Augustus* was more freely communicated to the sons and brothers of the reigning monarch. To elude without violating his promise to a powerful associate, the husband of his sister, and, without giving himself an equal, to reward the piety of his brother Isaac, the crafty Alexius interposed a new and supereminent dignity. The happy flexibility of the Greek tongue allowed him to compound the names of Augustus and Emperor (Sebastos and Autocrator), and the union

Honours and titles of the Imperial family.

[38] *Castronatum* (αρχιμαστος, Ducange, Gloss.) Græci vocant, amputatis virilibus et virga, puerum eunuclum quos Verdenenses mercatores ob immensum lucrum facere solent et in Hispaniam duvunt (Liotprand, l. vi. c. 3. p. 470.)—The last abomination of the abominable slave-trade! Yet I am surprised to find in the 13th century, such active speculations of commerce in Lorraine.

[39] See the *Alexiad* (l. iii. p. 78, 79.), of Anna Comnena, who, except in filial piety, may be compared to Mademoiselle de Montpensier. In her awful reverence for titles and forms, she styles her father Επιστημονάρχης, the inventor of this royal art, the τέχνη τεχνών, and επιστήμη επιστημών.

produced the sonorous title of *Sebastocrator*. He was exalted above the Cæsar on the first step of the throne: the public acclamations repeated his name; and he was only distinguished from the sovereign by some peculiar ornaments of the head and feet. The emperor alone could assume the purple or red buskins, and the close diadem or tiara, which imitated the fashion of the Persian kings (40). It was an high pyramidal cap of cloth or silk, almost concealed by a profusion of pearls and jewels: the crown was formed by an horizontal circle and two arches of gold: at the summit, the point of their intersection, was placed a globe or cross, and two strings or lappets of pearl depended on either cheek. Instead of red, the buskins of the Sebastocrator and Cæsar were green; and on their *open* coronets or crowns, the precious gems were more sparingly distributed. Beside and below the Cæsar, the fancy of Alexius created the *Panhypsebastos* and the *Protosebastos*, whose sound and signification will satisfy a Grecian ear. They imply a superiority and a priority above the simple name of Augustus; and this sacred and primitive title of the Roman prince was degraded to the kinsmen and servants of the Byzantine court. The daughter of Alexius applauds, with fond complacency, this artful gradation of hopes and honours; but the science of words is accessible to the meanest capacity; and this vain dictionary was easily enriched by the pride of his successors. To their favourite sons or brothers, they imparted the more lofty appellation of Lord or *Despot*, which was illustrated with new ornaments, and prerogatives, and placed immediately after the person of the emperor himself. The five titles of, 1. *Despot*; 2. *Sebastocrator*; 3. *Cæsar*; 4. *Panhypsebastos*; and, 5. *Protosebastos*; were usually confined to the princes of his blood; they were the emanations of his majesty; but as they exercised no regular functions, their existence was useless, and their authority precarious.

Officers of the  
palace, the  
state, and the  
army.

But in every monarchy the substantial powers of government must be divided and exercised by the ministers of the palace and treasury, the fleet and army. The titles alone can differ; and in the revolution of ages, the counts and præfects, the prætor and quæstor, insensibly descended, while their servants rose above their heads to the first honours of the state. 1. In a monarchy, which refers every object to the person of the prince, the care and ceremonies of the palace form the most respectable department. The *Curopolata* (41), so illustrious in the age of Justinian, was

(40) *Στέφανος, στίβανος, διστάριος*; see Reiske, and Ceremoniale, p. 14, 15. Ducange has given a learned dissertation on the crowns of Constantinople, Rome, France, &c. (sur Joinville, xiv. p. 299-303.); but of his thirty-four models, none exactly tally with Anon's description.

(41)

*Per cæstus curis, solo-diademate dignar,  
Ordine pro rerum vocatam Cura-Palati;*

supplanted by the *Protovestiare*, whose primitive functions were limited to the custody of the wardrobe. From thence his jurisdiction was extended over the numerous menials of pomp and luxury; and he presided with his silver wand at the public and private audience. 2. In the ancient system of Constantine, the name of *Logothete*, or accountant, was applied to the receivers of the finances: the principal officers were distinguished as the *Logothetes* of the domain, of the posts, the army, the private and public treasure; and the *great Logothete*, the supreme guardian of the laws and revenues, is compared with the chancellor of the Latin monarchies (42). His discerning eye pervaded the civil administration; and he was assisted, in due subordination, by the eparch or prefect of the city, the first secretary, and the keepers of the privy seal, the archives, and the red or purple ink which was reserved for the sacred signature of the emperor alone (43). The introducer and interpreter of foreign ambassadors were the *great Chiauss* (44) and the *Dragoman* (45), two names of Turkish origin, and which are still familiar to the Sublime Porte. 3. From the humble style and service of guards, the *Domestics* insensibly rose to the station of generals; the military themes of the East and West, the legions of Europe and Asia, were often divided, till the *great Domestic* was finally invested with the universal and absolute command of the land forces. The *Protostrator*, in his original functions, was the assistant of the emperor when he mounted on horseback: he gradually became the lieutenant of the great Domestic in the field; and his jurisdiction extended over the stables, the cavalry, and the royal train of hunting and hawking. The *Stratopedarch* was the great judge of the camp: the *Protospathaire* commanded the guards; the *Constable* (46), the *great Eleriarch*, and the *Acolyth*, were the separate chiefs of the Franks, the Barbarians, and the Varangi,

says the African Corippus (*de Landibus Justinii*, l. i. 136.); and in the same century (the viith), Cassiodorus represents him, *whm, virga aurea decoratus, inter numerosa obsequia primus ante pedes regis incederet* (*Varior.* vii. 5.). But this great officer (unknown), ἀντιγυνωτάρχης, exercising no function, οὐκ ἔστι βουλευτής, was cast down by the modern Greeks to the xvth rank (*Codina.* c. 5. p. 65.).

(42) Nicetas (*in Manuel*, l. vii. c. l.) defines him ὡς ἡ λατρεῖαν ποιεῖ Καρχηδόνιον, ὡς δ' Ἑλλήνας εἰσφέρειν Ἀργυροῦταιον. Yet the epithet of μέγας was added by the elder Andronicus (*Ducange*, tom. i. p. 822, 823.).

(43) From Leo I. (A. D. 470) the imperial ink, which is still visible on some original acts, was a mixture of vermilion and cinabar, or purple. The emperor's guardians, who shared in this prerogative, always marked in green ink the indictment, and the month. See the *Dictionnaire Diplomatique* (tom. i. p. 511—513.) a valuable abridgement.

(44) The sultan sent a Σπαχὸς to Alexius (*Anna Comnena*, l. vi. p. 170. *Ducange ad loc.*); and Pachymer often speaks of the μέγας τζαούς (l. vii. c. 1. l. xii. c. 30. l. xiii. c. 22.). The Chiaoush basha is now at the head of 700 officers (*Rycaut's Ottoman Empire*, p. 349. octavo edition).

(45) *Tagerman* is the Arabic name of an interpreter (*D'Herbelot*, p. 854, 855.); πρώτος τῶν ἑρμηνέων, οὗς αἰετὶς ἀναμάρτυροι δραγαράνους, says Codinus (c. v. No. 70. p. 67.). See Villehardouin (No. 96.), Bunsenius (*Epist.* iv. p. 338.), and *Ducange* (*Observations sur Villehardouin*, and *Gloss. Græc. et Latina.*).

(46) Κανέσταυλος, or κανέσταυλος, a corruption from the Latin Comes stabuli, or the French Connétable. In a military sense, it was used by the Greeks in the xith century, at least as early as in France.



or English, the mercenary strangers, who, in the decay of the national spirit, formed the nerve of the Byzantine armies. 4. The naval powers were under the command of the *great Duke*; in his absence they obeyed the *great Drungaire* of the fleet; and, in his place, the *Emir*, or *Admiral*, a name of Saracen extraction (47), but which has been naturalised in all the modern languages of Europe. Of these officers, and of many more whom it would be useless to enumerate, the civil and military hierarchy was framed. Their honours and emoluments, their dress and titles, their mutual salutations and respective pre-eminence, were balanced with more exquisite labour than would have fixed the constitution of a free people; and the code was almost perfect when this baseless fabric, the monument of pride and servitude, was for ever buried in the ruins of the empire (48).

Adoration of  
the emperor.

The most lofty titles, and the most humble postures, which devotion has applied to the Supreme Being, have been prostituted by flattery and fear to creatures of the same nature with ourselves. The mode of *adoration* (49), of falling prostrate on the ground, and kissing the feet of the emperor, was borrowed by Diocletian from Persian servitude; but it was continued and aggravated till the last age of the Greek monarchy. Excepting only on Sundays, when it was waved, from a motive of religious pride, this humiliating reverence was exacted from all who entered the royal presence, from the princes invested with the diadem and purple, and from the ambassadors who represented their independent sovereigns, the caliphs of Asia, Egypt, or Spain, the kings of France and Italy, and the Latin emperors of ancient Rome. In his transactions of business, Liutprand, bishop of Cremona (50), asserted the free spirit of a Frank and the dignity of his master Otho. Yet his sincerity cannot disguise the abasement of his first audience. When he approached the throne, the birds of the golden tree began to warble their notes, which were accompanied by the roarings of the two lions of gold. With his two companions Liutprand was compelled to bow and to fall prostrate; and thrice he touched the ground with his forehead. He arose, but in the short interval, the throne had been hoisted by an engine from the floor to the ceiling, the Imperial figure appeared in new and more gorgeous apparel, and

Reception of  
ambassadors.

(47) It was directly borrowed from the Normans. In the thirteenth century, Giannone reckons the admiral of Sicily among the great officers.

(48) This sketch of honours and offices is drawn from George Codinus *Corupulata*, who survived the taking of Constantinople by the Turks: his elaborate, though trifling, work (*de Officiis Ecclesiæ et Aulae C. P.*) has been illustrated by the notes of Gear, and the three books of Gretser, a learned Jesuit.

(49) The respectful salutation of carrying the hand to the mouth, *ad os*, is the root of the Latin word *adoro*; *adore*. See our learned Selden (vol. iii. p. 143—145. 942.), in his *Titles of Honour*. It seems, from the 1st book of Herodotus, to be of Persian origin.

(50) The two embassies of Liutprand to Constantinople, all that he saw or inferred in the Greek capital, are pleasantly described by himself (*Hist. l. vi. c. 1—4. p. 469—471. Legatio ad Nicephorum Phocam, p. 479—489.*).

the interview was concluded in haughty and majestic silence. In this honest and curious narrative the bishop of Cremona represents the ceremonies of the Byzantine court, which are still practised in the Sublime Porte, and which were preserved in the last age by the dukes of Muscovy or Russia. After a long journey by sea and land, from Venice to Constantinople, the ambassador halted at the golden gate, till he was conducted by the formal officers to the hospitable palace prepared for his reception; but this palace was a prison, and his jealous keepers prohibited all social intercourse either with strangers or natives. At his first audience, he offered the gifts of his master, slaves, and golden vases, and costly armour. The ostentatious payment of the officers and troops displayed before his eyes the riches of the empire: he was entertained at a royal banquet (51), in which the ambassadors of the nations were marshalled by the esteem or contempt of the Greeks: from his own table, the emperor, as the most signal favour, sent the plates which he had tasted; and his favourites were dismissed with a robe of honour (52). In the morning and evening of each day, his civil and military servants attended their duty in the palace; their labour was repayed by the sight, perhaps by the smile, of their lord; his commands were signified by a nod or a sign: but all earthly greatness stood silent and submissive in his presence. In his regular or extraordinary processions through the capital, he unveiled his person to the public view: the rites of policy were connected with those of religion, and his visits to the principal churches were regulated by the festivals of the Greek calendar. On the eve of these processions, the gracious or devout intention of the monarch was proclaimed by the heralds. The streets were cleared and purified; the pavement was strewed with flowers; the most precious furniture, the gold and silver plate, and silken hangings, were displayed from the windows and balconies; and a severe discipline restrained and silenced the tumult of the populace. The march was opened by the military officers at the head of their troops: they were followed in long order by the magistrates and ministers of the civil government: the person of the emperor was guarded by his eunuchs and domestics, and at the church door he was solemnly received by the patriarch and his clergy. The task of applause was not abandoned to the rude and spontaneous voices of the crowd. The most convenient stations were occupied by the bands of the blue and green factions of the circus; and their furious conflicts,

Processions  
and  
acclamations.

[51] Among the amusements of the feast, a boy balanced, on his forehead, a pike, or pole, twenty-four feet long, with a cross bar of two cubits a little below the top. Two boys, naked, though encircled (*compuncturati*) together, and singly, climbed, stood, played, descended, &c. *ita me stupidum reddidit: utrum mirabilis nescio* (p. 470.). At another repast an homily of Chrysostom on the Acts of the Apostles was read *clara voce non Latine* (p. 463.).

[52] *Gaza* is not improbably derived from *Calz*, or *Caloz*, in Arabic a robe of honour (*Reiske*, *Not. in Ceremon.* p. 84.).

which had shaken the capital, were insensibly sunk to an emulation of servitude. From either side they echoed in responsive melody the praises of the emperor; their poets and musicians directed the choir, and long life (53) and victory were the burden of every song. The same acclamations were performed at the audience, the banquet, and the church; and as an evidence of boundless sway, they were repeated in the Latin (54), Gothic, Persian, French, and even English language (55), by the mercenaries who sustained the real or fictitious character of those nations. By the pen of Constantine Porphyrogenitus, this science of form and flattery has been reduced into a pompous and trifling volume (56), which the vanity of succeeding times might enrich with an ample supplement. Yet the calmer reflection of a prince would surely suggest that the same acclamations were applied to every character and every reign: and if he had risen from a private rank, he might remember, that his own voice had been the loudest and most eager in applause, at the very moment when he envied the fortune, or conspired against the life, of his predecessor (57).

Marriage of  
the Cæsars  
with foreign  
nations.

The princes of the North, of the nations, says Constantine, without faith or fame, were ambitious of mingling their blood with the blood of the Cæsars, by their marriage with a royal virgin, or by the nuptials of their daughters with a Roman prince (58). The aged monarch, in his instructions to his son, reveals the secret maxims of policy and pride; and suggests the most decent reasons for refusing these insolent and unreasonable demands. Every animal, says the discreet emperor, is prompted by nature to seek a mate among the animals of his own species; and the human species is divided into various tribes, by the distinction of language, religion, and manners. A just regard to the purity of descent preserves the harmony of public and private life: but the mixture of foreign blood is the fruitful source of disorder and discord. Such had ever been the opinion and practice of the sage Romans: their

(53) Πολυχρονίζειν is explained by εὐφραΐζειν (Codin. e. 7. Ducange, Gloss. Græc. tom. 1. p. 1199.).

(54) Κωνσταντίνος Δόξας ἡμέτερον βίοντον — βίοντον σὺς σήμερον — βίοντον Δόξας ἡμετέρον, ἢ μόνον ἄλλος (Cœrmen. c. 75. p. 215.). The want of the Latin V, obliged the Greeks to employ their β; nor do they regard quantity. Till he recollected the true language, these strange sentences might puzzle a professor.

(55) Βασιλεῖς κατὰ τὴν πάτριαν καὶ αὐτῶν γλῶσσαν, ἤτοι ἰταλίσσιν, πολυχρονίζουσι (Codin. p. 90.). I wish he had preserved the words, however corrupt, of their English acclamation.

(56) For all these ceremonies, see the professed work of Constantine Porphyrogenitus, with the notes, or rather dissertations, of his German editors, Leich and Reiske. For the rank of the standing courtiers, p. 80. not. 23. 62.; for the adoration, except on Sundays, p. 95. 240. not. 131.; the processions, p. 2. &c.; not. p. 3. &c.; the acclamations pausim. not. 25. &c.; the factions and Hippodrome, p. 177—214. not. 9. 93. &c.; the Gothic games, p. 221. not. 111.; vintage, p. 217. not. 109.: much more information is scattered over the work.

(57) Et privato Othoni et uopre eadem dicenti nota adulatio (Tacit. Hist. 1. 85.).

(58) The xiiiith chapter, of Administratione Imperii, may be explained and rectified by the Familie Byzantine of Ducange.

jurisprudence proscribed the marriage of a citizen and a stranger: in the days of freedom and virtue, a senator would have scorned to match his daughter with a king: the glory of Mark Antony was sullied by an Egyptian wife (59): and the emperor Titus was compelled, by popular censure, to dismiss with reluctance the reluctant Berenice (60). This perpetual interdict was ratified by the fabulous sanction of the great Constantine. The ambassadors of the nations, more especially of the unbelieving nations, were solemnly admonished, that such strange alliances had been condemned by the founder of the church and city. The irrevocable law was inscribed on the altar of St. Sophia; and the impious prince who should stain the majesty of the purple was excluded from the civil and ecclesiastical communion of the Romans. If the ambassadors were instructed by any false brethren in the Byzantine history, they might produce three memorable examples of the violation of this imaginary law: the marriage of Leo, or rather of his father Constantine the Fourth, with the daughter of the king of the Chozars, the nuptials of the grand-daughter of Romanus with a Bulgarian prince, and the union of Bertha of France or Italy with young Romanus, the son of Constantine Porphyrogenitus himself. To these objections three answers were prepared, which solved the difficulty and established the law. I. The deed and the guilt of Constantine Copronymus were acknowledged. The Isaurian heretic, who sullied the baptismal font, and declared war against the holy images, had indeed embraced a Barbarian wife. By this impious alliance he accomplished the measure of his crimes, and was devoted to the just censure of the church and of posterity. II. Romanus could not be alleged as a legitimate emperor; he was a plebeian usurper, ignorant of the laws, and regardless of the honour, of the monarchy. His son Christopher, the father of the bride, was the third in rank in the college of princes, at once the subject and the accomplice of a rebellious parent. The Bulgarians were sincere and devout Christians; and the safety of the empire, with the redemption of many thousand captives, depended on this preposterous alliance. Yet no consideration could dispense from the law of Constantine: the clergy, the senate, and the people, disapproved the conduct of Romanus: and he was reproached, both in his life and death, as the author of the public disgrace. III. For the marriage of his own son with the daughter of Hugo king of Italy, a more honourable de-

Imaginary  
law of  
Constantine.

The first  
exception,  
A. D. 733.

The second,  
A. D. 944.

The third,  
A. D. 943.

[59] *Sequiturque, nefas? Egyptia coeinx* (Virgil, *Æneid* viii. 688.). Yet this Egyptian wife was the daughter of a long line of kings. *Quid to mutavit* (says Antony in a private letter to Augustus)? *an quod reginam inire?* *Uxor mea est* (Sueton. in August. c. 69.). Yet I much question (for I cannot stay to inquire), whether the triumvir ever dared to celebrate his marriage either with Roman or Egyptian rites.

[60] *Beretoncem invitum invitam dimisit* (Suetonius in Tito, c. 7.). Have I observed elsewhere, that this Jewish beauty was at this time above fifty years of age? The judicious Racine has most discreetly suppressed both her age and her country.

fence is contrived by the wise Porphyrogenitus. Constantine, the great and holy, esteemed the fidelity and valour of the Franks (61); and his prophetic spirit beheld the vision of their future greatness. They alone were excepted from the general prohibition: Hugo king of France was the final descendant of Charlemagne (62); and his daughter Bertha inherited the prerogatives of her family and nation. The voice of truth and malice insensibly betrayed the fraud or error of the Imperial court. The patrimonial estate of Hugo was reduced from the monarchy of France to the simple county of Arles; though it was not denied, that, in the confusion of the times, he had usurped the sovereignty of Provence, and invaded the kingdom of Italy. His father was a private noble; and if Bertha derived her female descent from the Carolingian line, every step was polluted with illegitimacy or vice. The grandmother of Hugo was the famous Valdrada, the concubine, rather than the wife, of the second Lothair; whose adultery, divorce, and second nuptials, had provoked against him the thunders of the Vatican. His mother, as she was styled, the great Bertha, was successively the wife of the count of Arles and of the marquis of Tuscany: France and Italy were scandalised by her gallantries; and, till the age of threescore, her lovers, of every degree, were the zealous servants of her ambition. The example of maternal incontinence was copied by the King of Italy; and the three favourite concubines of Hugo were decorated with the classic names of Venus, Juno, and Semele (63). The daughter of Venus was granted to the solicitations of the Byzantine court: her name of Bertha was changed to that of Endoxia; and she was wedded, or rather betrothed, to young Romanus, the future heir of the empire of the East. The consummation of this foreign alliance was suspended by the tender age of the two parties; and, at the end of five years, the union was dissolved by the death of the virgin spouse. The second wife of the emperor Romanus was a maiden of plebeian, but of Roman, birth; and their two daughters, Theophano and Anne, were given in marriage to the princes of the earth. The eldest was bestowed, as the pledge of peace, on the eldest son of the great Otho, who had solicited this alliance with arms and embassies. It might legally be questioned how far a Saxon was entitled to the privilege of the French nation:

Otho of  
Germany,  
A. D. 972.

(61) Constantine was made to praise the *εὐγενεία* and *εὐπρωτογένεια* of the Franks, with whom he claimed a private and public alliance. The French writers (Isaac Cassaubon in Dedicat. Polybii) are highly delighted with these compliments.

(62) Constantine Porphyrogenitus (*de Administrat. Imp.* c. 26.) exhibits a pedigree and life of the illustrious king Hugo (*μεγαλειότητος βασιλεὺς ὁὐγενὴς*). A more correct idea may be formed from the Criticism of Pagi, the Annals of Moratori, and the Abridgement of St. Marc, A. D. 925—946.

(63) After the mention of the three goddesses, Luitprand very naturally adds, *et quoniam non rex solus abestatur, eorum nati ex incerto patribus originem ducunt* (Hist. l. iv. c. 6.): for the marriage of the younger Bertha, see Hist. l. v. c. 5.; for the incontinence of the elder, *dulcis exercitio Hymenæi*, l. ii. c. 15.; for the virtues and vices of Hugo, l. iii. c. 5. Yet it must not be forgot, that the bishop of Cremona was a lover of scandal.

but every scruple was silenced by the fame and piety of a hero who had restored the empire of the West. After the death of her father-in-law and husband, Theophano governed Rome, Italy, and Germany, during the minority of her son, the third Otho; and the Latins have praised the virtues of an empress, who sacrificed to a superior duty the remembrance of her country (64). In the nuptials of her sister Anne, every prejudice was lost, and every consideration of dignity was superseded, by the stronger argument of necessity and fear. A Pagan of the North, Wolodomir, great prince of Russia, aspired to a daughter of the Roman purple; and his claim was enforced by the threats of war, the promise of conversion, and the offer of a powerful succour against a domestic rebel. A victim of her religion and country, the Grecian princess was torn from the palace of her fathers, and condemned to a savage reign and an hopeless exile on the banks of the Borysthenes, or in the neighbourhood of the Polar circle (65). Yet the marriage of Anne was fortunate and fruitful: the daughter of her grandson Jeroslaus was recommended by her Imperial descent; and the king of France, Henry I., sought a wife on the last borders of Europe and Christendom (66).

Wolodomir  
of Russia,  
A. D. 968.

In the Byzantine palace, the emperor was the first slave of the ceremonies which he imposed, of the rigid forms which regulated each word and gesture, besieged him in the palace, and violated the leisure of his rural solitude. But the lives and fortunes of millions hung on his arbitrary will; and the firmest minds, superior to the allurements of pomp and luxury, may be seduced by the more active pleasure of commanding their equals. The legislative and executive powers were centred in the person of the monarch, and the last remains of the authority of the senate were finally eradicated by Leo the philosopher (67). A lethargy of servitude had benumbed the minds of the Greeks: in the wildest tumults of rebellion they never aspired to the idea of a free constitution; and the private character of the prince was the only source and measure of their public happiness. Superstition rivetted their chains; in the church of

Despotism  
power.

[64] *Licet illa Imperatrix Græca sibi et aliis fulset satis utilis, et optima, &c.* is the preamble of an imperial writer, apud Pagi, tom. iv. A. D. 969, No. 3. Her marriage and principal actions may be found in Muratori, Pagi, and St. Marc, under the proper years.

[65] Cedrenus, tom. ii. p. 699. Zonaras, tom. ii. p. 221. Elmæin, Hist. Saracenicæ, l. iii. c. 6. Nestor apud Levesque, tom. ii. p. 112. Pagi, Critica, A. D. 967, No. 6: a singular concurrence! Wolodomir and Anne are ranked among the saints of the Russian church. Yet we know his vices, and are ignorant of her virtues.

[66] Henricus primus duxit uxorem Scythicam, Russam, Eliam regis Jerosoli. An embassy of bishops was sent into Russia, and the father granted her filium cum multis donis misit. This event happened in the year 1051. See the passages of the original chronicles in Bouquet's *Historians of France* (tom. xi. p. 29. 159. 161. 319. 381. 481.). Voltaire might wonder at this alliance; but he should not have owned his ignorance of the country, religion, &c. of Jeroslaus—a name so conspicuous in the Russian annals.

[67] A constitution of Leo the Philosopher (lxxviii.) *ne senatus-consulta amplius fiant*, speaks the language of naked despotism, *εἰς αὐτὸ πόνερον κράτος τὴν τούτων ἀνταγὰν διοικῶν, καὶ ἀναίρεον καὶ μάταιον τὸ ἄχρηστον μετὰ τῶν χρίτων παρεχόμενον συνάπτεσθαι.*

Coronation  
oath.

St. Sophia he was solemnly crowned by the patriarch; at the foot of the altar, they pledged their passive and unconditional obedience to his government and family. On his side he engaged to abstain as much as possible from the capital punishments of death and mutilation; his orthodox creed was subscribed with his own hand, and he promised to obey the decrees of the seven synods, and the canons of the holy church (68). But the assurance of mercy was loose and indefinite: he swore, not to his people, but to an invisible judge; and except in the inextinguishable guilt of heresy, the ministers of heaven were always prepared to preach the indefeasible right, and to absolve the venial transgressions, of their sovereign. The Greek ecclesiastics were themselves the subjects of the civil magistrate: at the nod of a tyrant the bishops were created, or transferred, or deposed, or punished with an ignominious death: whatever might be their wealth or influence, they could never succeed like the Latin clergy in the establishment of an independent republic; and the patriarch of Constantinople condemned, what he secretly envied, the temporal greatness of his Roman brother. Yet the exercise of boundless despotism, is happily checked by the laws of nature and necessity. In proportion to his wisdom and virtue, the master of an empire is confined to the path of his sacred and laborious duty. In proportion to his vice and folly, he drops the sceptre too weighty for his hands; and the motions of the royal image are ruled by the imperceptible thread of some minister or favourite, who undertakes for his private interest to exercise the task of the public oppression. In some fatal moment, the most absolute monarch may dread the reason or the caprice of a nation of slaves; and experience has proved, that whatever is gained in the extent, is lost in the safety and solidity, of regal power.

Military force  
of the Greeks,  
the Saracens,  
and the  
Franks.

Whatever titles a despot may assume, whatever claims he may assert, it is on the sword that he must ultimately depend to guard him against his foreign and domestic enemies. From the age of Charlemagne to that of the Crusades, the world (for I overlook the remote monarchy of China) was occupied and disputed by the three great empires or nations of the Greeks, the Saracens, and the Franks. Their military strength may be ascertained by a comparison of their courage, their arts and riches, and their obedience to a supreme head, who might call into action all the energies of the state. The Greeks, far inferior to their rivals in the first, were superior to the Franks, and at least equal to the Saracens, in the second and third of these warlike qualifications.

The wealth of the Greeks enabled them to purchase the service

[68] Codinus (*de Officiis*, c. xvii. p. 120, 121.) gives an idea of this oath so strong to the church *πιστὸς καὶ γενναῖος δούλος καὶ υἱὸς τῆς ἁγίας ἐκκλησίας*, so weak to the people καὶ ἀνέχεται πόνον καὶ ἀκρωτηριασμῶν καὶ τῶν ἄλλων τεύχεσι κατὰ τὸ δυνατόν.

of the poorer nations, and to maintain a naval power for the protection of their coasts and the annoyance of their enemies (69). A commerce of mutual benefit exchanged the gold of Constantinople for the blood of the Slavonians and Turks, the Bulgarians and Russians: their valour contributed to the victories of Nicephorus and Zimiscees; and if an hostile people pressed too closely on the frontier, they were recalled to the defence of their country, and the desire of peace, by the well managed attack of a more distant tribe (70). The command of the Mediterranean, from the mouth of the Tanais to the columns of Hercules was always claimed, and often possessed, by the successors of Constantine. Their capital was filled with naval stores and dexterous artificers: the situation of Greece and Asia, the long coasts, deep gulfs, and numerous islands, accustomed their subjects to the exercise of navigation; and the trade of Venice and Amalfi supplied a nursery of seamen to the imperial fleet (71). Since the time of the Peloponnesian and Punic wars, the sphere of action had not been enlarged; and the science of naval architecture appears to have declined. The art of constructing those stupendous machines which displayed three, or six, or ten, ranges of oars, rising above, or falling behind, each other, was unknown to the ship-builders of Constantinople, as well as to the mechanicians of modern days (72). The *Dromones* (73), or light galleys of the Byzantine empire, were content with two tier of oars; each tier was composed of five-and-twenty benches; and two rowers were seated on each bench, who plied their oars on either side of the vessel. To these we must add the captain or centurion, who, in time of action, stood erect with his armour-bearer on the poop, two steersmen at the helm, and two officers at the prow, the one to manage the anchor, the other to point and play against the enemy the tube of liquid fire. The whole crew, as in the infancy of the art, performed the double service of mariners and soldiers; they were provided with defensive and offensive arms, with bows and arrows, which they used from the upper deck, with

(69) If we listen to the threats of Nicephorus to the ambassador of Otho, *Nec est in mari domus tuo classium numerus. Navigantium fortitudo mihi soli incat, qui eum classes aggredior, bello maritimus ejus civitates demoliar; et quæ fluminibus sunt vicina redigam in favillam.* [Lutprand in Legat. ad Nicephorum Phocam, in Muratori Scriptores Rerum Italicarum, tom. ii. pars i. p. 481.]. He observes in another place, *qui ceteris præstant Venetici sunt et Amalphitani.*

(70) *Nec ipsa capiet eum (the emperor Otho) in qua ortus est propter et pellere Saxonia: preceps qua potentes omnes nationes super eum invitabimus: et quasi Keramicum confringemus* [Lutprand in Legat. p. 487.]. The two books, *de administrando Imperio*, perpetually inculcate the same policy.

(71) The sixth chapter of the *Tactics* of Leo (Meurs. Opera, tom. vi. p. 825—848.), which is given more correct from a manuscript of Gudius, by the laborious Fabricius [Biblioth. Græc. tom. vi. p. 372—379.], relates to the *Navarchia* or naval war.

(72) Even of fifteen and sixteen rows of oars, in the navy of Demetrius Poliorcetes. These were for real use: the forty rows of Ptolemy Philadelphus were applied to a floating palace, whose tonnage, according to Dr. Arbuthnot [Tables of ancient Coins, &c. p. 231—236.], is compared as 4½ to one, with an English 100 gun ship.

(73) The *Dromones* of Leo, &c. are so clearly described with two tier of oars, that I must censure the version of Meursius and Fabricius, who pervert the sense by a blind attachment to the classic appellation of *Triremes*. The Byzantine historians are sometimes guilty of the same inaccuracy.



long pikes, which they pushed through the port-holes of the lower tier. Sometimes, indeed, the ships of war were of a larger and more solid construction; and the labours of combat and navigation were more regularly divided between seventy soldiers and two hundred and thirty mariners. But for the most part they were of the light and manageable size; and as the cape of Malea in Peloponnesus was still clothed with its ancient terrors, an Imperial fleet was transported five miles over land across the Isthmus of Corinth (74). The principles of maritime tactics had not undergone any change since the time of Thucydides: a squadron of galleys still advanced in a crescent, charged to the front, and strove to impel their sharp beaks against the feeble sides of their antagonists. A machine for casting stones and darts was built of strong timbers in the midst of the deck; and the operation of boarding was effected by a crane that hoisted baskets of armed men. The language of signals, so clear and copious in the naval grammar of the moderns, was imperfectly expressed by the various positions and colours of a commanding flag. In the darkness of the night the same orders to chase, to attack, to halt, to retreat, to break, to form, were conveyed by the lights of the leading galley. By land, the fire-signals were repeated from one mountain to another; a chain of eight stations commanded a space of five hundred miles; and Constantinople in a few hours was apprised of the hostile motions of the Saracens of Tarsus (75). Some estimate may be formed of the power of the Greek emperors, by the curious and minute detail of the armament which was prepared for the reduction of Crete. A fleet of one hundred and twelve galleys, and seventy-five vessels of the Pamphylian style, was equipped in the capital, the islands of the Ægean sea, and the sea-ports of Asia, Macedonia, and Greece. It carried thirty-four thousand mariners, seven thousand three hundred and forty soldiers, seven hundred Russians, and five thousand and eighty-seven Mardaites, whose fathers had been transplanted from the mountains of Libanus. Their pay, most probably of a month, was computed at thirty-four centenaries of gold, about one hundred and thirty-six thousand pounds sterling. Our fancy is bewildered by the endless recapitulation of arms and engines; of clothes and linen, of bread for the men and forage for the horses, and of stores and utensils of every description, inadequate to the conquest of a petty

[74] Constantine Porphyrogen, in Vit. Basil. c. lxi. p. 185. He calmly praises the stratagem as a βολὴν συνετήν καὶ σφόνδρην; but the sailing round Peloponnesus is described by his terrified fancy as a circumnavigation of a thousand miles.

[75] The continuator of Theophanes (l. iv. p. 122, 123.) names the successive stations, the castle of Lulum near Tarsus, Mount Argæus, Isamus, Agilus, the hill of Mamas, Cyrius, Moclus, the hill of Auxentius, the sun-dial of the Pharos of the great palace. He affirms, that the news were transmitted ἐν ἀκρότητι, in an indivisible moment of time. Miserable amplification, which, by saying too much, says nothing. How much more forcible and instructive would have been the designation of three, or six, or twelve hours!

island, but amply sufficient for the establishment of a flourishing colony (76).

The invention of the Greek fire did not, like that of gunpowder, produce a total revolution in the art of war. To these liquid combustibles the city and empire of Constantine owed their deliverance; and they were employed in sieges and sea-fights with terrible effect. But they were either less improved, or less susceptible of improvement: the engines of antiquity, the catapultæ, balistæ, and battering-rams, were still of most frequent and powerful use in the attack and defence of fortifications; nor was the decision of battles reduced to the quick and heavy fire of a line of infantry, whom it were fruitless to protect with armour against a similar fire of their enemies. Steel and iron were still the common instruments of destruction and safety; and the helmets, cuirasses, and shields, of the tenth century did not, either in form or substance, essentially differ from those which had covered the companions of Alexander or Achilles (77). But instead of accustoming the modern Greeks, like the legionaries of old, to the constant and easy use of this salutary weight, their armour was laid aside in light chariots, which followed the march, till, on the approach of an enemy, they resumed with haste and reluctance the unusual encumbrance. Their offensive weapons consisted of swords, battle-axes, and spears; but the Macedonian pike was shortened a fourth of its length, and reduced to the more convenient measure of twelve cubits or feet. The sharpness of the Scythian and Arabian arrows had been severely felt; and the emperors lament the decay of archery as a cause of the public misfortunes, and recommend, as an advice, and a command, that the military youth, till the age of forty, should assiduously practise the exercise of the bow (78). The *bands*, or regiments, were usually three hundred strong; and, as a medium between the extremes of four and sixteen, the foot soldiers of Leo and Constantine were formed eight deep; but the cavalry charged in four ranks, from the reasonable consideration, that the weight of the front could not be increased by any pressure of the hindmost horses. If the ranks of the infantry or cavalry were sometimes doubled, this cautious array betrayed a secret distrust of the courage of the troops, whose numbers might swell the appearance of the line, but of whom only a chosen band would dare to encounter the spears and swords

Tactics and  
character of  
the Greeks.

[76] See the *Ceremoniale of Constantine Porphyrogenitus*, l. ii. c. 44. p. 176–192. A critical reader will discern some inconsistencies in different parts of this account; but they are not more obscure or more stubborn than the establishment and effectives, the present and fit for duty, the rank and file and the private, of a modern regiment, which retain in proper hands the knowledge of these profitable mysteries.

[77] See the fifth, sixth, and seventh chapters, *περὶ ὅλων, περὶ ἑπλίστου, and περὶ γυμνασίας*, in the *Tactics* of Leo, with the corresponding passages in those of Constantine.

[78] They observe τῆς γὰρ τοῦτέας παντὶ ὡς ἀναγκαῖος, ἐν τοῖς Ῥωμαίοις τὰ πολλὰ νῦν ὥστε σπλάχνα γίνεσθαι. [Leo, *Tactics*, p. 581. Constantine, p. 1216.]. Yet such were not the maxims of the Greeks and Romans, who deigned the loose and distant practice of archery.

of the Barbarians. The order of battle must have varied according to the ground, the object, and the adversary; but their ordinary disposition, in two lines and a reserve, presented a succession of hopes and resources most agreeable to the temper as well as the judgment of the Greeks (79). In case of a repulse, the first line fell back into the intervals of the second; and the reserve, breaking into two divisions, wheeled round the flanks to improve the victory or cover the retreat. Whatever authority could enact was accomplished, at least in theory, by the camps and marches, the exercises and evolutions, the edicts and books, of the Byzantine monarch (80). Whatever art could produce from the forge, the loom, or the laboratory, was abundantly supplied by the riches of the prince, and the industry of his numerous workmen. But neither authority nor art could frame the most important machine, the soldier himself; and if the *ceremonies* of Constantine always suppose the safe and triumphal return of the emperor (81), his *tactics* seldom soar above the means of escaping a defeat, and procrastinating the war (82). Notwithstanding some transient success, the Greeks were sunk in their own esteem and that of their neighbours. A cold hand and a loquacious tongue was the vulgar description of the nation: the author of the tactics was besieged in his capital; and the last of the Barbarians, who trembled at the name of the Saracens, or Franks, could proudly exhibit the medals of gold and silver which they had extorted from the feeble sovereign of Constantinople. What spirit their government and character denied; might have been inspired in some degree by the influence of religion; but the religion of the Greeks could only teach them to suffer and to yield. The emperor Nicephorus, who restored for a moment the discipline and glory of the Roman name, was desirous of bestowing the honours of martyrdom on the Christians who lost their lives in an holy war against the infidels. But this political law was defeated by the opposition of the patriarch, the bishops, and the principal senators; and they strenuously urged the canons of St. Basil, that all who were polluted by the bloody trade of a soldier should be separated, during three years, from the communion of the faithful (83).

[79] Compare the passages of the Tactics, p. 609. and 721. and the xliith with the xliiith chapter.

[80] In the preface to his Tactics, Leo very freely deplores the loss of discipline and the calamities of the times, and repeats, without scruple (Proem. p. 537.), the reproaches of ἀνέκεια, ἀταξία, ἀνυπακοή, &c. nor does it appear that the same censures were less deserved in the next generation by the disciples of Constantine.

[81] See in the Cerenian (l. ii. c. 19. p. 353.) the form of the emperor's trampling on the necks of the captive Saracens, while the singers chanted "thou hast made my enemies my footstool!" and the people shouted forty times the lyric elethon.

[82] Leo observes (Tactic. p. 668.) that a fair open battle against any nation whatsoever is ἐκταραχὴς and ἐκταραχὴς; the words are strong, and the remark is true; yet if such had been the opinion of the old Romans, Leo had never reigned on the shores of the Thracian Bosphorus.

[83] Zozarus (tom. ii. l. xvi. p. 202, 203.) and Cedrenus (Compend. p. 668.), who relate the design of Nicephorus, most unfortunately apply the epithet of γυναικίς to the opposition of the patriarch.

These scruples of the Greeks have been compared with the tears of the primitive Moslems when they were held back from battle; and this contrast of base superstition and high-spirited enthusiasm, unfolds to a philosophic eye the history of the rival nations. The subjects of the last caliphs (84) had undoubtedly degenerated from the zeal and faith of the companions of the prophet. Yet their martial creed still represented the Deity as the author of war (85): the vital though latent spark of fanaticism still glowed in the heart of their religion, and among the Saracens, who dwelt on the Christian borders, it was frequently rekindled to a lively and active flame. Their regular force was formed of the valiant slaves who had been educated to guard the person and accompany the standard of their lord: but the Musulman people of Syria and Cilicia, of Africa and Spain, was awakened by the trumpet which proclaimed an holy war against the infidels. The rich were ambitious of death or victory in the cause of God; the poor were allured by the hopes of plunder; and the old, the infirm, and the women, assumed their share of meritorious service by sending their substitutes, with arms and horses, into the field. These offensive and defensive arms were similar in strength and temper to those of the Romans, whom they far excelled in the management of the horse and the bow: the massy silver of their belts, their bridles, and their swords, displayed the magnificence of a prosperous nation; and except some black archers of the South, the Arabs disdained the naked bravery of their ancestors. Instead of waggons, they were attended by a long train of camels, mules, and asses: the multitude of these animals, whom they bedecked with flags and streamers, appeared to swell the pomp and magnitude of their host; and the horses of the enemy were often disordered by the uncouth figure and odious smell of the camels of the East. Invincible by their patience of thirst and heat, their spirits were frozen by a winter's cold, and the consciousness of their propensity to sleep exacted the most rigorous precautions against the surprises of the night. Their order of battle was a long square of two deep and solid lines; the first of archers, the second of cavalry. In their engagements by sea and land, they sustained with patient firmness the fury of the attack, and seldom advanced to the charge till they could discern and oppress the lassitude of their foes. But if they were repulsed and broken, they knew not how to rally or renew the combat; and their dismay was heightened by the superstitious prejudice, that God had declared himself on the side

Character  
and tactics of  
the Saracens.

[84] The xviii. chapter of the tactics of the different nations is the most historical and useful of the whole collection of Leo. The manners and arms of the Saracens (Tactic. p. 809—817. and a fragment from the Medicean MS. in the preface of the viii. volume of Meursius) the Roman emperor was too frequently called upon to study.

[85] Παντὸς δὲ καὶ κακῶ ἔργου τὸν Θεὸν αἶψα αἶψιν ὑποτίθενται, καὶ πολέμοις χαλεποῖς λίγουναι τὸν Θεόν, τὸν διασπέρμιζοντα τὰ ἔθνη τοὺς πολέμους διλογεῖται. Leon. Tactic. p. 809.

of their enemies. The decline and fall of the caliphs countenanced this fearful opinion; nor were there wanting, among the Mahometans and Christians, some obscure prophecies (86) which prognosticated their alternate defeats. The unity of the Arabian empire was dissolved, but the independent fragments were equal to populous and powerful kingdoms; and in their naval and military armaments, an emir of Aleppo or Tunis might command no despicable fund of skill, and industry, and treasure. In their transactions of peace and war with the Saracens, the princes of Constantinople too often felt that these Barbarians had nothing barbarous in their discipline; and that if they were destitute of original genius, they had been endowed with a quick spirit of curiosity and imitation. The model was indeed more perfect than the copy: their ships, and engines, and fortifications, were of a less skilful construction; and they confess, without shame, that the same God who has given a tongue to the Arabians, had more nicely fashioned the hands of the Chinese, and the heads of the Greeks (87).

The Franks  
or Latins.

A name of some German tribes between the Rhine and the Weser had spread its victorious influence over the greatest part of Gaul, Germany, and Italy; and the common appellation of FRANKS (88) was applied by the Greeks and Arabians to the Christians of the Latin church, the nations of the West, who stretched beyond *their* knowledge to the shores of the Atlantic Ocean. The vast body had been inspired and united by the soul of Charlemagne; but the division and degeneracy of his race soon annihilated the Imperial power, which would have rivalled the Cæsars of Byzantium, and revenged the indignities of the Christian name. The enemies no longer feared, nor could the subjects any longer trust, the application of a public revenue, the labours of trade and manufactures in the military service, the mutual aid of provinces and armies, and the naval squadrons which were regularly stationed from the mouth of the Elbe to that of the Tyber. In the beginning of the tenth century, the family of Charlemagne had almost disappeared; his monarchy was broken into many hostile and independent states; the regal title was assumed by the most ambitious chiefs; their revolt was imitated in a long subordination of anarchy and discord, and the nobles of every province disobeyed their sovereign, oppressed

(86) Liutprand (p. 484, 485.) relates and interprets the oracles of the Greeks and Saracens, in which, after the fashion of prophecy, the past is clear and historical, the future is dark, enigmatical, and erroneous. From this boundary of light and shade an impartial critic may commonly determine the date of the composition.

(87) The sense of this distinction is expressed by Abulpharagius (Dynast. p. 7. 62. 101.); but I cannot recollect the passage in which it is conveyed by this lively apophthegm.

(88) *Ex Francis, quo nomine tam Latinos quam Testones comprehendit, idum habuit* (Liutprand in Legat. ad Imp. Nicephorum, p. 483, 484.). This extension of the name may be confirmed from Constantine (de administrando Imperio, l. ii. c. 27, 28.) and Eutychius (Austral. tom. i. p. 55, 56.), who both lived before the Crusades. The testimonies of Abulpharagius (Dynast. p. 69.) and Abulfeda (Fœdit. ad Geograph.) are more recent.

their vassals, and exercised perpetual hostilities against their equals and neighbours. Their private wars, which overturned the fabric of government, fomented the martial spirit of the nation. In the system of modern Europe, the power of the sword is possessed, at least in fact, by five or six mighty potentates; their operations are conducted on a distant frontier, by an order of men who devote their lives to the study and practice of the military art: the rest of the country and community enjoys in the midst of war the tranquillity of peace, and is only made sensible of the change by the aggravation or decrease of the public taxes. In the disorders of the tenth and eleventh centuries, every peasant was a soldier, and every village a fortification; each wood or valley was a scene of murder and rapine; and the lords of each castle were compelled to assume the character of princes and warriors. To their own courage and policy, they boldly trusted for the safety of their family, the protection of their lands, and the revenge of their injuries; and, like the conquerors of a larger size, they were too apt to transgress the privilege of defensive war. The powers of the mind and body were hardened by the presence of danger and necessity of resolution: the same spirit refused to desert a friend and to forgive an enemy; and, instead of sleeping under the guardian care of the magistrate, they proudly disdained the authority of the laws. In the days of feudal anarchy, the instruments of agriculture and art were converted into the weapons of bloodshed: the peaceful occupations of civil and ecclesiastical society were abolished or corrupted; and the bishop who exchanged his mitre for an helmet, was more forcibly urged by the manners of the times than by the obligation of his tenure (89).

The love of freedom and of arms was felt, with conscious pride, by the Franks themselves, and is observed by the Greeks with some degree of amazement and terror. "The Franks," says the emperor Constantine, "are bold and valiant to the verge of temerity; "and their dauntless spirit is supported by the contempt of danger "and death. In the field and in close onset, they press to the front, "and rush headlong against the enemy, without deigning to compute either his numbers or their own. Their ranks are formed "by the firm connections of consanguinity and friendship; and "their martial deeds are prompted by the desire of saving or revenging their dearest companions. In their eyes, a retreat is a "shameful flight; and flight is indelible infamy (90)." A nation

Their  
character and  
tactics.

[89] On this subject of ecclesiastical and beneficiary discipline, Father Thomassin (tom. III. l. l. c. 40. 45. 46. 47.) may be usefully consulted. A general law of Charlemagne exempted the bishops from personal service; but the opposite practice, which prevailed from the sixth to the xvth century, is countenanced by the example or silence of saints and doctors. . . . You justify your cowardice by the holy canons, says Rutherus of Verona; the canons likewise forbid you to whore, and yet—

[90] In the xviiiith chapter of his Tactics, the emperor Leo has fairly stated the military vices and virtues of the Franks (whom Meursius ridiculously translates by *Goths*) and the Lombards, or Langobards. See likewise the xxvith Dissertation of Muratori de *Antiquitatibus Italianæ mediæ ævi*.

endowed with such high and intrepid spirit, must have been secure of victory if these advantages had not been counterbalanced by many weighty defects. The decay of their naval power left the Greeks and Saracens in possession of the sea, for every purpose of annoyance and supply. In the age which preceded the institution of knighthood, the Franks were rude and unskilful in the service of cavalry (91); and in all perilous emergencies, their warriors were so conscious of their ignorance, that they chose to dismount from their horses and fight on foot. Unpractised in the use of pikes, or of missile weapons, they were encumbered by the length of their swords, the weight of their armour, the magnitude of their shields, and, if I may repeat the satire of the meagre Greeks, by their unwieldy intemperance. Their independent spirit disdained the yoke of subordination, and abandoned the standard of their chief, if he attempted to keep the field beyond the term of their stipulation or service. On all sides they were open to the snares of an enemy, less brave but more artful than themselves. They might be bribed, for the Barbarians were venal; or surprised in the night, for they neglected the precautions of a close encampment or vigilant sentinels. The fatigues of a summer's campaign exhausted their strength and patience, and they sunk in despair if their voracious appetite was disappointed of a plentiful supply of wine and of food. This general character of the Franks was marked with some national and local shades, which I should ascribe to accident, rather than to climate, but which were visible both to natives and to foreigners. An ambassador of the great Otho declared, in the palace of Constantinople, that the Saxons could dispute with swords better than with pens, and that they preferred inevitable death to the dishonour of turning their backs to an enemy (92). It was the glory of the nobles of France, that, in their humble dwellings, war and rapine were the only pleasure, the sole occupation, of their lives. They affected to deride the palaces, the banquets, the polished manners of the Italians, who in the estimate of the Greeks themselves had degenerated from the liberty and valour of the ancient Lombards (93).

[91] *Potius isti milites (says the proud Nicephorus) equitandi ignari pedestris pugne sunt nasci: scutorum magnitudo, loricearum gravitas, ensium longitudo, galearumque pondus neutra parte pugnare eos sinit; ac salubrem, impedit, inquit, et eos gastrimargia, hoc est ventris ingluviem, &c.* Luitprand in Legat. p. 480, 481.

[92] In Saxonia certe scin. . . . decembris ensibus pugnare quam calamis, et prius mortem subire quam hostibus tegra dare [Luitprand, p. 482].

[93] *Φραγγεῖ τοῖσιν καὶ Ἀγγέλοισι λόγους ἐλευθερίας περὶ πολλὰ πωλεῖνται, ἀλλ' οἳ μὲν Ἀγγέλοισι τὸ πλεονεξία τῶν τοιαύτης ἀριτείας νῦν ἀποδίσταν.* Leonis Tactica, c. 18. p. 805. The emperor Leo died A. D. 911: an historical poem, which ends in 916, and appears to have been composed in 940, by a native of Venetia, discriminates in these verses the manners of Italy and France:

— Quid incertis bella  
Pectora [Ebertus ait] cheris protenditis armis,  
O Itali? Potius vobis sacra pecula cordi;  
Sarpis et stomachum nitidis laxare saginis  
Elatasque domos rutile felcure metallo.  
Non eadem Gallos similis vel cura remordet;

Oblivion of  
the Latin  
language.

By the well-known edict of Caracalla, his subjects, from Britain to Egypt, were entitled to the name and privileges of Romans, and their national sovereign might fix his occasional or permanent residence in any province of their common country. In the division of the East and West, an ideal unity was scrupulously preserved, and in their titles, laws, and statutes, the successors of Arcadius and Honorius announced themselves as the inseparable colleagues of the same office, as the joint sovereigns of the Roman world and city, which were bounded by the same limits. After the fall of the Western monarchy, the majesty of the purple resided solely in the princes of Constantinople; and of these, Justinian was the first, who, after a divorce of sixty years, regained the dominion of ancient Rome, and asserted, by the right of conquest, the august title of Emperor of the Romans (94). A motive of vanity or discontent solicited one of his successors, Constans the Second, to abandon the Thracian Bosphorus, and to restore the pristine honours of the Tiber: an extravagant project (exclaims the malicious Byzantine), as if he had despoiled a beautiful and blooming virgin, to enrich, or rather to expose, the deformity of a wrinkled and decrepit matron (95). But the sword of the Lombards opposed his settlement in Italy: he entered Rome, not as a conqueror, but as a fugitive, and, after a visit of twelve days, he pillaged, and for ever deserted, the ancient capital of the world (96). The final revolt and separation of Italy was accomplished about two centuries after the conquests of Justinian, and from his reign we may date the gradual oblivion of the Latin tongue. That legislator had composed his Institutes, his Code, and his Pandects, in a language which he celebrates as the proper and public style of the Roman government, the consecrated idiom of the palace and senate of Constantinople, of the camps and tribunals of the East (97). But this foreign dialect

Viciis quibus est studium devincere terras,  
Depressumque larem spoliis hinc inde coactis  
Sustentare——

[Anonym. Carmen Paenagium de Laudibus Berengarii Augusti, l. ii. in Muratori Scip. Rerum Italic. tom. ii. pars i. p. 393.]

[94] Justinian, says the historian Agathias (l. v. p. 157.), πρῶτος Ῥωμαίων αὐτοκράτωρ ὀνόματι τε καὶ πράγματι. Yet the specific title of Emperor of the Romans was not used at Constantinople, till it had been claimed by the French and German emperors of old Rome.

[95] Constantine Manasses reproaches this design in his barbarous verse:

Τὴν πόλιν τὴν βασιλεῖαν ἀποκοσμήσαι θέλων,  
Καὶ τὴν ἀρχὴν χαλῆσθαι τῇ τριπυμένῳ Ῥώμῃ,  
Ὡς εἴτι; ἀβαστεῖσταν ἀποκοσμήσει νόμῳ,  
Καὶ γραῦν τινα τριχέρων ὡς κόρν ὀράσει·

and it is confirmed by Theophanes, Zonaras, Cedrenus, and the Historio Miscella: voluit in artem Roman Imperium transferre (l. xix. p. 157. in tom. i. pars i. of the Scriptores Rer. Ital. of Muratori).

[96] Paul. Diacon. l. v. c. 11. p. 480. Anastasius in Titis Pontificum, in Muratori's Collection, tom. iii. pars i. p. 141.

[97] Consult the preface of Ducange (ad Gloss. Græc. medii ævi) and the Novels of Justinian (vii. lvi.). The Greek language was κοῖνὸς the Latin was πατριος to himself, κυριότατος to the πολιτείας σχῆμα, the system of government.



was unknown to the people and soldiers of the Asiatic provinces, it was imperfectly understood by the greater part of the interpreters of the laws and the ministers of the state. After a short conflict, nature and habit prevailed over the obsolete institutions of human power: for the general benefit of his subjects, Justinian promulgated his novels in the two languages; the several parts of his voluminous jurisprudence were successively translated (98); the original was forgotten, the version was studied, and the Greek, whose intrinsic merit deserved indeed the preference, obtained a legal, as well as popular establishment in the Byzantine monarchy. The birth and residence of succeeding princes estranged them from the Roman idiom: Tiberius by the Arabs (99), and Maurice by the Italians (100), are distinguished as the first of the Greek Cæsars, as the founders of a new dynasty and empire: the silent revolution was accomplished before the death of Heraclius; and the ruins of the Latin speech were darkly preserved in the terms of jurisprudence and the acclamations of the palace. After the restoration of the Western empire by Charlemagne and the Othos, the names of Franks and Latins acquired an equal signification and extent; and these haughty Barbarians asserted, with some justice, their superior claim to the language and dominion of Rome. They insulted the aliens of the East who had renounced the dress and idiom of Romans; and their reasonable practice will justify the frequent appellation of Greeks (101). But this contemptuous appellation was indignantly rejected by the prince and people to whom it was applied. Whatsoever changes had been introduced by the lapse of ages, they alleged a lineal and unbroken succession from Augustus and Constantine; and, in the lowest period of degeneracy and decay, the

The Greek emperors and their subjects retain and assert the name of Romans.

[98] Οἱ μὲν ἄλλοι καὶ Ἀνατολὴν ἔχοντες καὶ ὑπάρχοντες τοῖς νόμοις χρῆσθαι τοὺς συντάξαντας τούτους μὴ διαμαρτυροῦντες ἰσχυρῶς ἀντειπόμενοι (Matth. Blastares, Hist. Juris, apud Fabric. Bibliot. Græc. tom. xii. p. 369.). The Code and Pandects (the latter by Theodor) were translated in the time of Justinian (p. 358, 366.). Theophilus, one of the original translators, has left an elegant, though diffuse, paraphrase of the Institutes. On the other hand, Julian, antecessor of Constantine (A. D. 570), cxx Novellas Græcas eleganti Latinitate donavit (Heineccius, Hist. J. R. p. 396.) for the use of Italy and Africa.

[99] Abulpharagius assigns the sixth Dynasty to the Franks or Romans, the sixth to the Greeks, the sixth to the Arabs. A tempore Augusti Cæsaris donec Imperaret Tiberius Cæsar spatio circiter annorum 600 fuerunt Imperatores C. P. Patricii, et præcipua pars exercitus Romani: extra quod, consiliarii, scribæ et populus, omnes Græci fuerunt: deinde regnum etiam Græcicum factum est (p. 96. vers. Pocock). The Christian and ecclesiastical studies of Abulpharagius gave him some advantage over the more ignorant Moslems.

[100] Primum ex Græcorum genere in Imperio confirmatus est; or, according to another MS. of Paulus Diaconus (l. iii. c. 13. p. 443.), In Græcorum Imperio.

[101] Quia linguam, mores, vestesque mutasti, putasti Sanctissimæ Papæ (an audacious irony), ita vos (vobis) displicere Romanorum nomen.\* His unciis, rogabant Nicephorum Imperatorem Græcorum, ut cum Othone Imperatore Romanorum amicitiam faceret (Luitprand in Legatione, p. 486.).

\* Sicet et vestem. These words follow in the text of Luitprand (apud Murat. Script. Ital. tom. ii. p. 486. to which Gibbon refers). But with some inaccuracy or confusion, which rarely occurs in

Gibbon's references, the rest of the quotation, which as it stands is unintelligible, does not appear. — E.

name of ROMANS adhered to the last fragments of the empire of Constantinople (102).

While the government of the East was transacted in Latin, the Greek was the language of literature and philosophy; nor could the masters of this rich and perfect idiom be tempted to envy the borrowed learning and imitative taste of their Roman disciples. After the fall of Paganism, the loss of Syria and Egypt, and the extinction of the schools of Alexandria and Athens, the studies of the Greeks insensibly retired to some regular monasteries, and above all, to the royal college of Constantinople, which was burnt in the reign of Leo the Isaurian (103). In the pompous style of the age, the president of that foundation was named the Sun of Science: his twelve associates, the professors in the different arts and faculties, were the twelve signs of the zodiac; a library of thirty-six thousand five hundred volumes was open to their inquiries; and they could show an ancient manuscript of Homer, on a roll of parchment one hundred and twenty feet in length, the intestines, as it was fabled, of a prodigious serpent (104). But the seventh and eighth centuries were a period of discord and darkness; the library was burnt, the college was abolished, the Iconoclasts are represented as the foes of antiquity; and a savage ignorance and contempt of letters has disgraced the princes of the Heraclian and Isaurian dynasties (105).

Period of  
ignorance.

In the ninth century we trace the first dawns of the restoration of science (106). After the fanaticism of the Arabs had subsided, the caliphs aspired to conquer the arts, rather than the provinces, of the empire: their liberal curiosity rekindled the emulation of the Greeks, brushed away the dust from their ancient libraries, and taught them to know and reward the philosophers, whose labours had been hitherto repaid by the pleasure of study and the pursuit of truth. The Cæsar Bardas, the uncle of Michael the Third, was the generous protector of letters, a title which alone has pre-

Revival of  
Greek  
learning.

(102) By Eunapius Chalcocondyles, who survived the last siege of Constantinople, the account is thus stated (l. i. p. 3.). Constantine transplanted his Latins of Italy to a Greek city of Thrace: they adopted the language and manners of the natives, who were confounded with them under the name of Romans. The kings of Constantinople, says the historian, *ἐπὶ τῷ σπαρτὶ ἀσπερὺς σιμνύει τὸ πᾶν. Προμακρὸν βασιλεὺς τε καὶ αὐτοκρατορά; ἀποκαλεῖται, ἑλλένων δὲ βασιλεὺς οὐδέτις οὐδέμα ἀέτις οὖν.*

(103) See Ducange (C. P. Christiana, l. ii. p. 150, 151.), who collects the testimonies, not of Theophanes, but at least of Zonaras (tom. ii. l. xv. p. 104.), Cedrenus (p. 454.), Michael Glycas (p. 261.), Constantine Manasses (p. 87.). After refusing the absurd charge against the emperor, Spohnheim (Hist. Imaginum, p. 99—111.), like a true advocate, proceeds to doubt or deny the reality of the fire, and almost of the library.

(104) According to Malchus (aged Zonar. l. xiv. p. 53.), this Homer was burnt in the time of Basiliscus. The MS. might be recovered—But on a serpent's skin? Most strange and incredible!

(105) The ἀλόγια of Zonaras, the ἀγρία καὶ ἀμαθία of Cedrenus, are strong words, perhaps not ill-suited to those reigns.

(106) See Zonaras (l. xvi. p. 168, 161.) and Cedrenus (p. 548, 550.). Like Prior Bacon, the philosopher Leo has been transformed by ignorance into a conjurer; yet not so undeservedly, if he be the author of the oracles more commonly ascribed to the emperor of the same name. The physics of Leo is MS. in the library of Vienna, (Fabricius, Bibliot. Græc. tom. vi. p. 366. tom. xii. p. 181.) Quiescent!

served his memory and excused his ambition. A particle of the treasures of his nephew was sometimes diverted from the indulgence of vice and folly; a school was opened in the palace of Magnaura; and the presence of Bardas excited the emulation of the masters and students. At their head was the philosopher Leo, archbishop of Thessalonica: his profound skill in astronomy and the mathematics was admired by the strangers of the East; and this occult science was magnified by vulgar credulity, which modestly supposes that all knowledge superior to its own must be the effect of inspiration or magic. At the pressing entreaty of the Cæsar, his friend, the celebrated Photius (107), renounced the freedom of a secular and studious life, ascended the patriarchal throne, and was alternately excommunicated and absolved by the synods of the East and West. By the confession even of priestly hatred, no art or science, except poetry, was foreign to this universal scholar, who was deep in thought, indefatigable in reading, and eloquent in diction. Whilst he exercised the office of protospathaire, or captain of the guards, Photius was sent ambassador to the caliph of Bagdad (108). The tedious hours of exile, perhaps of confinement, were beguiled by the hasty composition of his *Library*, a living monument of erudition and criticism. Two hundred and fourscore writers, historians, orators, philosophers, theologians, are reviewed without any regular method: he abridges their narrative or doctrine, appreciates their style and character, and judges even the fathers of the church with a discreet freedom, which often breaks through the superstition of the times. The emperor Basil, who lamented the defects of his own education, entrusted to the care of Photius his son and successor, Leo the philosopher; and the reign of that prince and of his son Constantine Porphyrogenitus forms one of the most prosperous æras of the Byzantine literature. By their munificence the treasures of antiquity were deposited in the Imperial library; by their pens, or those of their associates, they were imparted in such extracts and abridgements as might amuse the curiosity, without oppressing the indolence, of the public. Besides the *Basilics*, or code of laws, the arts of husbandry and war, of feeding or destroying the human species, were propagated with equal diligence; and the history of Greece and Rome was digested into fifty-three heads or titles, of which two only (of embassies, and of virtues and vices) have escaped the injuries of time. In every station, the reader might con-

[107] The ecclesiastical and literary character of Photius is copiously discussed by Haenckius (*de Scriptores Byzant.* p. 269. 306.) and Fabricius.

[108] Εἰς Ἀσσυρίους can only mean Bagdad, the seat of the caliph; and the relation of his embassy might have been curious and instructive. But how did he procure his books? A library so numerous could neither be found at Bagdad, nor transported with his baggage, nor preserved in his memory. Yet the last, however incredible, seems to be affirmed by Photius himself, *τοὺς αὐτῶν ἢ μνήμῃ διασωζέ.* *Comment* [*Hist. Critique des Journaux*, p. 87—94.] gives a good account of the Myriobiblon.

template the image of the past world, apply the lesson or warning of each page, and learn to admire, perhaps to imitate, the examples of a brighter period. I shall not expatiate on the works of the Byzantine Greeks, who, by the assiduous study of the ancients, have deserved, in some measure, the remembrance and gratitude of the moderns. The scholars of the present age may still enjoy the benefit of the philosophical common-place book of Stobæus, the grammatical and historical lexicon of Suidas, the Chiliads of Tzetzes, which comprise six hundred narratives in twelve thousand verses, and the commentaries on Homer of Eustathius archbishop of Thessalonica, who, from his horn of plenty, has poured the names and authorities of four hundred writers. From these originals, and from the numerous tribe of scholiasts and critics (109), some estimate may be formed of the literary wealth of the twelfth century: Constantinople was enlightened by the genius of Homer and Demosthenes, of Aristotle and Plato; and in the enjoyment or neglect of our present riches, we must envy the generation that could still peruse the history of Theopompus, the orations of Hyperides, the comedies of Menander (110), and the odes of Alcæus and Sappho. The frequent labour of illustration attests not only the existence, but the popularity, of the Grecian classics: the general knowledge of the age may be deduced from the example of two learned females, the empress Eudocia, and the princess Anna Comnena, who cultivated, in the purple, the arts of rhetoric and philosophy (111). The vulgar dialect of the city was gross and barbarous: a more correct and elaborate style distinguished the discourse, or at least the compositions, of the church and palace, which sometimes affected to copy the purity of the Attic models.

In our modern education, the painful though necessary attainment of two languages, which are no longer living, may consume the time and damp the ardour of the youthful student. The poets and orators were long imprisoned in the barbarous dialects of our

Decay of taste  
and genius.

[109] Of these modern Greeks, see the respective articles in the *Bibliotheca Græca* of Fabricius; a laborious work, yet susceptible of a better method and many improvements: of Eustathius (tom. i. p. 289—292. 306—319), of the Pselli (a distributor of Leo Allatius, ad calcem tom. v.), of Constantine Porphyrogenitus (tom. vi. p. 458—509.), of John Stobæus (tom. viii. 665—728.), of Suidas (tom. ix. p. 609—827.), John Tzetzes (tom. xii. p. 245—273.). Mr. Harris, in his *Philological Arrangements*, gives a sketch of this Byzantine learning (p. 287—300.).

[110] From obscure and hearsay evidence, Gerard Vossius (*de Poetis Græcis*, c. 6.) and Le Clerc (*Bibliothèque Choisie*, tom. xix. p. 285.) mention a commentary of Michael Psellus on twenty-four plays of Menander, still extant in MS. at Constantinople. Yet such classic studies seem incompatible with the gravity or dulness of a schoolman, who pored over the categories (de Psellis, p. 42.); and Michael has probably been confounded with Homerus Seldus, who wrote arguments to the comedies of Menander. In the 11th century, Suidas quotes fifty plays, but he often transcribes the old scholiast of Aristophanes.

[111] Anna Comnena may boast of her Greek style (*τὸ ἑλληνικὸν ἐς ἄκρον ἐπισπουδαυτῶν*), and Zonaras, her contemporary, but not her imitator, may add with truth, *γλωτταν εἶχεν ἀκριβοῦς Ἀττικίζουσαν*. The princess was conversant with the artful dialogues of Plato; and had studied the *τετρακτύς*, or quadrivium of astrology, geometry, arithmetic, and music (see her preface to the *Alexiad*, with Dumenge's notes).

Western ancestors, devoid of harmony or grace; and their genius, without precept or example, was abandoned to the rude and native powers of their judgment and fancy. But the Greeks of Constantinople, after purging away the impurities of their vulgar speech, acquired the free use of their ancient language, the most happy composition of human art, and a familiar knowledge of the sublime masters who had pleased or instructed the first of nations. But these advantages only tend to aggravate the reproach and shame of a degenerate people. They held in their lifeless hands the riches of their fathers, without inheriting the spirit which had created and improved that sacred patrimony: they read, they praised, they compiled, but their languid souls seemed alike incapable of thought and action. In the revolution of ten centuries, not a single discovery was made to exalt the dignity or promote the happiness of mankind. Not a single idea has been added to the speculative systems of antiquity, and a succession of patient disciples became in their turn the dogmatic teachers of the next servile generation. Not a single composition of history, philosophy, or literature, has been saved from oblivion by the intrinsic beauties of style or sentiment, of original fancy, or even of successful imitation. In prose, the least offensive of the Byzantine writers are absolved from censure by their naked and unpresuming simplicity; but the orators, most eloquent (112) in their own conceit, are the farthest removed from the models whom they affect to emulate. In every page our taste and reason are wounded by the choice of gigantic and obsolete words, a stiff and intricate phraseology, the discord of images, the childish play of false or unseasonable ornament, and the painful attempt to elevate themselves, to astonish the reader, and to involve a trivial meaning in the smoke of obscurity and exaggeration. Their prose is soaring to the vicious affectation of poetry; their poetry is sinking below the flatness and insipidity of prose. The tragic, epic, and lyric muses, were silent and inglorious: the bards of Constantinople seldom rose above a riddle or epigram, a panegyric or tale; they forgot even the rules of prosody; and with the melody of Homer yet sounding in their ears, they confound all measure of feet and syllables in the impotent strains which have received the name of *political* or city verses (113). The minds of the Greeks were bound in the fetters of a base and imperious superstition, which extends her dominion round the circle of profane science. Their understandings were bewildered in metaphysical controversy: in the belief of visions and miracles, they had lost

[112] To censure the Byzantine taste, Dacange (*Præfat. Gloss. Græc.* p. 17.) strings the authorities of Aulus Gellius, Jeron, Petronius, George Hamartolus, Longinus; who give at once the precept and the example.

[113] The *versus politici*, these common prostitutes, as, from their eagerness, they are styled by Leo Allatius, usually consist of fifteen syllables. They are used by Constantine Manasses, John Tzetzes, &c. (Dacange, *Gloss. Latin.* tom. iii. p. l. p. 345, 346. edit. Basil. 1762.)

all principles of moral evidence, and their taste was vitiated by the homilies of the monks, an absurd medley of declamation and Scripture. Even these contemptible studies were no longer dignified by the abuse of superior talents: the leaders of the Greek church were humbly content to admire and copy the oracles of antiquity, nor did the schools or pulpit produce any rivals of the fame of Athanasius and Chrysostom (114).

In all the pursuits of active and speculative life, the emulation of states and individuals is the most powerful spring of the efforts and improvements of mankind. The cities of ancient Greece were cast in the happy mixture of union and independence, which is repeated on a larger scale, but in a looser form, by the nations of modern Europe: the union of language, religion, and manners, which renders them the spectators and judges of each other's merit (115): the independence of government and interest, which asserts their separate freedom, and excites them to strive for pre-eminence in the career of glory. The situation of the Romans was less favourable; yet in the early ages of the republic, which fixed the national character, a similar emulation was kindled among the states of Latium and Italy; and in the arts and sciences, they aspired to equal or surpass their Grecian masters. The empire of the Cæsars undoubtedly checked the activity and progress of the human mind; its magnitude might indeed allow some scope for domestic competition; but when it was gradually reduced, at first to the East and at last to Greece and Constantinople, the Byzantine subjects were degraded to an abject and languid temper, the natural effect of their solitary and insulated state. From the North they were oppressed by nameless tribes of Barbarians, to whom they scarcely imparted the appellation of men. The language and religion of the more polished Arabs were an insurmountable bar to all social intercourse. The conquerors of Europe were their brethren in the Christian faith; but the speech of the Franks or Latins was unknown, their manners were rude, and they were rarely connected, in peace or war, with the successors of Heraclius. Alone in the universe the self-satisfied pride of the Greeks was not disturbed by the comparison of foreign merit; and it is no wonder if they fainted in the race, since they had neither competitors to urge their speed, nor judges to crown their victory. The nations of Europe and Asia were mingled by the expeditions to the Holy Land; and it is under the Comnenian dynasty that a faint emulation of knowledge and military virtue was rekindled in the Byzantine empire.

Want of  
national  
emulation.

[114] As St. Bernard of the Latin, so St. John Damascenus in the eighth century, is revered as the last father of the Greek church.

[115] *Boswell's Essays*, vol. i. p. 125.

## CHAPTER LIV.

Origin and Doctrine of the Paulicians. — Their Persecution by the Greek Emperors. — Revolt in Armenia, &c. — Transplantation into Thrace. — Propagation in the West. — The Seeds, Character, and Consequences of the Reformation.

Superstition  
of the Greek  
church.

IN the profession of Christianity, the variety of national characters may be clearly distinguished. The natives of Syria and Egypt abandoned their lives to lazy and contemplative devotion: Rome again aspired to the dominion of the world; and the wit of the lively and loquacious Greeks was consumed in the disputes of metaphysical theology. The incomprehensible mysteries of the Trinity and Incarnation, instead of commanding their silent submission, were agitated in vehement and subtle controversies, which enlarged their faith at the expense, perhaps, of their charity and reason. From the council of Nice to the end of the seventh century, the peace and unity of the church was invaded by these spiritual wars; and so deeply did they affect the decline and fall of the empire, that the historian has too often been compelled to attend the synods, to explore the creeds, and to enumerate the sects, of this busy period of ecclesiastical annals. From the beginning of the eighth century to the last ages of the Byzantine empire, the sound of controversy was seldom heard: curiosity was exhausted, zeal was fatigued, and, in the decrees of six councils, the articles of the Catholic faith had been irrevocably defined. The spirit of dispute, however vain and pernicious, requires some energy and exercise of the mental faculties; and the prostrate Greeks were content to fast, to pray, and to believe in blind obedience to the patriarch and his clergy. During a long dream of superstition, the Virgin and the Saints, their visions and miracles, their relics and images, were preached by the monks, and worshipped by the people; and the appellation of people might be extended, without injustice, to the first ranks of civil society. At an unseasonable moment, the Isaurian emperors attempted somewhat rudely to awaken their subjects: under their influence reason might obtain some proselytes, a far greater number was swayed by interest or fear; but the Eastern world embraced or deplored their visible deities, and the restoration of images was celebrated as the feast of orthodoxy. In this passive and unanimous state the ecclesiastical rulers were relieved from the toil, or deprived of the pleasure, of persecution. The Pagans had disappeared; the Jews were silent and obscure; the disputes with the Latins were rare and remote hostilities against a national enemy; and the sects of Egypt and Syria enjoyed a free toleration under the shadow of the Arabian caliphs. About the middle of the seventh century, a branch of Manichæans was selected as the vic-

tims of spiritual tyranny: their patience was at length exasperated to despair and rebellion; and their exile has scattered over the West the seeds of reformation. These important events will justify some inquiry into the doctrine and story of the PAULICIANS (1); and, as they cannot plead for themselves, our candid criticism will magnify the *good*, and abate or suspect the *evil*, that is reported by their adversaries.

The Gnostics, who had distracted the infancy, were oppressed by the greatness and authority, of the church. Instead of emulating or surpassing the wealth, learning, and numbers, of the Catholics, their obscure remnant was driven from the capitals of the East and West, and confined to the villages and mountains along the borders of the Euphrates. Some vestige of the Marcionites may be detected in the fifth century (2); but the numerous sects were finally lost in the odious name of the Manichæans; and these heretics, who presumed to reconcile the doctrines of Zoroaster and Christ, were pursued by the two religions with equal and unrelenting hatred. Under the grandson of Heraclius, in the neighbourhood of Samosata, more famous for the birth of Lucian than for the title of a Syrian kingdom, a reformer arose, esteemed by the *Paulicians* as the chosen messenger of truth. In his humble dwelling of Mananalis, Constantine entertained a deacon, who returned from Syrian captivity, and received the inestimable gift of the New Testament, which was already concealed from the vulgar by the prudence of the Greek, and perhaps of the Gnostic, clergy (3). These books became the measure of his studies and the rule of his faith; and the Catholics, who dispute his interpretation, acknowledge that his text was genuine and sincere. But he attached himself with peculiar devotion to the writings and character of St. Paul: the name of the Paulicians is derived by their enemies from some unknown and domestic teacher; but I am confident that they gloried in their affinity to the apostle of the Gentiles. His disciples, Titus, Timothy, Sylvanus, Tychicus, were represented by Constantine and his fellow-labourers: the names of the apostolic churches were applied to the congregations which they assembled in Armenia and

Origin of the  
Paulicians or  
disciples of  
St. Paul,  
A. D. 690,  
&c.

(1) The errors and virtues of the Paulicians are weighed, with his usual judgment and candour, by the learned Mosheim (Hist. Ecclesiast. seculum ix. p. 311, &c.). He draws his original intelligence from Photius (contra Manichæos, l. i.) and Peter Siculus (Hist. Manichæorum). The first of these accounts has not fallen into my hands; the second, which Mosheim prefers, I have read in a Latin version inserted in the Maxima Bibliotheca Patrum (tom. xvi. p. 754—764.) from the edition of the Jesuit Raderus (Ingolstadtii, 1604, in 4to.).\*

(2) In the time of Theodoret, the diocese of Cyrrhus, in Syria, contained eight hundred villages. Of these, two were inhabited by Arians and Eusebians, and eight by Marcionites, whom the laborious bishop reconciled to the Catholic church (Dupin, Biblioth. Ecclési. tom. iv. p. 81, 82.).

(3) Nobis prefatus ista (scilicet Evangelia) legere non licet sed sacerdotibus duntaxat, was the first scruple of a Catholic when he was advised to read the Bible (Petr. Sicul. p. 761.).

\* Compare Hallam's Middle Ages, p. 461—471. at least far superior to any modern work on the Mr. Hallam justly observes that this chapter "appears to be accurate as well as laudable, and is subject." — R.



Their Bible.

Cappadocia; and this innocent allegory revived the example and memory of the first ages. In the Gospel, and the Epistles of St. Paul, his faithful follower investigated the creed of primitive Christianity; and, whatever might be the success, a Protestant reader will applaud the spirit, of the inquiry. But if the Scriptures of the Paulicians were pure, they were not perfect. Their founders rejected the two Epistles of St. Peter (4), the apostle of the circumcision, whose dispute with their favourite for the observance of the law could not easily be forgiven (5). They agreed with their Gnostic brethren in the universal contempt for the Old Testament, the books of Moses and the prophets, which have been consecrated by the decrees of the Catholic church. With equal boldness, and doubtless with more reason, Constantine, the new Sylvanus, disclaimed the visions, which, in so many bulky and splendid volumes, had been published by the Oriental sects (6); the fabulous productions of the Hebrew patriarchs and the sages of the East; the spurious gospels, epistles, and acts, which in the first age had overwhelmed the orthodox code; the theology of Manes, and the authors of the kindred heresies; and the thirty generations, or æons, which had been created by the fruitful fancy of Valentine. The Paulicians sincerely condemned the memory and opinions of the Manichean sect, and complained of the injustice which impressed that invidious name on the simple votaries of St. Paul and of Christ.

The simplicity of their belief and worship.

Of the ecclesiastical chain, many links had been broken by the Paulician reformers; and their liberty was enlarged, as they reduced the number of masters, at whose voice profane reason must bow to mystery and miracle. The early separation of the Gnostics had preceded the establishment of the Catholic worship; and against the gradual innovations of discipline and doctrine, they were as strongly guarded by habit and aversion, as by the silence of St. Paul and the evangelists. The objects which had been transformed by the magic of superstition, appeared to the eyes of the Paulicians in their genuine and naked colours. An image made without hands was the common workmanship of a mortal artist, to whose skill alone the wood and canvass must be indebted for their merit or value. The

[4] In rejecting the second Epistle of St. Peter, the Paulicians are justified by some of the most respectable of the ancient and moderns [see Wetstein ad loc., Simon, *Hist. Critique du Nouveau Testament*, c. 17.]. They likewise overlooked the Apocalypse (*Petr. Sicul.* p. 756.); but as such neglect is not imputed as a crime, the Greeks of the 15th century must have been careless of the credit and honour of the Revelations.

[5] This contention, which has not escaped the malice of Porphyry, supposes some error and passion in one or both of the apostles. By Chrysostom, Jerom, and Erasmus, it is represented as a sham quarrel, a pious fraud, for the benefit of the Gentiles and the correction of the Jews (*Middleton's Works*, vol. ii. p. 1—20.).

[6] Those who are curious of this heterodox library, may consult the researches of Beausobre (*Hist. Critique du Manichéisme*, tom. i. p. 305—437.). Even in Africa, St. Austin could describe the Manichean books, *tam multi, tam grandes, tam pretiosi codices* (*contra Faust.* 2.31. 14.); but he adds, without pity, *locustæ omnes illas membranas*: and his advice has been rigorously followed.

miraculous relics were an heap of bones and ashes, destitute of life or virtue, or of any relation, perhaps, with the person to whom they were ascribed. The true and vivifying cross was a piece of sound or rotten timber; the body and blood of Christ, a loaf of bread and a cup of wine, the gifts of nature and the symbols of grace. The mother of God was degraded from her celestial honours and immaculate virginity; and the saints and angels were no longer solicited to exercise the laborious office of mediation in heaven, and ministry upon earth. In the practice, or at least in the theory, of the sacraments, the Paulicians were inclined to abolish all visible objects of worship, and the words of the Gospel were, in their judgment, the baptism and communion of the faithful. They indulged a convenient latitude for the interpretation of Scripture; and as often as they were pressed by the literal sense, they could escape to the intricate mazes of figure and allegory. Their utmost diligence must have been employed to dissolve the connection between the Old and the New Testament; since they adored the latter as the oracles of God, and abhorred the former as the fabulous and absurd invention of men or demons. We cannot be surprised, that they should have found in the Gospel the orthodox mystery of the Trinity: but instead of confessing the human nature and substantial sufferings of Christ, they amused their fancy with a celestial body that passed through the virgin like water through a pipe; with a fantastic crucifixion, that eluded the vain and impotent malice of the Jews. A creed thus simple and spiritual was not adapted to the genius of the times (7); and the rational Christian, who might have been contented with the light yoke and easy burden of Jesus and his apostles, was justly offended, that the Paulicians should dare to violate the unity of God, the first article of natural and revealed religion. Their belief and their trust was in the Father, of Christ, of the human soul, and of the invisible world. But they likewise held the eternity of matter; a stubborn and rebellious substance, the origin of a second principle, of an active being, who has created this visible world, and exercises his temporal reign till the final consummation of death and sin (8). The appearances of moral and physical evil had established the two principles in the ancient philosophy and religion of the East; from whence this doctrine was transfused to the various swarms of the Gnostics. A thousand shades may be devised in the nature and character of *Ahriman*, from a rival god to a subordinate demon, from passion and frailty to pure and perfect malevolence: but, in spite of our efforts, the goodness, and the power, of *Ormuzd* are placed at the opposite

They held  
the two  
principles of  
the Manichæans  
and  
Monichæans.

(7) The six capital errors of the Paulicians are defined by Peter Sidenus (p. 756.) with much precision and pomposity.

(8) *Primum illorum animæ est, duo verum esse principia; Deum malum et Deum bonum, aliamque hujus mundi conditorem et principem, et aliam futuræ ævi* (Petr. Sicul. p. 756.).

extremities of the line; and every step that approaches the one must recede in equal proportion from the other (9).

The  
establishment  
of the  
Paulicians in  
Armenia,  
Pontus, &c.

The apostolic labours of Constantine-Sylvanus soon multiplied the number of his disciples, the secret recompense of spiritual ambition. The remnant of the Gnostic sects, and especially the Manichæans of Armenia, were united under his standard; many Catholics were converted or seduced by his arguments; and he preached with success in the regions of Pontus (10) and Cappadocia, which had long since imbibed the religion of Zoroaster. The Paulician teachers were distinguished only by their scriptural names, by the modest title of Fellow-pilgrims, by the austerity of their lives, their zeal or knowledge, and the credit of some extraordinary gifts of the Holy Spirit. But they were incapable of desiring, or at least of obtaining, the wealth and honours of the Catholic prelacy: such anti-Christian pride they bitterly censured; and even the rank of elders or presbyters was condemned as an institution of the Jewish synagogue. The new sect was loosely spread over the provinces of Asia Minor to the westward of the Euphrates; six of their principal congregations represented the churches to which St. Paul had addressed his epistles; and their founder chose his residence in the neighbourhood of Colonia (11), in the same district of Pontus which had been celebrated by the altars of Bellona (12) and the miracles of Gregory (13). After a mission of twenty-seven years, Sylvanus, who had retired from the tolerating government of the Arabs, fell a sacrifice to Roman persecution. The laws of the pious emperors, which seldom touched the lives of less odious heretics, proscribed without mercy or disguise the tenets, the books, and the persons of the Montanists and Manichæans: the books were delivered to the flames; and all who should presume to secrete such writings, or to profess such opinions, were devoted to an ignominious death (14).

Persecution  
of the Greek  
emperors.

(9) Two learned critics, Beausobre (*Hist. Critique du Manichéisme*, l. i. iv, v, vi.) and Mosheim (*Institut. Hist. Eccles. et de Rebus Christianis ante Constantinum*, sec. i. ii, iii.), have laboured to explore and discriminate the various systems of the Gnostics on the subject of the two principles.

(10) The countries between the Euphrates and the Halys were possessed above 550 years by the Medes (Herodot. l. i. c. 103.) and Persians; and the kings of Pontus were of the royal race of the Achæmenides (Sallust. Fragment. l. iii. with the French supplement and notes of the President de Brosses).

(11) Most probably founded by Pompey after the conquest of Pontus. This Colonia, on the Lycus above Neo-Cæsarea, is named by the Turks *Coşcu-bisar*, or *Chonac*, a populous town in a strong country (D'Anville, *Géographie Ancienne*, tom. ii. p. 34. Tournefort, *Voyage du Levant*, tom. iii. lettre xxi. p. 253.).

(12) The temple of Bellona, at Comana in Pontus, was a powerful and wealthy foundation, and the high priest was respected as the second person in the kingdom. As the sacerdotal office had been occupied by his mother's family, Strabo (l. xii. p. 809. 835, 836, 837.) dwells with peculiar complacency on the temple, the worship, and festival, which was twice celebrated every year. But the Bellona of Pontus had the features and character of the goddess, not of war, but of love.

(13) Gregory, Bishop of Neo-Cæsarea (A. D. 240—265), surnamed *Thaumaturgus*, or the Wonder-worker. An hundred years afterwards, the history or romance of his life was composed by Gregory of Nyssa, his namesake and countryman, the brother of the great St. Basil.

(14) Hoc ceterum ad sua egregia facinora, divini atque orthodoxi Imperatores addiderunt, ut Manichæos Montanosque capitali puniri sententia juberant, eorumque libros, quocunque in loco inventi essent, flammis tradi; quod signis usquam eodem occultasse deprehenderat, hunc eundem mortis

A Greek minister, armed with legal and military powers, appeared at Colonia to strike the shepherd, and to reclaim, if possible, the lost sheep. By a refinement of cruelty, Simeon placed the unfortunate Sylvanus before a line of his disciples, who were commanded, as the price of their pardon and the proof of their repentance, to massacre their spiritual father. They turned aside from the impious office; the stones dropt from their filial hands, and of the whole number, only one executioner could be found, a new David, as he is styled by the Catholics, who boldly overthrew the giant of heresy. This apostate, Justus was his name, again deceived and betrayed his unsuspecting brethren, and a new conformity to the acts of St. Paul may be found in the conversion of Simeon: like the apostle, he embraced the doctrine which he had been sent to persecute, renounced his honours and fortunes, and acquired among the Paulicians the fame of a missionary and a martyr. They were not ambitious of martyrdom (15), but in a calamitous period of one hundred and fifty years, their patience sustained whatever zeal could inflict; and power was insufficient to eradicate the obstinate vegetation of fanaticism and reason. From the blood and ashes of the first victims, a succession of teachers and congregations repeatedly arose: amidst their foreign hostilities, they found leisure for domestic quarrels: they preached, they disputed, they suffered; and the virtues, the apparent virtues, of Sergius, in a pilgrimage of thirty-three years, are reluctantly confessed by the orthodox historians (16). The native cruelty of Justinian the Second was stimulated by a pious cause; and he vainly hoped to extinguish, in a single conflagration, the name and memory of the Paulicians. By their primitive simplicity, their abhorrence of popular superstition, the Iconoclast princes might have been reconciled to some erroneous doctrines; but they themselves were exposed to the calumnies of the monks, and they chose to be the tyrants, lest they should be accused as the accomplices, of the Manichæans. Such a reproach has sullied the clemency of Nicephorus, who relaxed in their favour the severity of the penal statutes, nor will his character sustain the honour of a more liberal motive. The feeble Michael the First, the rigid Leo the Armenian, were foremost in the race of persecution; but the prize must doubtless be adjudged to the sanguinary devotion of Theodora, who restored the images to the Oriental church. Her inquisitors explored the cities and mountains of the lesser Asia, and

*peram adhibet; quinque homines in lacum inferri* (Petr. Sicul. p. 758.). What more could bigotry and persecution desire?

(15) It should seem, that the Paulicians allowed themselves some latitude of equivocation and mental reservation: till the Catholics discovered the pressing questions, which reduced them to the alternative of apostasy or martyrdom (Petr. Sicul. p. 760.).

(16) The persecution is told by Petrus Siculus (p. 579—763.) with satisfaction and pleasantry. *Justus justa persolvit*. Simeon was not *τερεε* but *τερεε* (the pronunciation of the two vowels must have been nearly the same), a great whale that drowned the mariners who mistook him for an island. See likewise Cedrenus (p. 432—435.).

the flatterers of the empress have affirmed that, in a short reign, one hundred thousand Paulicians were extirpated by the sword, the gibbet, or the flames. Her guilt or merit has perhaps been stretched beyond the measure of truth: but if the account be allowed, it must be presumed that many simple Iconoclasts were punished under a more odious name; and that some who were driven from the church, unwillingly took refuge in the bosom of heresy.

Revolt of the  
Paulicians,  
A. D.  
845—880.

The most furious and desperate of rebels are the sectaries of a religion long persecuted, and at length provoked. In an holy cause they are no longer susceptible of fear or remorse: the justice of their arms hardens them against the feelings of humanity; and they revenge their fathers' wrongs on the children of their tyrants. Such have been the Hussites of Bohemia and the Calvinists of France, and such, in the ninth century, were the Paulicians of Armenia and the adjacent provinces (17). They were first awakened to the massacre of a governor and bishop, who exercised the Imperial mandate of converting or destroying the heretics; and the deepest recesses of Mount Argæus protected their independence and revenge. A more dangerous and consuming flame was kindled by the persecution of Theodora, and the revolt of Carbeas, a valiant Paulician, who commanded the guards of the general of the East. His father had been impaled by the Catholic inquisitors; and religion, or at least nature, might justify his desertion and revenge. Five thousand of his brethren were united by the same motives; they renounced the allegiance of anti-christian Rome; a Saracen emir introduced Carbeas to the caliph; and the commander of the faithful extended his sceptre to the implacable enemy of the Greeks. In the mountains between Siwas and Trebizond he founded or fortified the city of Tephrike (18), which is still occupied by a fierce and licentious people, and the neighbouring hills were covered with the Paulician fugitives, who now reconciled the use of the Bible and the sword. During more than thirty years Asia was afflicted by the calamities of foreign and domestic war: in their hostile inroads the disciples of St. Paul were joined with those of Mahomet; and the peaceful Christians, the aged parent and tender virgin, who were delivered into barbarous servitude, might justly accuse the intolerant spirit of their sovereign. So urgent was the mischief, so intolerable the shame, that even the dissolute Michael, the son of Theodora, was compelled to march in person against the Paulicians: he was defeated under the walls of Samosata; and the Roman emperor fled before the heretics whom his mother had condemned to the flames. The Saracens

They fortify  
Tephrike,

(17) Petrus Siculus (p. 703, 704.), the continuator of Theophanes (l. iv. c. 4. p. 103, 104.), Cedrenus (p. 541, 542, 545.), and Zonaras (tom. ii. l. xvi. p. 156.), describe the revolt and exploits of Carbeas and his Paulicians.

(18) Otter (*Voyage en Turquie et en Perse*, tom. ii.) is probably the only Frank who has visited the independent Barbarians of Tephrike, now Divrigi, from whom he fortunately escaped in the train of a Turkish officer.

fought under the same banners, but the victory was ascribed to Carbeas; and the captive generals, with more than an hundred tribunes, were either released by his avarice, or tortured by his fanaticism. The valour and ambition of Chrysocheir (19), his successor, embraced a wider circle of rapine and revenge. In alliance with his faithful Moslems, he boldly penetrated into the heart of Asia; the troops of the frontier and the palace were repeatedly overthrown; the edicts of persecution were answered by the pillage of Njce and Nicomedia, of Ancyra and Ephesus; nor could the apostle St. John protect from violation his city and sepulchre. The cathedral of Ephesus was turned into a stable for mules and horses; and the Paulicians vied with the Saracens in their contempt and abhorrence of images and relics. It is not displeasing to observe the triumph of rebellion over the same despotism which has disdained the prayers of an injured people. The emperor Basil, the Macedonian, was reduced to sue for peace, to offer a ransom for the captives, and to request, in the language of moderation and charity, that Chrysocheir would spare his fellow-Christians, and content himself with a royal donative of gold and silver and silk garments. "If the emperor," replied the insolent fanatic, "be desirous of peace, let him abdicate the East, and reign without molestation in the West. If he refuse, the servants of the Lord will precipitate him from the throne." The reluctant Basil suspended the treaty, accepted the defiance, and led his army into the land of heresy, which he wasted with fire and sword. The open country of the Paulicians was exposed to the same calamities which they had inflicted; but when he had explored the strength of Tephricæ, the multitude of the Barbarians, and the ample magazines of arms and provisions, he desisted with a sigh from the hopeless siege. On his return to Constantinople he laboured, by the foundation of convents and churches, to secure the aid of his celestial patrons, of Michael the archangel and the prophet Elijah; and it was his daily prayer that he might live to transpierce, with three arrows, the head of his impious adversary. Beyond his expectations, the wish was accomplished: after a successful inroad, Chrysocheir was surprised and slain in his retreat; and the rebel's head was triumphantly presented at the foot of the throne. On the reception of this welcome trophy, Basil instantly called for his bow, discharged three arrows with unerring aim, and accepted the applause of the court, who hailed the victory of the royal archer. With Chrysocheir, the glory of the Paulicians faded and withered (20): on the second expedition of the

and pillage  
Asia Minor.

Their decline.

[19] In the history of Chrysocheir, Cedrenus (Chron. p. 67—70; edit. Voss.) has exposed the nakedness of the empire. Constantine Porphyrogenitus (in Vit. Basil. c. 37—40. p. 166—171.) has displayed the glory of his grandfather. Cedrenus (p. 570—573.) is without their passions or their knowledge.

[20] Συμπεπληρωμένην μάχην ἡ ἀνδρεία τῆς Τεφρικῆς ἐδαρσέναι. How elegant is the Greek tongue, even in the mouth of Cedrenus!

emperor, the impregnable Tephrike was deserted by the heretics, who sued for mercy or escaped to the borders. The city was ruined, but the spirit of independence survived in the mountains: the Paulicians defended, above a century, their religion and liberty, infested the Roman limits, and maintained their perpetual alliance with the enemies of the empire and the Gospel.

Their trans-  
plantation  
from  
Armenia to  
Thrace.

About the middle of the eighth century, Constantine, surnamed Copronymus by the worshippers of images, had made an expedition into Armenia, and found, in the cities of Melitene and Theodosiopolis, a great number of Paulicians, his kindred heretics. As a favour, or punishment, he transplanted them from the banks of the Euphrates to Constantinople and Thrace; and by this emigration their doctrine was introduced and diffused in Europe (21). If the sectaries of the metropolis were soon mingled with the promiscuous mass, those of the country struck a deep root in a foreign soil. The Paulicians of Thrace resisted the storms of persecution, maintained a secret correspondence with their Armenian brethren, and gave aid and comfort to their preachers, who solicited, not without success, the infant faith of the Bulgarians (22). In the tenth century, they were restored and multiplied by a more powerful colony, which John Zimisces (23) transported from the Chalibian hills to the valleys of Mount Hæmus. The Oriental clergy who would have preferred the destruction, impatiently sighed for the absence, of the Manichæans: the warlike emperor had felt and esteemed their valour: their attachment to the Saracens was pregnant with mischief; but, on the side of the Danube, against the Barbarians of Seythia, their service might be useful, and their loss would be desirable. Their exile in a distant land was softened by a free toleration: the Paulicians held the city of Philippopolis and the keys of Thrace; the Catholics were their subjects; the Jacobite emigrants their associates: they occupied a line of villages and castles in Macedonia and Epirus; and many native Bulgarians were associated to the communion of arms and heresy. As long as they were awed by power and treated with moderation, their voluntary bands were distinguished in the armies of the empire; and the courage of these *dogs*, ever greedy of war, ever thirsty of human blood, is noticed with astonishment, and almost with reproach, by the pusillanimous Greeks. The same spirit rendered them arrogant and contumacious: they were easily provoked by caprice or injury; and their

[21] Copronymus transported his *συγγενεῖς*, heretics; and thus *ἐκλατύνθη ἡ αἵρεσις τῶν Παυλικιανῶν*, says Cedrenus [p. 463.], who has copied the annals of Theophanes.

[22] Petrus Siculus, who resided nine months at Tephrike [A. D. 870] for the ransom of captives [p. 764.], was informed of their intended mission, and addressed his preservative, the *Historia Manichæorum*, to the new archbishop of the Bulgarians [p. 754.].

[23] The colony of Paulicians and Jacobites transplanted by John Zimisces [A. D. 970] from Armenia to Thrace, is mentioned by Zonaras [tom. ii. l. xvii. p. 209.] and Anna Comæna [Alexiad, l. xiv. p. 450, &c.].

privileges were often violated by the faithless bigotry of the government and clergy. In the midst of the Norman war, two thousand five hundred Manichæans deserted the standard of Alexius Comnenus (24), and retired to their native homes. He dissembled till the moment of revenge; invited the chiefs to a friendly conference; and punished the innocent and guilty by imprisonment, confiscation, and baptism. In an interval of peace, the emperor undertook the pious office of reconciling them to the church and state: his winter-quarters were fixed at Philippopolis; and the thirteenth apostle, as he is styled by his pious daughter, consumed whole days and nights in theological controversy. His arguments were fortified, their obstinacy was melted, by the honours and rewards which he bestowed on the most eminent proselytes; and a new city surrounded with gardens, enriched with immunities, and dignified with his own name, was founded by Alexius, for the residence of his vulgar converts. The important station of Philippopolis was wrested from their hands; the contumacious leaders were secured in a dungeon, or banished from their country; and their lives were spared by the prudence, rather than the mercy, of an emperor, at whose command a poor and solitary heretic was burnt alive before the church of St. Sophia (25). But the proud hope of eradicating the prejudices of a nation was speedily overturned by the invincible zeal of the Paulicians, who ceased to dissemble or refused to obey. After the departure and death of Alexius, they soon resumed their civil and religious laws. In the beginning of the thirteenth century, their pope or primate (a manifest corruption) resided on the confines of Bulgaria, Croatia, and Dalmatia, and governed, by his vicars, the filial congregations of Italy and France (26). From that æra, a minute scrutiny might prolong and perpetuate the chain of tradition. At the end of the last age, the sect or colony still inhabited the valleys of Mount Hæmus, where their ignorance and poverty were more frequently tormented by the Greek clergy than by the Turkish government. The modern Paulicians have lost all memory of their origin; and their religion is disgraced by the worship of the cross, and the practice of bloody sacrifice, which some captives have imported from the wilds of Tartary (27).

In the West, the first teachers of the Manichæan theology had been repulsed by the people, or suppressed by the prince. The favour and success of the Paulicians in the eleventh and twelfth cen-

Their  
introduction  
into Italy  
and France.

(24) The Alexiad of Anna Comnena [l. v. p. 131. l. vi. p. 154, 155. l. xiv. p. 450—457. with the Annotations of Ducange] records the transactions of her apostolic father with the Manichæans, whose abominable heresy she was desirous of refuting.

(25) Basil, a monk, and the author of the *Bogomiles*, a sect of Gnostics, who soon vanished (Anna Comnena, *Alexiad*, l. xv. p. 486—494. - Mosheim, *Hist. Ecclesiastica*, p. 426.).

(26) Matt. Paris, *Hist. Major*, p. 257. This passage of our English historian is alleged by Ducange in an excellent note on Villehardouin (No. 208.), who found the Paulicians at Philippopolis the friends of the Bulgarians.

(27) See Marigli, *Stato Militare dell' Imperio Ottomano*, p. 24.



turies must be imputed to the strong, though secret, discontent which armed the most pious Christians against the church of Rome. Her avarice was oppressive, her despotism odious: less degenerate perhaps than the Greeks in the worship of saints and images, her innovations were more rapid and scandalous: she had rigorously defined and imposed the doctrine of transubstantiation: the lives of the Latin clergy were more corrupt; and the Eastern bishops might pass for the successors of the apostles, if they were compared with the lordly prelates, who wielded by turns the crosier, the sceptre, and the sword. Three different roads might introduce the Paulicians into the heart of Europe. After the conversion of Hungary, the pilgrims who visited Jerusalem might safely follow the course of the Danube: in their journey and return they passed through Philippopolis; and the sectaries, disguising their name and heresy, might accompany the French or German caravans to their respective countries. The trade and dominion of Venice pervaded the coast of the Adriatic, and the hospitable republic opened her bosom to foreigners of every climate and religion. Under the Byzantine standard, the Paulicians were often transported to the Greek provinces of Italy and Sicily: in peace and war they freely conversed with strangers and natives, and their opinions were silently propagated in Rome, Milan, and the kingdoms beyond the Alps (28). It was soon discovered, that many thousand Catholics of every rank, and of either sex, had embraced the Manichaean heresy; and the flames which consumed twelve canons of Orleans was the first act and signal of persecution. The Bulgarians (29), a name so innocent in its origin, so odious in its application, spread their branches over the face of Europe. United in common hatred of idolatry and Rome, they were connected by a form of episcopal and presbyterian government; their various sects were discriminated by some fainter or darker shades of theology; but they generally agreed in the two principles, the contempt of the Old Testament, and the denial of the body of Christ, either on the cross or in the eucharist. A confession of simple worship and blameless manners is extorted from their enemies; and so high was their standard of perfection, that the increasing congregations were divided into two classes of dis-

(28) The introduction of the Paulicians into Italy and France is amply discussed by Muratori (*Antiquitat. Italianæ mediæ ævi*, tom. v. dissert. ix. p. 81—152.), and Mosheim (p. 379—382. 419—422.). Yet both have overlooked a curious passage of William the Apellan, who clearly describes them in a battle between the Greeks and Normans, A. D. 1040 (*to Muratori, Script. Rerum Ital.* tom. v. p. 256.):

Cum Græcis aderant quidam, quos pessimus error,  
Fecerat amentes, et ab ipso nomen habebant.

But he is so ignorant of their doctrine as to make them a kind of Sabellians or Patripassians.

(29) *Bulgari*, *Boulytres*, *Bougyres*, a casual appellation, has been applied by the French as a term of reproach to unwarlike and unnatural sloopers. The *Paterini*, or *Patelini*, has been made to signify a smooth and flattering hypocrite, such as *Faroast Patelin* of that original and pleasant force (*Ducange, Gloss. Latinitat. mediæ et infimæ ævi*). The Manichæans were likewise named *Cathari*, or the pure, by corruption *Casari*, &c.

ciples, of those who practised, and of those who aspired. It was in the country of the Albigeois (30), in the southern provinces of France, that the Paulicians were most deeply implanted; and the same vicissitudes of martyrdom and revenge which had been displayed in the neighbourhood of the Euphrates, were repeated in the thirteenth century on the banks of the Rhône. The laws of the Eastern emperors were revived by Frederic the Second. The insurgents of Tephrike were represented by the barons and cities of Languedoc: Pope Innocent III. surpassed the sanguinary fame of Theodora. It was in cruelty alone that her soldiers could equal the heroes of the Crusades, and the cruelty of her priests was far excelled by the founders of the Inquisition (31); an office more adapted to confirm, than to refute, the belief of an evil principle. The visible assemblies of the Paulicians, or Albigeois, were extirpated by fire and sword; and the bleeding remnant escaped by flight, concealment, or Catholic conformity. But the invincible spirit which they had kindled still lived and breathed in the Western world. In the state, in the church, and even in the cloister, a latent succession was preserved of the disciples of St. Paul; who protested against the tyranny of Rome, embraced the Bible as the rule of faith, and purified their creed from all the visions of the Gnostic theology. The struggles of Wickliff in England, of Huss in Bohemia, were premature and ineffectual; but the names of Zuinglius, Luther, and Calvin, are pronounced with gratitude as the deliverers of nations.

Persecution  
of the  
Albigeois,  
A. D.  
1200, &c.

A philosopher, who calculates the degree of their merit and the value of their reformation, will prudently ask from what articles of faith, *above or against* our reason, they have enfranchised the Christians; for such enfranchisement is doubtless a benefit so far as it may be compatible with truth and piety. After a fair discussion we shall rather be surprised by the timidity, than scandalised by the freedom, of our first reformers (32). With the Jews, they

Character  
and  
consequences  
of the  
Reformation.

[30] Of the laws, crusade, and persecution against the Albigeois, a just, though general, idea is expressed by Neuhem (p. 473—484.). The detail may be found in the ecclesiastical historians, ancient and modern, Catholics and Protestants; and amongst these Fleury is the most impartial and moderate.

[31] The Acts (*Liber Sententiarum*) of the Inquisition of Toulouse (A. D. 1307—1323) have been published by Limborch (Amsterdam, 1692), with a previous History of the Inquisition in general. They deserved a more learned and critical editor. As we must not calumniate even Satan, or the Holy Office, I will observe, that of a list of criminals which fills nineteen folio pages, only fifteen men and four women were delivered to the secular arm.

[32] The opinions and proceedings of the reformers are exposed in the second part of the general history of Neuhem; but the balance, which he has held with so clear an eye, and so steady an hand, begins to incline in favour of his Lutheran brethren.

\* The popularity of "Miler's History of the Church" with some readers, may make it proper to observe, that his attempt to exculpate the Paulicians from the charge of Gnosticism or Manichæism is in direct defiance, if not to ignorance, of all the original authorities. Gibbon himself, it appears, was not acquainted with the work of

Phothius, "*Contra Monichæos Repulsiuantes*," the first book of which was edited by Montfacon, *Bibliotheca Coisliniana*, pars ii. p. 340. 375. the whole by Wolf, in his *Anecdota Græca*. Hamburg, 1722. Compare a very sensible tract, Letter to Rev. S. R. Maitland, by J. G. Dowling, M. A. London, 1835. — M.

adopted the belief and defence of all the Hebrew Scriptures, with all their prodigies, from the garden of Eden to the visions of the prophet Daniel; and they were bound, like the Catholics, to justify against the Jews the abolition of a divine law. In the great mysteries of the Trinity and Incarnation the reformers were severely orthodox: they freely adopted the theology of the four, or the six first councils; and with the Athanasian creed, they pronounced the eternal damnation of all who did not believe the Catholic faith. Transubstantiation, the invisible change of the bread and wine into the body and blood of Christ, is a tenet that may defy the power of argument and pleasantry; but instead of consulting the evidence of their senses, of their sight, their feeling, and their taste, the first Protestants were-entangled in their own scruples, and awed by the words of Jesus in the institution of the sacrament. Luther maintained a *corporeal*, and Calvin a *real*, presence of Christ in the eucharist; and the opinion of Zuinglius, that it is no more than a spiritual communion, a simple memorial, has slowly prevailed in the reformed churches (33). But the loss of one mystery was amply compensated by the stupendous doctrines of original sin, redemption, faith, grace, and predestination, which have been strained from the epistles of St. Paul. These subtle questions had most assuredly been prepared by the fathers and schoolmen; but the final improvement and popular use may be attributed to the first reformers, who enforced them as the absolute and essential terms of salvation. Hitherto the weight of supernatural belief inclines against the Protestants; and many a sober Christian would rather admit that a wafer is God, than that God is a cruel and capricious tyrant.

Yet the services of Luther and his rivals are solid and important; and the philosopher must own his obligations to these fearless enthusiasts (34). I. By their hands the lofty fabric of superstition, from the abuse of indulgences to the intercession of the Virgin, has been levelled with the ground. Myriads of both sexes of the monastic profession were restored to the liberty and labours of social life. An hierarchy of saints and angels, of imperfect and subordinate deities, were stripped of their temporal power, and reduced to the enjoyment of celestial happiness: their images and relics were banished from the church; and the credulity of the people was no longer nourished with the daily repetition of miracles and visions. The imitation of paganism was supplied by a pure and spiritual worship of prayer and thanksgiving, the most worthy of man, the least unworthy of the Deity. It only remains to observe, whether

(33) Under Edward VI. our reformation was more bold and perfect; but in the fundamental articles of the church of England, a strong and explicit declaration against the real presence was obliterated in the original copy, to please the people, or the Lutherans, or Queen Elizabeth (Burnet's History of the Reformation, vol. ii. p. 82, 128, 302.).

(34) "Had it not been for such men as Luther and myself," said the fanatic Whiston to Baillet the philosopher, "you would now be kneeling before an image of St. Winifred."

such sublime simplicity be consistent with popular devotion; whether the vulgar, in the absence of all visible objects, will not be inflamed by enthusiasm, or insensibly subside in languor and indifference. II. The chain of authority was broken, which restrains the bigot from thinking as he pleases, and the slave from speaking as he thinks: the popes, fathers, and councils, were no longer the supreme and infallible judges of the world; and each Christian was taught to acknowledge no law but the Scriptures; no interpreter but his own conscience. This freedom, however, was the consequence, rather than the design, of the Reformation. The patriot reformers were ambitious of succeeding the tyrants whom they had dethroned. They imposed with equal rigour their creeds and confessions; they asserted the right of the magistrate to punish heretics with death. The pious or personal animosity of Calvin proscribed in Servetus (35) the guilt of his own rebellion (36); and the flames of Smithfield, in which he was afterwards consumed, had been kindled for the Anabaptists by the zeal of Cranmer (37). The nature of the tiger was the same, but he was gradually deprived of his teeth and fangs. A spiritual and temporal kingdom was possessed by the Roman pontiff: the Protestant doctors were subjects of an humble rank, without revenue or jurisdiction. *His* decrees were consecrated by the antiquity of the Catholic church: *their* arguments and disputes were submitted to the people; and their appeal to private judgment was accepted beyond their wishes, by curiosity and enthusiasm. Since the days of Luther and Calvin, a secret reformation has been silently working in the bosom of the reformed churches; many weeds of prejudice were eradicated; and the disciples of Erasmus (38) diffused a spirit of freedom and moderation. The liberty of con-

[35] The article of *Servet* in the *Dictionnaire Critique* of Chantepié is the best account which I have seen of this shameful transaction. See likewise the Abbé d'Artigny, *Nouveaux Mémoires d'Histoire*, &c. tom. ii. p. 55—154.

[36] I am more deeply scandalised at the single execution of Servetus, than at the hecatombs which have blazed in the *Auto da Fé* of Spain and Portugal. 1. The zeal of Calvin seems to have been extingished by personal malice, and perhaps envy. He accused his adversary before their common enemies, the judges of Vienna, and betrayed, for his destruction, the sacred trust of a private correspondence. 2. The deed of cruelty was not varnished by the pretence of danger to the church or state. In his passage through Geneva, Servetus was an harmless stranger, who neither preached, nor printed, nor made proselytes. 3. A Catholic inquisitor yields the same obedience which he requires, but Calvin violated the golden rule of doing as he would be done by; a rule which I read in a moral treatise of Isocrates (in *Niccole*, tom. i. p. 93. edit. Batlie), four hundred years before the publication of the Gospel. Ἄ πείχοντες ὑπ' ἐνέπων ὁρμήσθε, ταῦτα τοῖς ἀλλοῖς μὴ ποιεῖτε.

[37] See *Birnet*, vol. ii. p. 84—86. The sense and humanity of the young king were oppressed by the authority of the primates.

[38] Erasmus may be considered as the father of rational theology. After a slumber of an hundred years, it was revived by the Arminians of Holland, Grovius, Limborch, and Le Clerc: in England by Chillingworth, the latitudinarians of Cambridge (*Birnet*, *Hist. of our Times*, vol. i. p. 261—263. octavo edition), Tillotson, Clarke, Hoadly, &c.

\* Gibbon has not accurately rendered the sense of this passage, which does not contain the maxim of charity, *Do unto others as you would they should do unto you*, but simply the maxim of justice, *Do not to others that which would offend you if they should do it to you.* — G.

science has been claimed as a common benefit, an inalienable right (39): the free governments of Holland (40) and England (41) introduced the practice of toleration; and the narrow allowance of the laws has been enlarged by the prudence and humanity of the times. In the exercise, the mind has understood the limits of its powers, and the words and shadows that might amuse the child can no longer satisfy his manly reason. The volumes of controversy are overspread with cobwebs: the doctrine of a Protestant church is far removed from the knowledge or belief of its private members; and the forms of orthodoxy, the articles of faith, are subscribed with a sigh, or a smile, by the modern clergy. Yet the friends of Christianity are alarmed at the boundless impulse of inquiry and scepticism. The predictions of the Catholics are accomplished: the web of mystery is unravelled by the Arminians, Arians, and Socinians, whose numbers must not be computed from their separate congregations; and the pillars of Revelation are shaken by those men who preserve the name without the substance of religion, who indulge the licence without the temper of philosophy (42)."

## CHAPTER LV.

*The Bulgarians. — Origin, Migrations, and Settlement of the Hungarians. — Their Inroads in the East and West. — The Monarchy of Russia. — Geography and Trade. — Wars of the Russians against the Greek Empire. — Conversion of the Barbarians.*

UNDER the reign of Constantine the grandson of Heraclius, the ancient barrier of the Danube, so often violated and so often restored, was irretrievably swept away by a new deluge of Barbarians.

(39) I am sorry to observe, that the three writers of the last age, by whom the rights of toleration have been so nobly defended, Bayle, Leibnitz, and Locke, are all laymen and philosophers.

(40) See the excellent chapter of Sir William Temple on the Religion of the United Provinces. I am not satisfied with Grotius (*de Rebus Belgicis*, Annal. l. i. p. 13, 14. edit. 1612mo.), who approves the Imperial laws of persecution, and only condemns the bloody tribunal of the inquisition.

(41) Sir William Blackstone (*Commentaries*, vol. iv. p. 53, 54.) explains the law of England as it was fixed at the Revolution. The exceptions of Papists, and of those who deny the Trinity, would still leave a tolerable scope for persecution, if the national spirit were not more effectual than an hundred statutes.

(42) I shall recommend to public animadversion two passages in Dr. Priestley, which betray the ultimate tendency of his opinions. At the first of these (*Hist. of the Corruptions of Christianity*, vol. i. p. 275, 276.) the priest, at the second (vol. ii. p. 484.) the magistrate, may tremble!

\* There is something ludicrous, if it were not offensive, in Gibbon holding up to "public animadversion" the opinions of any believer in Christianity, however imperfect his creed. The observations which the whole of this passage on the effects of the reformation, in which much

truth and justice is mingled with much prejudice, would suggest, could not possibly be compressed into a note; and would indeed embrace the whole religious and irreligious history of the time which has elapsed since Gibbon wrote. — M.

Their progress was favoured by the caliphs, their unknown and accidental auxiliaries: the Roman legions were occupied in Asia; and after the loss of Syria, Egypt, and Africa, the Cæsars were twice reduced to the danger and disgrace of defending their capital against the Saracens. If, in the account of this interesting people, I have deviated from the strict and original line of my undertaking, the merit of the subject will hide my transgression, or solicit my excuse. In the East, in the West, in war, in religion, in science, in their prosperity, and in their decay, the Arabians press themselves on our curiosity: the first overthrow of the church and empire of the Greeks may be imputed to their arms; and the disciples of Mahomet still hold the civil and religious sceptre of the Oriental world. But the same labour would be unworthily bestowed on the swarms of savages, who, between the seventh and the twelfth century, descended from the plains of Scythia, in transient inroad, or perpetual emigration (1). Their names are uncouth, their origins doubtful, their actions obscure, their superstition was blind, their valour brutal, and the uniformity of their public and private lives was neither softened by innocence, nor refined by policy. The majesty of the Byzantine throne repelled and survived their disorderly attacks; the greater part of these Barbarians has disappeared without leaving any memorial of their existence, and the despicable remnant continues, and may long continue, to groan under the dominion of a foreign tyrant. From the antiquities of, I. *Bulgarians*, II. *Hungarians*, and, III. *Russians*, I shall content myself with selecting such facts as yet deserve to be remembered. The conquests of the, IV. *NORMANS*, and the monarchy of the, V. *TURKS*, will naturally terminate in the memorable Crusades to the Holy Land, and the double fall of the city and empire of Constantine.

I. In his march to Italy, Theodoric (2) the Ostrogoth, had trampled on the arms of the Bulgarians. After this defeat, the name and the nation are lost during a century and a half; and it may be suspected that the same or a similar appellation was revived by strange colonies from the Borysthenes, the Tanais, or the Volga. A king of the ancient Bulgaria (3) bequeathed to his five sons a last lesson of moderation and concord. It was received as youth has ever received the counsels of age and experience: the five princes buried their father; divided his subjects and cattle; forgot his advice; separated from each other; and wandered in quest of fortune, till we find the

Emigration of  
the  
Bulgarians,  
A. D. 680,  
&c.

[1] All the passages of the Byzantine history which relate to the Barbarians are compiled, methodised, and transcribed, in a Latin version, by the laborious John Gottlieb Stritter, in his "*Memoria Populorum, ad Danubium, Pontum Euxinum, Paludem Mæotidem, Caspium, Mare Caspium, et inde usque ad Septentriones incolentium.*" Petropoli, 1771—1779; in four tomes, or six volumes, in 4to. But the fashion has not enhanced the price of these raw materials.

[2] Hist. vol. v. p. 7.

[3] Theophanes, p. 296—296. Anastasius, p. 113. Nicéphorus, C. P. p. 22, 23. Theophanes places the old Bulgaria on the banks of the Atell or Volga; but he deprives himself of all geographical credit, by discharging that river into the Euxine Sea.

most adventurous in the heart of Italy, under the protection of the exarch of Ravenna (4). But the stream of emigration was directed or impelled towards the capital. The modern Bulgaria, along the southern banks of the Danube, was stamped with the name and image which it has retained to the present hour: the new conquerors successively acquired, by war or treaty, the Roman provinces of Dardania, Thessaly, and the two Epirus' (5); the ecclesiastical supremacy was translated from the native city of Justinian; and, in their prosperous age, the obscure town of Lychnidus, or Achrida, was honoured with the throne of a king and a patriarch (6). The unquestionable evidence of language attests the descent of the Bulgarians from the original stock of the Slavonian, or more properly Slavonian, race (7); and the kindred bands of Servians, Bosnians, Rascians, Croatsians, Walachians (8), &c. followed either the standard or the example of the leading tribe. From the Euxine to the Adriatic, in the state of captives, or subjects, or allies, or enemies, of the Greek empire, they overspread the land; and the national appellation of the SLAVES (9) has been degraded by chance or malice from the signification of glory to that of servitude (10). Among these colonies, the Chrobatians (11), or Croats, who now attend the motions of an Austrian army, are the descendants of a mighty people, the conquerors and sovereigns of Dalmatia. The maritime cities, and of these the infant republic of Ragusa, implored the aid and in-

CROATS OR  
SLAVONIANS  
OF DALMATIA.  
A. D. 900,  
&c.

(4) Paul. Diacon. de Gestis Langobard. l. v. c. 29. p. 861, 862. The apparent difference between the Lombard historian and the above-mentioned Greeks, is easily reconciled by Camillo Pellegrino (de Ducatu Beneventano, dissert. vii. in the *Scriptores Rerum Ital.* tom. v. p. 186, 187.) and Beretti (Chœograph. Italie mediævi, p. 273, &c.). This Bulgarian colony was planted in a vacant district of Samos, and learned the Latro, without forgetting their native language.

(5) These provinces of the Greek idiom and empire are assigned to the Bulgarian kingdom in the dispute of ecclesiastical jurisdiction between the patriarchs of Rome and Constantinople (Baronius, *Annal. Eccles.* A. D. 869, No. 75.).

(6) The situation and royalty of Lychnidus, or Achrida, are clearly expressed in Cedrenus (p. 713.). The removal of an archbishop or patriarch from Justinianæa prima to Lychnidus, and at length to Tarnovo, has produced some perplexity in the ideas or language of the Greeks (Nicephorus Gregoras, l. ii. c. 2. p. 14, 15. Thomassin, *Discipline de l'Église*, tom. i. l. i. c. 19, 23.); and a Frenchman (D'Anville) is more accurately skilled in the geography of their own country (*Hist. de l'Académie des Inscriptions*, tom. xxxi.).

(7) Chalecocondyles, a competent judge, affirms the identity of the language of the Dalmatians, Bosnians, Servians, Bulgarians, Poles (de Rebus Turcicis, l. x. p. 283.), and elsewhere of the Bohemians (l. ii. p. 38.). The same author has marked the separate idiom of the Hungarians.

(8) See the work of John Christopher de Jordan, de Originibus Slavichis, Vindobonæ, 1745, in four parts, or two volumes in folio. His collections and researches are useful to elucidate the antiquities of Bohemia and the adjacent countries; but his plan is narrow, his style barbarous, his criticism shallow, and the Aulic counsellor is not free from the prejudices of a Bohemian.

(9) Jordan subscribes to the well known and probable derivation from *Slava*, *laus*, *gloria*, a word of familiar use in the different dialects and parts of speech, and which forms the termination of the most illustrious names (de Originibus Slavichis, pars i. p. 40. pars iv. p. 101, 102.).

(10) This conversion of a national into an appellative name appears to have arisen in the ninth century, in the Oriental France, where the princes and bishops were rich in Slavonian captives, not of the Bohemian (exclaims Jordan), but of Sorabian race. From thence the word was extended to general use, to the modern languages, and even to the style of the last Byzantines (see the Greek and Latin Glossaries of Dacange). The confusion of the Σλάβοι, or Servians, with the Latin *Servi*, was still more fortunate and familiar (Constant. Porphyrog. de administrando Imperio, c. 32. p. 99.).

(11) The emperor Constantine Porphyrogenitus, most accurate for his own times, most fabulous for preceding ages, describes the Slavonians of Dalmatia (c. 29—36.).

structions of the Byzantine court: they were advised by the magnanimous Basil to reserve a small acknowledgment of their fidelity to the Roman empire, and to appease, by an annual tribute, the wrath of these irresistible Barbarians. The kingdom of Croatia was shared by eleven *Zoupan*s, or feudatory lords; and their united forces were numbered at sixty thousand horse and one hundred thousand foot. A long sea-coast, indented with capacious harbours, covered with a string of islands, and almost in sight of the Italian shores, disposed both the natives and strangers to the practice of navigation. The boats or brigantines of the Croats were constructed after the fashion of the old Liburnians: one hundred and eighty vessels may excite the idea of a respectable navy; but our seamen will smile at the allowance of ten, or twenty, or forty, men for each of these ships of war. They were gradually converted to the more honourable service of commerce; yet the Slavonian pirates were still frequent and dangerous; and it was not before the close of the tenth century that the freedom and sovereignty of the Gulf were effectually vindicated by the Venetian republic (12). The ancestors of these Dalmatian kings were equally removed from the use and abuse of navigation: they dwelt in the White Croatia, in the inland regions of Silesia and Little Poland, thirty days' journey, according to the Greek computation, from the sea of darkness.

The glory of the Bulgarians (13) was confined to a narrow scope both of time and place. In the ninth and tenth centuries, they reigned to the south of the Danube; but the more powerful nations that had followed their emigration repelled all return to the north and all progress to the west. Yet, in the obscure catalogue of their exploits, they might boast an honour which had hitherto been appropriated to the Goths; that of slaying in battle one of the successors of Augustus and Constantine. The emperor Nicephorus had lost his fame in the Arabian, he lost his life in the Slavonian, war. In his first operations he advanced with boldness and success into the centre of Bulgaria, and burnt the *royal court*, which was probably no more than an edifice and village of timber. But while he searched the spoil and refused all offers of treaty, his enemies collected their spirits and their forces: the passes of retreat were insuperably barred; and the trembling Nicephorus was heard to exclaim: "Alas, alas! unless we could assume the wings of birds, we cannot hope to escape." Two days he waited his fate in the inactivity of despair; but, on the morning of the third, the Bulga-

First  
kingdom of  
the  
Bulgarians,  
A. D.  
670—1017.

(12) See the anonymous Chronicle of the xith century, ascribed to John Sagorninus (p. 94—102.), and that composed in the xivth by the Doge, Andrew Dandolo (Script. Rerum Ital. tom. xii. p. 227—230.); the two oldest monuments of the history of Venice.

(13) The first kingdom of the Bulgarians may be found, under the proper dates, in the Annals of Cedrenus and Zonaras. The Byzantine materials are collected by Stritter (*Memoria Populorum*, tom. ii. pars ii. p. 444—547.); and the series of their kings is disposed and settled by Ducange (*Fam. Byzant.* p. 305—318.).



A. D. 811.

rians surprised the camp, and the Roman prince, with the great officers of the empire, were slaughtered in their tents. The body of Valens had been saved from insult; but the head of Nicephorus was exposed on a spear, and his skull, encased with gold, was often replenished in the feasts of victory. The Greeks bewailed the dishonour of the throne; but they acknowledged the just punishment of avarice and cruelty. This savage cup was deeply tinged with the manners of the Scythian wilderness; but they were softened before the end of the same century by a peaceful intercourse with the Greeks, the possession of a cultivated region, and the introduction of the Christian worship. The nobles of Bulgaria were educated in the schools and palace of Constantinople; and Simeon (14), a youth of the royal line, was instructed in the rhetoric of Demosthenes and the logic of Aristotle. He relinquished the profession of a monk for that of a king and warrior; and in his reign, of more than forty years, Bulgaria assumed a rank among the civilised powers of the earth. The Greeks, whom he repeatedly attacked, derived a faint consolation from indulging themselves in the reproaches of perfidy and sacrilege. They purchased the aid of the Pagan Turks; but Simeon, in a second battle, redeemed the loss of the first, at a time when it was esteemed a victory to elude the arms of that formidable nation. The Servians were overthrown, made captive, and dispersed; and those who visited the country before their restoration could discover no more than fifty vagrants, without women or children, who extorted a precarious subsistence from the chase. On classic ground, on the banks of the Achelous, the Greeks were defeated; their horn was broken by the strength of the Barbaric Hercules (15). He formed the siege of Constantinople; and, in a personal conference with the emperor, Simeon imposed the conditions of peace. They met with the most jealous precautions: the royal galley was drawn close to an artificial and well-fortified platform; and the majesty of the purple was emulated by the pomp of the Bulgarian. "Are you a Christian?" said the humble Romanus: "it is your duty to abstain from the blood of your fellow-Christians. Has the thirst of riches seduced you from the blessings of peace? Sheath your sword, open your hand, and I will satiate the utmost measure of your desires." The reconciliation was sealed by a domestic alliance; the freedom of trade was granted or restored; the first honours of the court were secured to the friends of Bulgaria, above

A. D.  
883—927,  
or 932.

[14] Simeonem semi-Grecum esse siebant, eo quod a pueritia Byzantii Demosthenis rhetoricum et Aristotelis syllogismos didicerat. Lintprand, l. iii. c. 8. He says in another place, Simeon, fortis bellator, Bulgarie princeps; Christianus, sed vicinis Grecis valde inimicus (l. i. c. 2.).

[15]

——— Rigidum fera dextera cornu  
Dum tenet, infregit, truncaque a fronte revellit.

Ovid (Metamorph. ix. 1—100.) has boldly painted the combat of the river-god and the hero; the native and the stranger.

the ambassadors of enemies or strangers (16); and her princes were dignified with the high and invidious title of *Basileus*, or emperor. But this friendship was soon disturbed: after the death of Simeon, the nations were again in arms; his feeble successors were divided and extinguished; and, in the beginning of the eleventh century, the second Basil, who was born in the purple, deserved the appellation of conqueror of the Bulgarians. His avarice was in some measure gratified by a treasure of four hundred thousand pounds sterling (ten thousand pounds' weight of gold), which he found in the palace of Lychnidus. His cruelty inflicted a cool and exquisite vengeance on fifteen thousand captives who had been guilty of the defence of their country. They were deprived of sight; but to one of each hundred a single eye was left, that he might conduct his blind century to the presence of their king. Their king is said to have expired of grief and horror; the nation was awed by this terrible example; the Bulgarians were swept away from their settlements; and circumscribed within a narrow province; the surviving chiefs bequeathed to their children the advice of patience and the duty of revenge.

II. When the black swarm of Hungarians first hung over Europe, about nine hundred years after the Christian era, they were mistaken by fear and superstition for the Gog and Magog of the Scriptures, the signs and forerunners of the end of the world (17). Since the introduction of letters, they have explored their own antiquities with a strong and laudable impulse of patriotic curiosity (18). Their rational criticism can no longer be amused with a vain pedigree of Attila and the Huns; but they complain that their primitive records have perished in the Tartar war; that the truth or fiction of their rustic songs is long since forgotten; and that the fragments of a rude chronicle (19) must be painfully reconciled with the contem-

A. D. 950,  
&c.

Emigration  
of the Turks  
or  
Hungarians,  
A. D. 884.

(16) The ambassador of Otho was provoked by the Greek excuses, cum Christophori filius Petrus Bulgarorum Vasileus conjugem duceret, Symplasma, id est consensuista, scripto juramento firmata sunt, et omnium guthum Apostolicis, id est unanims, pueris nos Bulgarorum Apostoli proponantur, honorantur, diligantur (Linsprand is Legation, p. 482.). See the Ceremoniale of Constantine Porphyrogenitus, tom. i. p. 82. tom. ii. p. 429, 430, 431, 433, 443, 444, 446, 477. with the annotations of Reiske.

(17) A bishop of Wurtzburg submitted this opinion to a revered abbot; but he more gravely decided, that Gog and Magog were the spiritual persecutors of the church; since Gog signifies the root, the pride of the Hierarchs, and Magog what comes from the root, the propagation of their sects. Yet these men once commanded the respect of mankind (Fleury, Hist. Eccles. tom. 25. p. 564, &c.).

(18) The two national authors, from whom I have derived the most assistance, are George Pray [Disertationes ad Annales veterum Hungarorum, &c. Vindobonæ, 1773, in folio], and Stephen Katona [Hist. Critica Ducum et Regum Hungariorum stirpis Arpadianæ, Pestini, 1778—1781, 5 vols. in octavo]. The first embraces a large and often conjectural space; the latter, by his learning, judgment, and perspicuity, deserves the name of a critical historian.\*

(19) The author of this Chronicle is styled the notary of king Bela. Katona has assigned him to

\* Compare Engel, Geschichte des Ungarischen Reichs und seiner Nebenländer, Halle, 1797, and Mailath, Geschichte der Magyarer, Wien, 1828. In an appendix to the latter work will be found a brief abstract of the speculation, for it is diffi-

cult to consider them more, which have been advanced by the learned, on the origin of the Magyar, and the Hungarian nation. Compare vol. iv. p. 153. note. — M.

porary though foreign intelligence of the Imperial geographer (20): *Magiar* is the national and oriental denomination of the Hungarians; but, among the tribes of Scythia, they are distinguished by the Greeks under the proper and peculiar name of *Turks*, as the descendants of that mighty people who had conquered and reigned from China to the Volga. The Pannonian colony preserved a correspondence of trade and amity with the eastern Turks on the confines of Persia; and after a separation of three hundred and fifty years, the missionaries of the king of Hungary discovered and visited their ancient country near the banks of the Volga. They were hospitably entertained by a people of Pagans and Savages who still bore the name of Hungarians; conversed in their native tongue, recollected a tradition of their long-lost brethren, and listened with amazement to the marvellous tale of their new kingdom and religion. The zeal of conversion was animated by the interest of consanguinity; and one of the greatest of their princes had formed the generous, though fruitless, design, of replenishing the solitude of Pannonia by this domestic colony from the heart of Tartary (21). From this primitive country they were driven to the West by the tide of war and emigration, by the weight of the more distant tribes, who at the same time were fugitives and conquerors.\* Reason or fortune directed their course towards the frontiers of the Roman empire: they halted in the usual stations along the banks of the great rivers; and in the territories of Moscow, Kiow, and Moldavia, some vestiges have been discovered of their temporary residence. In this long and various peregrination, they could not always escape the dominion of the stronger; and the purity of their blood was improved or sullied by the mixture of a foreign race: from a motive of compulsion, or choice, several tribes of the Chazars were associated to the standard of their ancient vassals; introduced the use of a second language: and obtained by their superior renown the most honourable place in the front of battle. The military force of the Turks and their allies marched in seven equal and artificial

the xth century, and defends his character against the hypercriticism of Pray. This rude annualist must have transcribed some historical records, since he could affirm with dignity, rejects *fabris fabulis rusticorum, et garrulo cantu joculariorum*. In the xth century, these fables were collected by Thurotius, and embellished by the Italian Bonifinus. See the Preliminary Discourse in the Hist. Critica Ducum, p. 7—33.

[20] See Constantine de Administrando Imperio, c. 3, 4. 13. 38—42. Katona has nicely fixed the composition of this work to the years 940, 950, 951. (p. 4—7.). The critical historian (p. 34—107.) endeavours to prove the existence, and to relate the actions, of a first duke *Almus*, the father of Arpad, who is tacitly rejected by Constantine.

[21] Pray (Dissert. p. 37—39, &c.) produces and illustrates the original passages of the Hungarian missionaries, Bonifinus and Aeneas Sylvius.

\* In the deserts to the south-east of Astrakhan have been found the ruins of a city named Madchar, which proves the residence of the Hungarians or Magiar in those regions. Précis de la Géog. Univ. par Malte-Brun, vol. i. p. 353.—G.

This is contested by Kleproth in his Travels, c. xxi. Madchar (he states), in old Tartar, means "stone building." This was a Tartar city mentioned by the Mahometan writers.—M.

divisions; each division was formed of thirty thousand eight hundred and fifty-seven warriors, and the proportion of women, children, and servants, supposes and requires at least a million of emigrants.<sup>(22)</sup> Their public counsels were directed by seven *vayvods*, or hereditary chiefs; but the experience of discord and weakness recommended the more simple and vigorous administration of a single person. The sceptre, which had been declined by the modest Lebedias, was granted to the birth or merit of Almus and his son Arpad, and the authority of the supreme khan of the Chazars confirmed the engagement of the prince and people; of the people to obey his commands, of the prince to consult their happiness and glory.

With this narrative we might be reasonably content, if the penetration of modern learning had not opened a new and larger prospect of the antiquities of nations: The Hungarian language stands alone, and as it were insulated, among the Slavonian dialects; but it bears a close and clear affinity to the idioms of the Fennic race (22), of an obsolete and savage race, which formerly occupied the northern regions of Asia and Europe.\* The genuine appellation of *Ugri* or *Igours* is found on the western confines of China (23); their migration to the banks of the Irtysh is attested by Tartar evidence (24); a similar name and language are detected in the southern parts of Siberia (25); and the remains of the Fennic tribes are widely, though thinly, scattered from the sources of the Oby to the shores of Lapland (26). The consanguinity of the Hungarians and Laplanders would display the powerful energy of climate on the children of a common parent; the lively contrast between the bold adventurers who are intoxicated with the wines of the Danube, and the wretched fugitives who are immersed beneath the snows of the polar circle. Arms and freedom have ever been the ruling, though too often the unsuccessful, passion of the Hungarians, who are endowed by nature

Their Fennic origin.

(22) Fischer, in the *Questions Petropolitane*, de Origine Ungarum, and Fray, *Dissert.* i. ii. iii. &c. have drawn up several comparative tables of the Hungarian with the Fennic dialects. The affinity is indeed striking, but the lists are short; the words are purposely chosen; and I read in the learned Bayer (*Comment. Academ. Petropol.* tom. x. p. 374.), that although the Hungarian has adopted many Fennic words (*innumeras voces*), it essentially differs tota genio et astura.

(23) In the region of Turfan, which is clearly and minutely described by the Chinese geographers (Gauthi, *Hist. du Grand Gangeous*, p. 13.; De Guignes, *Hist. des Huns*, tom. ii. p. 31, &c.).

(24) *Hist. Généalogique des Tartars*, par Abulghazi Bahader Khan, partie ii. p. 80—88.

(25) In their journey to Pekin, both Ihsaad Iree (Harris's *Collection of Voyages and Travels*, vol. ii. p. 920, 921.) and Bell (*Travels*, vol. i. p. 174.) found the Vogulits in the neighbourhood of Tobolsky. By the tortures of the etymological art, *Ugur* and *Vogal* are reduced to the same name; the circumjacent mountains really bear the appellation of *Ugrian*; and of all the Fennic dialects, the Vogulian is the nearest to the Hungarian (Fischer, *Dissert.* i. p. 20—30. Fray, *Dissert.* ii. p. 31—34.).

(26) The eight tribes of the Fennic race are described in the curious work of M. Lévêque (*Hist. des Peuples soumis à la Domination de la Russie*, tom. i. p. 361—361.).

\* The connection between the Magyar language and that of the Finns is now almost generally admitted. Klaproth, *Asia Polyglotta*, p. 188, &c. Malte-Bruce, tom. vi. p. 723, &c.—M.

with a vigorous constitution of soul and body (27). Extreme cold has diminished the stature and congealed the faculties of the Laplanders; and the Arctic tribes, alone among the sons of men, are ignorant of war, and unconscious of human blood: a happy ignorance, if reason and virtue were the guardians of their peace (28)!

Tactica and  
maxims  
of the  
Hungarians  
and  
Bulgarians,  
A. D. 900,  
&c.

It is the observation of the Imperial author of the *Tactica* (29), that all the Scythian hordes resembled each other in their pastoral and military life, that they all practised the same means of subsistence, and employed the same instruments of destruction. But he adds, that the two nations of Bulgarians and Hungarians were superior to their brethren, and similar to each other, in the improvements, however rude, of their discipline and government: their visible likeness determines Leo to confound his friends and enemies in one common description; and the picture may be heightened by some strokes from their contemporaries of the tenth century. Except the merit and fame of military prowess, all that is valued by mankind appeared vile and contemptible to these Barbarians, whose native fierceness was stimulated by the consciousness of numbers and freedom. The tents of the Hungarians were of leather, their garments of fur; they shaved their hair, and scarified their faces: in speech they were slow, in action prompt, in treaty perfidious; and they shared the common reproach of Barbarians, too ignorant to conceive the importance of truth, too proud to deny or palliate the breach of their most solemn engagements. Their simplicity has been praised; yet they abstained only from the luxury they had never known; whatever they saw, they coveted; their desires were insatiate, and their sole industry was the hand of violence and rapine. By the definition of a pastoral nation, I have recalled a long description of the economy, the warfare, and the government that prevail in that state of society; I may add, that to fishing, as well as to the chase, the Hungarians were indebted for a part of their subsistence; and since they *seldom* cultivated the ground, they must, at least in their new settlements, have sometimes practised a slight and unskillful husbandry. In their emigrations, perhaps in their expeditions, the host was accompanied by thousands of sheep and oxen, who increased the cloud of formidable

[27] This picture of the Hungarians and Bulgarians is chiefly drawn from the *Tactica* of Leo, p. 796—801.; and the Latin *Annals*, which are alleged by Baronius, Pagi, and Norwiel, A. D. 890, &c.

[28] Baffos, *Hist. Naturelle*, tom. v. p. 6. in 12mo. Gustavus Adolphus attempted, without success, to form a regiment of Laplanders. Grodus says of these Arctic tribes, *arma arcus et phœstra, sed adversus feræ* (*Annal.* l. iv. p. 236.); and attempts, after the manner of Tacitus, to varnish with philosophy their brutal ignorance.

[29] Leo has observed, that the government of the Turks was monarchical, and that their punishments were rigorous. (*Tactic.* p. 806. ἀρχὴν ἑξῆς καὶ βασιλεὺς). Rhagiso (in Chron. A. D. 869) mentions theft as a capital crime, and his jurisprudence is confirmed by the original code of St. Stephen (A. D. 1040). If a slave were guilty, he was chastised, for the first time, with the loss of his nose, or a flogging of five heifers; for the second, with the loss of his ears, or a similar fine; for the third, with death; which the freeman did not incur till the fourth offence, as his first penalty was the loss of liberty (Katona, *Hist. Regum Hungar.* tom. i. p. 231, 232.).

dust, and afforded a constant and wholesome supply of milk and animal food. A plentiful command of forage was the first care of the general, and if the flocks and herds were secure of their pastures, the hardy warrior was alike insensible of danger and fatigue. The confusion of men and cattle that overspread the country exposed their camp to a nocturnal surprise, had not a still wider circuit been occupied by their light cavalry, perpetually in motion to discover and delay the approach of the enemy. After some experience of the Roman tactics, they adopted the use of the sword and spear, the helmet of the soldier, and the iron breast-plate of his steed: but their native and deadly weapon was the Tartar bow: from the earliest infancy, their children and servants were exercised in the double science of archery and horsemanship; their arm was strong; their aim was sure; and in the most rapid career, they were taught to throw themselves backwards, and to shoot a volley of arrows into the air. In open combat, in secret ambush, in flight, or pursuit, they were equally formidable: an appearance of order was maintained in the foremost ranks, but their charge was driven forwards by the impatient pressure of succeeding crowds. They pursued, headlong and rash, with loosened reins and horrific outcries; but, if they fled, with real or dissembled fear, the ardour of a pursuing foe was checked and chastised by the same habits of irregular speed and sudden evolution. In the abuse of victory, they astonished Europe, yet smarting from the wounds of the Saracen and the Dane: mercy they rarely asked, and more rarely bestowed: both sexes were accused as equally inaccessible to pity, and their appetite for raw flesh might countenance the popular tale, that they drank the blood and feasted on the hearts of the slain. Yet the Hungarians were not devoid of those principles of justice and humanity, which nature has implanted in every bosom. The licence of public and private injuries was restrained by laws and punishments; and in the security of an open camp, theft is the most tempting and most dangerous offence. Among the Barbarians, there were many, whose spontaneous virtue supplied their laws and corrected their manners, who performed the duties, and sympathised with the affections, of social life.

After a long pilgrimage of flight or victory, the Turkish hordes approached the common limits of the French and Byzantine empires. Their first conquests and final settlements extended on either side of the Danube above Vienna, below Belgrade, and beyond the measure of the Roman province of Pannonia, or the modern kingdom of Hungary (30). That ample and fertile land was loosely occupied by the Moravians, a Slavonian name and tribe, which were driven by the invaders into the compass of a narrow pro-

Establishment and  
inroads of  
the  
Hungarians  
A. D. 839

[30] See Katona, *Hist. Ducum Hungar.* p. 321—352.

vince. Charlemagne had stretched a vague and nominal empire as far as the edge of Transylvania; but, after the failure of his legitimate line, the dukes of Moravia forgot their obedience and tribute to the monarchs of Oriental France. The bastard Arnulph was provoked to invite the arms of the Turks: they rushed through the real or figurative wall, which his indiscretion had thrown open; and the king of Germany has been justly reproached as a traitor to the civil and ecclesiastical society of the Christians. During the life of Arnulph, the Hungarians were checked by gratitude or fear; but in the infancy of his son Lewis they discovered and invaded Bavaria; and such was their Scythian speed, that in a single day a circuit of fifty miles was stript and consumed. In the battle of Augsburg the Christians maintained their advantage till the seventh hour of the day; they were deceived and vanquished by the flying stratagems of the Turkish cavalry. The conflagration spread over the provinces of Bavaria, Swabia, and Franconia; and the Hungarians (31) promoted the reign of anarchy, by forcing the stoutest barons to discipline their vassals and fortify their castles. The origin of walled towns is ascribed to this calamitous period; nor could any distance be secure against an enemy, who, almost at the same instant, laid in ashes the Helvetian monastery of St. Gall, and the city of Bremen, on the shores of the northern ocean. Above thirty years the Germanic empire, or kingdom, was subject to the ignominy of tribute; and resistance was disarmed by the menace, the serious and effectual menace, of dragging the women and children into captivity, and of slaughtering the males above the age of ten years. I have neither power nor inclination to follow the Hungarians beyond the Rhine; but I must observe with surprise, that the southern provinces of France were blasted by the tempest, and that Spain, behind her Pyrenees, was astonished at the approach of these formidable strangers (32). The vicinity of Italy had tempted their early inroads; but, from their camp on the Brenta, they beheld with some terror the apparent strength and populousness of the new-discovered country. They requested leave to retire; their request was proudly rejected by the Italian king; and the lives of twenty thousand Christians paid the forfeit of his obstinacy and rashness. Among the cities of the West, the royal Pavia was conspicuous in fame and splendour; and the pre-eminence of Rome itself was only derived from the relics of the apostles. The Hungarians appeared; Pavia was in flames; forty-three churches were

A. D. 900,  
&c.

A. D. 900.

A. D. 924.

[31] *Hungarorum gens, cujus opinio fere nationis expertis servilium*, &c. in the preface of Liutprand [l. i. c. 2.], who frequently expatiates on the calamities of his own times: See l. i. c. 5. l. ii. c. 1, 2, 4, 5, 6, 7. l. iii. c. 1, &c. l. v. c. 8. 15. in Legat. p. 485. His colours are glaring, but his chronology must be rectified by Pagi and Muratori.

[32] The three bloody reigns of Arpad, Zoltan, and Torma, are critically illustrated by Katona [Hist. Decur. &c. p. 107—499.]. His diligence has searched both natives and foreigners; yet to the deeds of mischief, or glory, I have been able to add the destruction of Bremen [Adam Bremenensis, l. 43].

consumed; and, after the massacre of the people, they spared about two hundred wretches, who had gathered some bushels of gold and silver (a vague exaggeration) from the smoking ruins of their country. In these annual excursions from the Alps to the neighbourhood of Rome and Capua, the churches, that yet escaped, resounded with a fearful litany: "O! save and deliver us from the arrows "of the Hungarians!" But the saints were deaf or inexorable; and the torrent rolled forwards, till it was stopped by the extreme land of Calabria (33). A composition was offered and accepted for the head of each Italian subject; and ten bushels of silver were poured forth in the Turkish camp. But falsehood is the natural antagonist of violence; and the robbers were defrauded both in the numbers of the assessment and the standard of the metal. On the side of the East the Hungarians were opposed in doubtful conflict by the equal arms of the Bulgarians, whose faith forbade an alliance with the Pagans, and whose situation formed the barrier of the Byzantine empire. The barrier was overturned; the emperor of Constantinople beheld the waving banners of the Turks; and one of their boldest warriors presumed to strike a battle-axe into the golden gate. The arts and treasures of the Greeks diverted the assault; but the Hungarians might boast, in their retreat, that they had imposed a tribute on the spirit of Bulgaria and the majesty of the Cæsars (34). The remote and rapid operations of the same campaign appear to magnify the power and numbers of the Turks; but their courage is most deserving of praise, since a light troop of three or four hundred horse would often attempt and execute the most daring inroads to the gates of Thessalonica and Constantinople. At this disastrous æra of the ninth and tenth centuries, Europe was afflicted by a triple scourge from the North, the East, and the South: the Norman, the Hungarian, and the Saracen, sometimes trod the same ground of desolation; and these savage foes might have been compared by Homer to the two lions growling over the carcass of a mangled stag (35).

A. D. 924.

\* (33) Muratori has considered with patriotic care the danger and resources of Modena. The citizens besought St. Geminianus, their patron, to avert, by his intercession, the ravages, *flagellum*, &c.

*Nunc te rogamus, licet servi possimi,  
Ab Ungarorum nos defendas jaculis.*

The bishop erected walls for the public defence, not *contra dominos serenos* (*Antiquitat. Ital. med. ævi*, tom. i. dissertat. i. p. 21, 22.), and the song of the nightly watch is not without elegance or use (*tom. iii. diss. xi. p. 709.*). The Italian annalist has accurately traced the series of their inroads (*Annali d' Italia*, tom. vii. p. 365. 367. 395. 401. 437. 440. tom. viii. p. 19. 41. 52, &c.).

(34) Both the Hungarian and Russian annals suppose, that they besieged, or attacked, 'or assaulted Constantinople' (Frax, dissertat. x. p. 239. Katona, *Hist. Ducum*, p. 354—360.); and the fact is almost confessed by the Byzantine historians (Leo Grammaticus, p. 608. Cedrenus, tom. ii. p. 629.); yet, however glorious to the nation, it is denied or doubted by the critical historian, and even by the notary of Bels. Their scepticism is meritorious; they could not safely transcribe or believe the rusticorum fabula: but Katona might have given due attention to the evidence of Liutprand, *Bulgarorum gentem atque Græcorum tributariam fecerant* (*Hist. l. ii. c. 4. p. 435.*).

(35)

— *λέοντες ὄντες, θηριόδυνται,*



Victory of  
Henry the  
Fowler,  
A. D. 934.

The deliverance of Germany and Christendom was achieved by the Saxon princes, Henry the Fowler and Otho the Great, who, in two memorable battles, for ever broke the power of the Hungarians (36). The valiant Henry was roused from a bed of sickness by the invasion of his country; but his mind was vigorous and his prudence successful. "My companions," said he, on the morning of the combat, "maintain your ranks, receive on your bucklers the first arrows of the Pagans, and prevent their second discharge by the equal and rapid career of your lances." They obeyed and conquered: and the historical picture of the castle of Merseburgh expressed the features, or at least the character, of Henry, who, in an age of ignorance, entrusted to the finer arts the perpetuity of his name (37). At the end of twenty years, the children of the Turks who had fallen by his sword invaded the empire of his son; and their force is defined, in the lowest estimate, at one hundred thousand horse. They were invited by domestic faction; the gates of Germany were treacherously unlocked; and they spread, far beyond the Rhine and the Meuse, into the heart of Flanders. But the vigour and prudence of Otho dispelled the conspiracy; the princes were made sensible that unless they were true to each other, their religion and country were irrecoverably lost; and the national powers were reviewed in the plains of Augsburg. They marched and fought in eight legions, according to the division of provinces and tribes; the first, second, and third, were composed of Bavarians; the fourth, of Franconians; the fifth, of Saxons, under the immediate command of the monarch; the sixth and seventh consisted of Swabians; and the eighth legion, of a thousand Bohemians, closed the rear of the host. The resources of discipline and valour were fortified by the arts of superstition, which, on this occasion, may deserve the epithets of generous and salutary. The soldiers were purified with a fast; the camp was blessed with the relics of saints and martyrs; and the Christian hero girded on his side the sword of Constantine, grasped the invincible spear of Charlemagne, and waved the banner of St. Maurice, the prefect of the Theban legion. But his firmest confidence was placed in the

of Otho the  
Great,  
A. D. 955.

ὅτ' ὅριος κορυφῆσι πρὶ χαμένης Ἰλάρου,  
ἄμω πεινῶντι, μὲν φρονέοντι μέγιστον.

Hom. xvi. 756.

(36) They are amply and critically discussed by Katoas (Hist. Ducum, p. 360—368. 427—470.). Liotprand (l. ii. c. 8, 9.) is the best evidence for the former, and Witichind (Ansal. Saxo. l. iii.) of the latter: but the critical historian will not even overlook the horn of a warrior, which is said to be preserved at Jaz-berin.

(37) Hunc vero triumphum, tum laude quam memoria dignum, ad Merseburgum rex in imperio comaculi domus per ζωγραφίαν, id est, picturam, notari precepit, adeo ut rem venisse potius quam verisimilem videas: an high encomium (Liotprand, l. ii. c. 9.). Another palace in Germany had been painted with holy subjects by the order of Charlemagne; and Marston may justly affirm, nulla secula fuere in quibus pictores desiderati fuerint (Antiquitat. Ital. mediæ ævi, tom. ii. dissert. xxiv. p. 360, 361.). Our domestic claims to antiquity of ignorance and original imperfection (Mr. Walpole's lively words) are of a much more recent date (Anecdotes of Painting, vol. i. p. 2, &c.).

holy lance (38), whose point was fashioned of the nails of the cross, and which his father had extorted from the king of Burgundy, by the threats of war, and the gift of a province. The Hungarians were expected in the front; they secretly passed the Lech, a river of Bavaria that falls into the Danube; turned the rear of the Christian army; plundered the baggage, and disordered the legions of Bohemia and Swabia. The battle was restored by the Francosians, whose duke, the valiant Conrad, was pierced with an arrow as he rested from his fatigues: the Saxons fought under the eyes of their king; and his victory surpassed, in merit and importance, the triumphs of the last two hundred years. The loss of the Hungarians was still greater in the flight than in the action; they were encompassed by the rivers of Bavaria; and their past cruelties excluded them from the hope of mercy. Three captive princes were hanged at Ratisbon, the multitude of prisoners was slain or mutilated, and the fugitives, who presumed to appear in the face of their country, were condemned to everlasting poverty and disgrace (39). Yet the spirit of the nation was humbled, and the most accessible passes of Hungary were fortified with a ditch and rampart. Adversity suggested the counsels of moderation and peace: the robbers of the West acquiesced in a sedentary life; and the next generation was taught, by a discerning prince, that far more might be gained by multiplying and exchanging the produce of a fruitful soil. The native race, the Turkish or Fennic blood, was mingled with new colonies of Scythian or Slavonian origin (40); many thousands of robust and industrious captives had been imported from all the countries of Europe (41); and after the marriage of Geisa with a Bavarian princess, he bestowed honours and estates on the nobles of Germany (42). The son of Geisa was invested with the regal title, and the house of Arpad reigned three hundred years in the kingdom of Hungary. But the freeborn Barbarians

A. D. 972.

[38] See Baronius, *Annal. Eccles.* A. D. 929, No. 3—5. The lance of Christ is taken from the best evidence, Luitprand (l. iv. c. 12.), Sigebert, and the acts of St. Gerard; but the other military relics depend on the faith of the *Gesta Anglorum post Bedam*, l. ii. c. 9.

[39] Katona, *Hist. Ducum Hungariorum*, p. 560, &c.

[40] Among these colonies we may distinguish, 1. The Chazars, or Cabari, who joined the Hungarians on their march (Constant. de Admin. Imp. c. 39, 40. p. 108, 109.). 2. The Jazyges, Moeravians, and Siculi, whom they found in the land; the last were perhaps a remnant of the Huns of Attila, and were entrusted with the guard of the borders. 3. The Rumanians, who, like the Swin in France, imparted a general name to the royal porters. 4. The Bulgarians, whose chiefs (A. D. 956) were invited, *cum magna multitudine Hymachitarum*. Had any of these Slavonians embraced the Mahometan religion? 5. The Bimcal and Camans, a mixed multitude of Patzinacites, Uzi, Chazars, &c. who had spread to the lower Danube. The last colony of 40,000 Camans, A. D. 1230, was received and converted by the kings of Hungary, who derived from that tribe a new regal appellation (Frax, *Dissert.* vi. vii. p. 109—172. Katona, *Hist. Ducum*, p. 95—99. 250—264. 470. 472—483, &c.).

[41] *Christiani autem, quorum pars major populi est, qui ex omni parte mundi illic tracti sunt captivi, &c.* Such was the language of Fulginius, the first missionary who entered Hungary, A. D. 973. *Pars major* is strong. *Hist. Ducum*, p. 547.

[42] The *Udeles* Tammoel of Geisa are authenticated in old charters; and Katona, with his usual industry, has made a fair estimate of these colonies, which had been so loosely magnified by the Italian Radeanus (*Hist. Critic. Ducum*, p. 667—681.).

were not dazzled by the lustre of the diadem, and the people asserted their indefeasible right of choosing, deposing, and punishing the hereditary servant of the state.

Origin of the  
Russian  
monarchy.

A. D. 839.

III. The name of RUSSIANS (43) was first divulged, in the ninth century, by an embassy from Theophilus, emperor of the East, to the emperor of the West, Lewis, the son of Charlemagne. The Greeks were accompanied by the envoys of the great duke, or chagan, or *czar*, of the Russians. In their journey to Constantinople, they had traversed many hostile nations; and they hoped to escape the dangers of their return, by requesting the French monarch to transport them by sea to their native country. A closer examination detected their origin: they were the brethren of the Swedes and Normans, whose name was already odious and formidable in France; and it might justly be apprehended, that these Russian strangers were not the messengers of peace, but the emissaries of war. They were detained, while the Greeks were dismissed; and Lewis expected a more satisfactory account, that he might obey the laws of hospitality or prudence, according to the interest of both empires (44). This Scandinavian origin of the people, or at least the princes, of Russia, may be confirmed and illustrated by the national annals (45) and the general history of the North. The Normans, who had so long been concealed by a veil of impenetrable darkness, suddenly burst forth in the spirit of naval and military enterprise. The vast, and, as it is said, the populous, regions of Denmark, Sweden, and Norway, were crowded with independent

[43] Among the Greeks, this national appellation has a singular form, Ρωσ, as an undeclinable word, of which many fanciful etymologies have been suggested. I have perused, with pleasure and profit, a dissertation de Origine Russorum (Comment. Academ. Petropolitane, tom. viii. p. 388—436.) by Theophilus Sigefrid Bayer, a learned German, who spent his life and labours in the service of Russia. A geographical tract of D'Anville, de l'Empire de Russie, son Origine et ses Accroissemens (Paris, 1772, in 12mo.), has likewise been of use.\*

[44] See the entire passage (dignum, says Bayer, ut arcem in tabulis figatur) in the *Annales Bertiniani Francorum* [in Script. Ital. Maratori, tom. ii. pars i. p. 525.], A. D. 839, twenty-two years before the era of Rurik. In the 11th century, Lintprand (Hist. l. v. c. 6.) speaks of the Russians and Normans as the same Aquilonares homines of a red complexion.

[45] My knowledge of these annals is drawn from M. Lévêque, *Histoire de Russie*. Nestor, the first and best of these ancient annalists, was a monk of Kiow, who died in the beginning of the 11th century; but his Chronicle was obscure, till it was published at Petersburg, 1767, in 4to. Lévêque, *Hist. de Russie*, tom. i. p. xvi. Coxo's *Travels*, vol. ii. p. 184.†

\* The later antiquarians of Russia and Germany appear to acquiesce in the authority of the monk Nestor, the earliest annalist of Russia, who derives the Russians, or Varangians, from Scandinavia. The names of the first founders of the Russian monarchy are Scandinavians or Normans. Their language (according to Const. Porphyrog. de Administrat. Imper. c. 9.) differed essentially from the Slavonian. The author of the *Annals of St. Bertin*, who first names the Russians (Rhos) in the year 839 of his Annals, assigns them Sweden for their country. So Lintprand calls the Russians the same people as the Normans. The Finns, Laplanders, and Esthonnians,

call the Swedes, to the present day, Rootsi, Rootsi, Rootsi. See Thunmann, *Untersuchungen über der Geschichte der Sathischen Europäischen Völker*, p. 374. Gatterer, *Comm. Societ. Reg. Scient. Götting.* xiii. p. 126. Schlözer in his *Nestor*. Koch. *Révént. de l'Europe*, vol. i. p. 60. Malte-Brun, *Géograph.* vol. vi. p. 378.—M.

† The late M. Schlözer has translated and added a commentary to the "*Annals of Nestor*;" and his work is the mine from which henceforth the history of the North must be drawn.—G.

chieftains and desperate adventurers, who sighed in the laziness of peace, and smiled in the agonies of death. Piracy was the exercise, the trade, the glory, and the virtue, of the Scandinavian youth. Impatient of a bleak climate and narrow limits, they started from the banquet, grasped their arms, sounded their horn, ascended their vessels, and explored every coast that promised either spoil or settlement. The Baltic was the first scene of their naval achievements; they visited the eastern shores, the silent residence of Fennic and Sclavonian tribes, and the primitive Russians of the lake Ladoga paid a tribute, the skins of white squirrels, to these strangers, whom they saluted with the title of *Varangians* (46) or *Corsairs*. Their superiority in arms, discipline, and renown, commanded the fear and reverence of the natives. In their wars against the more inland savages, the Varangians condescended to serve as friends and auxiliaries, and gradually, by choice or conquest, obtained the dominion of a people whom they were qualified to protect. Their tyranny was expelled, their valour was again recalled, till at length, Ruric, a Scandinavian chief, became the father of a dynasty which reigned above seven hundred years. His brothers extended his influence: the example of service and usurpation was imitated by his companions in the southern provinces of Russia; and their establishments, by the usual methods of war and assassination, were cemented into the fabric of a powerful monarchy.

A. D. 882.

As long as the descendants of Ruric were considered as aliens and conquerors, they ruled by the sword of the Varangians, distributed estates and subjects to their faithful captains, and supplied their numbers with fresh streams of adventurers from the Baltic coast (47). But when the Scandinavian chiefs had struck a deep and permanent root into the soil, they mingled with the Russians in blood, religion, and language, and the first Waladimir had the merit of delivering his country from these foreign mercenaries. They had seated him on the throne; his riches were insufficient to satisfy their demands; but they listened to his pleasing advice, that they should seek, not a more grateful, but a more wealthy, master; that they should embark for Greece, where, instead of the skins of squirrels, silk and gold would be the recompense of their service. At the same time the Russian prince admonished his Byzantine ally to disperse and employ, to recompense and restrain, these impetuous children of the North. Contemporary writers have recorded the introduction, name, and character, of the *Varangians*: each

The  
Varangians  
of Constantinople.

[46] Theophil. Sig. Bayer de Yragis (for the name is differently spelt), in *Comment. Academ. Petropolitane*, tom. iv. p. 275—311.

[47] Yet, as late as the year 1018, Kiew and Russia were still guarded *ex fugitivorum servorum robore, coactantiam et maxime Danorum*. Bayer, who quotes (p. 292.) the *Chronicle of Dithmar of Merseburgh*, observes, that it was unusual for the Germans to enlist in a foreign service.

day they rose in confidence and esteem; the whole body was assembled at Constantinople to perform the duty of guards; and their strength was recruited by a numerous band of their countrymen from the island of Thule. On this occasion, the vague appellation of Thule is applied to England; and the new Varangians were a colony of English and Danes who fled from the yoke of the Norman conqueror. The habits of pilgrimage and piracy had approximated the countries of the earth; these exiles were entertained in the Byzantine court; and they preserved, till the last age of the empire, the inheritance of spotless loyalty, and the use of the Danish or English tongue. With their broad and double-edged battle-axes on their shoulders, they attended the Greek emperor to the temple, the senate, and the hippodrome; he slept and feasted under their trusty guard; and the keys of the palace, the treasury, and the capital, were held by the firm and faithful hands of the Varangians (48).

Geography  
and trade of  
Russia,  
A. D. 950.

In the tenth century, the geography of Scythia was extended far beyond the limits of ancient knowledge; and the monarchy of the Russians obtains a vast and conspicuous place in the map of Constantine (49). The sons of Ruric were masters of the spacious province of Wolodomir, or Moscow; and, if they were confined on that side by the hordes of the East, their western frontier in those early days was enlarged to the Baltic Sea and the country of the Prussians. Their northern reign ascended above the sixtieth degree of latitude, over the Hyperborean regions, which fancy had peopled with monsters, or clouded with eternal darkness. To the south they followed the course of the Borysthenes, and approached with that river the neighbourhood of the Euxine Sea. The tribes that dwelt, or wandered, in this ample circuit were obedient to the same conqueror, and insensibly blended into the same nation. The language of Russia is a dialect of the Slavonian; but in the tenth century, these two modes of speech were different from each other; and, as the Slavonian prevailed in the South, it may be presumed that the original Russians of the North, the primitive subjects of the Varangian chief, were a portion of the Fennic race. With the emigration, union, or dissolution, of the wandering tribes, the loose and indefinite picture of the Scythian desert has continually shifted. But the most ancient map of Russia affords some places which still

[48] Ducange has collected from the original authors the state and history of the Varangi at Constantinople (*Glossar. Med. et Infimæ Græcitat. sub voce Βαράγγαι*, *Med. et Infimæ Latinitatis, sub voce Varri*. Not. ad Alexand. Anna Comnenæ, p. 256, 257, 258. *Notes sur Villehardouin*, p. 206—209.). See likewise the annotations of Rosake to the Ceremoniale Aulae Byzant. of Constantine, tom. ii. p. 149, 150. Saxo Grammaticus affirms that they spoke Danish; but Codinus maintains them till the fifteenth century in the use of their native English: *Βαράγγαι κατὰ τὴν πατρίαν γλώσσαν αὐτῶν ἔχουσιν Ἰνγκλίτισσι*.

[49] The original record of the geography and trade of Russia is produced by the emperor Constantine Porphyrogenitus (*de Administrat. Imperii*, c. 2. p. 55, 56. c. 9. p. 59—61. c. 13. p. 63—67. c. 37. p. 106. c. 42. p. 112, 113.), and illustrated by the diligence of Bayer (*de Geographia Russicæ vicinarumque regionum circiter A. C. 948. in Comment. Academ. Petropol. tom. ix. p. 367—422. tom. x. p. 371—424.*), with the aid of the chronicles and traditions of Russia, Scandinavia, &c.

retain their name and position; and the two capitals, Novogorod (50) and Kiow (51), are coeval with the first age of the monarchy. Novogorod had not yet deserved the epithet of great, nor the alliance of the Hanseatic League, which diffused the streams of opulence and the principles of freedom. Kiow could not yet boast of three hundred churches, an innumerable people, and a degree of greatness and splendour which was compared with Constantinople, by those who had never seen the residence of the Cæsars. In their origin, the two cities were no more than camps or fairs, the most convenient stations in which the Barbarians might assemble for the occasional business of war or trade. Yet even these assemblies announce some progress in the arts of society; a new breed of cattle was imported from the southern provinces; and the spirit of commercial enterprise pervaded the sea and land from the Baltic to the Euxine, from the mouth of the Oder to the port of Constantinople. In the days of idolatry and barbarism, the Slavonic city of Julin was frequented and enriched by the Normans, who had prudently secured a free mart of purchase and exchange (52). From this harbour, at the entrance of the Oder, the corsair, or merchant, sailed in forty-three days to the eastern shores of the Baltic, the most distant nations were intermingled, and the holy groves of Curland are said to have been decorated with Grecian and Spanish gold (53). Between the sea and Novogorod an easy intercourse was discovered; in the summer, through a gulf, a lake, and a navigable river; in the winter season, over the hard and level surface of boundless snows. From the neighbourhood of that city, the Russians descended the streams that fall into the Borysthènes;

[50] The haughty proverb, "Who can resist God and the great Novogorod?" is applied by W. Lefèvre (Hist. de Russie, tom. i. p. 60.) even to the times that preceded the reign of Rurik. In the course of his history he frequently celebrates this republic, which was suppressed A. D. 1475 (tom. ii. p. 252—266.). That accurate traveller, Adam Olearius, describes (in 1635) the remains of Novogorod, and the route by sea and land of the Holstein ambassadors, tom. i. p. 123—129.

[51] In hac magna civitate, quæ est caput regni, plus trecentis ecclesiis, habentur et undecim octo, populi etiam ignota numerus (Eggembardus ad A. D. 1018, apud Bayer, tom. ix. p. 412.). He likewise quotes (tom. x. p. 307.) the words of the Saxon annalist, Gajus (Gisao) metropolis est Chirva, amela accepti Constantinopolitani, quæ est clarissimum decus Græciæ. The fame of Kiow, especially in the 11th century, had reached the German and the Arabian geographers.

[52] In Odore ostio qua Scythiens affuit palæda, nobilissima civitas Julianus, celeberrimam; Barbaria et Græcia qui sunt in circuitu, præstans stationem, est nunc maxima communis quæ Europæ claudit civitatum (Adam Bremensis, Hist. Ecclæ. p. 49.). A strange exaggeration even in the 11th century. The trade of the Baltic, and the Hanseatic League, are carefully treated in Andersson's Historical Deduction of Commerce; at least, in our language, I am not acquainted with any book so satisfactory.\*

[53] According to Adam of Bremen (de Situ Danie, p. 58.), the old Curland extended eight days' journey along the coast; and by Peter Teutoburgicus (p. 68. A. D. 1226) Hesel is defined as the common frontier of Russia, Curland, and Prussia. Aurum ibi plurimum (says Adam), divitiis, auguribus atque necromanticis omnes domus sunt plenas. . . . a toto orbe ibi rhaposæ petuntur, maxime ab Hispania (foran Japonia, id est regibus Lettonia) et Græciæ. The name of Greeks was applied to the Russians even before their conversion; an imperfect conversion, if they still consulted the wizards of Curland (Bayer, tom. x. p. 378. 402, &c. Grotius, Prolegomen. ad Hist. Goth. p. 69.).

\* The book of authority in the "Geschichte des Hanseatischen Bundes," by George Sartorius, Gotttinge, 1803. — H.

their canoes, of a single tree, were laden with slaves of every age, furs of every species, the spoil of their bee-hives, and the hides of their cattle; and the whole produce of the North was collected and discharged in the magazines of Kiow. The month of June was the ordinary season of the departure of the fleet: the timber of the canoes was framed into the oars and benches of more solid and capacious boats; and they proceeded without obstacle down the Borysthènes, as far as the seven or thirteen ridges of rocks, which traverse the bed, and precipitate the waters, of the river. At the more shallow falls it was sufficient to lighten the vessels; but the deeper cataracts were impassable; and the mariners, who dragged their vessels and their slaves six miles over land, were exposed in this toilsome journey to the robbers of the desert (54). At the first island below the falls, the Russians celebrated the festival of their escape: at a second, near the mouth of the river, they repaired their shattered vessels for the longer and more perilous voyage of the Black Sea. If they steered along the coast, the Danube was accessible; with a fair wind they could reach in thirty-six or forty hours the opposite shores of Anatolia; and Constantinople admitted the annual visit of the strangers of the North. They returned at the stated season with a rich cargo of corn, wine, and oil, the manufactures of Greece, and the spices of India. Some of their countrymen resided in the capital and provinces; and the national treaties protected the persons, effects, and privileges, of the Russian merchant (55).

Naval  
expeditions  
of the  
Russians  
against Con-  
stantinople.

But the same communication which had been opened for the benefit, was soon abused for the injury, of mankind. In a period of one hundred and ninety years, the Russians made four attempts to plunder the treasures of Constantinople: the event was various, but the motive, the means, and the object, were the same in these naval expeditions (56). The Russian traders had seen the magnificence and tasted the luxury of the city of the Cæsars. A marvellous tale, and a scanty supply, excited the desires of their savage countrymen: they envied the gifts of nature which their climate denied; they coveted the works of art, which they were too lazy to imitate and too indigent to purchase: the Varangian princes unfurled the banners of piratical adventure, and their bravest soldiers were drawn

[54] Constantine only reckons seven cataracts, of which he gives the Russian and Slavonic names; but thirteen are enumerated by the *Sieur de Beaulieu*, a French engineer, who had surveyed the course and navigation of the Dnieper or Borysthènes (*Description de l'Ukraine, Rouen, 1660*, a thin quarto); but the map is unluckily wanting in my copy.

[55] Nestor, apud Lévesque, *Hist. de Russie*, tom. i. p. 78—80. From the Dnieper or Borysthènes, the Russians went to Black Bulgaria, Chazarin, and Syria. To Syria, how? where? when? May we not, instead of *Euphrat*, read *Euxin* [*de Administrat. Imp. v. 42. p. 112.*] The alteration is slight; the position of Susania, between Chazarin and Lazica, is perfectly suitable; and the name was still used in the 11th century (Cedren. tom. ii. p. 770.).

[56] The wars of the Russians and Greeks in the 10th, 11th, and 12th centuries, are related in the Byzantine annals, especially those of Zonaras and Cedrenus; and all their testimonies are collected in the *Russian* of Stritter, tom. ii. pars ii. p. 920—1044.

from the nations that dwelt in the northern isles of the ocean (57). The image of their naval armaments was revived in the last century, in the fleets of the Cosacks, which issued from the Borysthènes, to navigate the same seas for a similar purpose (58). The Greek appellation of *monoxyla*, or single canoes, might be justly applied to the bottom of their vessels. It was scooped out of the long stem of a beech or willow, but the slight and narrow foundation was raised and continued on either side with planks, till it attained the length of sixty, and the height of about twelve, feet. These boats were built without a deck, but with two rudders and a mast; to move with sails and oars; and to contain from forty to seventy men, with their arms, and provisions of fresh water and salt fish. The first trial of the Russians was made with two hundred boats; but when the national force was exerted, they might arm against Constantinople a thousand or twelve hundred vessels. Their fleet was not much inferior to the royal navy of Agamemnon, but it was magnified in the eyes of fear to ten or fifteen times the real proportion of its strength and numbers. Had the Greek emperors been endowed with foresight to discern, and vigour to prevent, perhaps they might have sealed with a maritime force the mouth of the Borysthènes. Their indolence abandoned the coast of Anatolia to the calamities of a piratical war, which, after an interval of six hundred years, again infested the Euxine; but as long as the capital was respected, the sufferings of a distant province escaped the notice both of the prince and the historian. The storm which had swept along from the Phasis and Trebizond, at length burst on the Bosphorus of Thrace; a streight of fifteen miles, in which the rude vessels of the Russian might have been stopped and destroyed by a more skilful adversary. In their first enterprise (59) under the princes of Kiow, they passed without opposition, and occupied the port of Constantinople in the absence of the emperor Michael, the son of Theophilus. Through a crowd of perils, he landed at the palace-stairs, and immediately repaired to a church of the Virgin Mary (60). By the advice of the patriarch, her garment, a precious relic, was drawn from the sanctuary and dipped in the sea; and a seasonable tempest, which determined the retreat of the Russians, was devoutly ascribed to the mother of God (61). The silence of the

The first,  
A. D. 865.

[57] Προστατιστάριμος δὲ καὶ συμμαχίδος οὐκ ἔλκεν ἀπὸ τῶν κατεχούτων ἐν ταῖς προαρχαῖς τοῦ Οὐκρανοῦ νήσοις ἰθὺς. Cedrenus in Compend. p. 758.

[58] See Beausplan (Description de l'Ukraine, p. 54—61.); his descriptions are lively, his plans accurate, and except the circumstance of fire-arms, we may read old Russians for modern Cosacks.

[59] It is to be lamented, that Bayer has only given a Dissertation de Russorum prima Expeditione Constantinopolitana (Comment. Acad. Petropol. tom. vi. p. 365—394.). After disentangling some chronological intricacies, he fixes it in the years 864 or 865, a date which might have smoothed some doubts and difficulties in the beginning of M. Lévêque's history.

[60] When Photius wrote his encyclic epistle on the conversion of the Russians, the miracle was not yet sufficiently ripe; he reproaches the nation as εἰς ὁρότητα καὶ ματαιότητα πάντας διενέραντας ταύτοισιν.

[61] Leo Grammaticus, p. 463, 464. Constantine Continuator, in Script. post Theophanem, p. 121,



The second,  
A. D. 901.

The third,  
A. D. 941.

The fourth,  
A. D. 1043.

Negotiations  
and  
prophecy.

Greeks may inspire some doubt of the truth, or at least of the importance, of the second attempt by Oleg, the guardian of the sons of Ruric (62). A strong barrier of arms and fortifications defended the Bosphorus: they were eluded by the usual expedient of drawing the boats over the isthmus; and this simple operation is described in the national chronicles, as if the Russian fleet had sailed over dry land with a brisk and favourable gale. The leader of the third armament, Igor, the son of Ruric, had chosen a moment of weakness and decay, when the naval powers of the empire were employed against the Saracens. But if courage be not wanting, the instruments of defence are seldom deficient. Fifteen broken and decayed galleys were boldly launched against the enemy; but instead of the single tube of Greek fire usually planted on the prow, the sides and stern of each vessel were abundantly supplied with that liquid combustible. The engineers were dexterous; the weather was propitious; many thousand Russians, who chose rather to be drowned than hurt, leaped into the sea; and those who escaped to the Thracian shore were inhumanly slaughtered by the peasants and soldiers. Yet one third of the canoes escaped into shallow water; and the next spring Igor was again prepared to retrieve his disgrace and claim his revenge (63). After a long peace, Jaroslaus, the great-grandson of Igor, resumed the same project of a naval invasion. A fleet, under the command of his son, was repulsed at the entrance of the Bosphorus by the same artificial flames. But in the rashness of pursuit, the vanguard of the Greeks was encompassed by an irresistible multitude of boats and men; their provision of fire was probably exhausted; and twenty-four galleys were either taken, sunk, or destroyed (64).

Yet the threats or calamities of a Russian war were more frequently diverted by treaty than by arms. In these naval hostilities, every disadvantage was on the side of the Greeks; their savage enemy afforded no mercy; his poverty promised no spoil; his impenetrable retreat deprived the conqueror of the hopes of revenge; and the pride or weakness of empire indulged an opinion, that no honour could be gained or lost in the intercourse with Barbarians. At first their demands were high and inadmissible, three pounds of gold for each soldier or mariner of the fleet: the Russian youth adhered

122. Symeon Logothet. p. 445, 446. Georg. Monach. p. 535, 536. Cedrenus, tom. ii. p. 551. Zonaras, tom. ii. p. 102.

[62] See Nestor and Niceta, in Lérèqu's Hist. de Russie, tom. i. p. 74—80. Katoos (Hist. Ducum, p. 75—79.) uses his advantage to disprove this Russian victory, which would cloud the siege of Kiow by the Hungarians.

[63] Leo Grammaticus, p. 506, 507. Incert. Contin. p. 263, 264. Symeon Logothet. p. 490, 491. Georg. Monach. p. 555, 556. Cedren. tom. ii. p. 629. Zonaras, tom. ii. p. 190, 191. and Listprand, l. x. c. 6. who writes from the narratives of his father-in-law, then ambassador at Constantinople, and corrects the vain exaggeration of the Greeks.

[64] I can only appeal to Cedrenus (tom. ii. p. 758, 759.) and Zonaras (tom. ii. p. 253, 254.); but they grow more weighty and credible as they draw near to their own times.

to the design of conquest and glory; but the counsels of moderation were recommended by the hoary sages. "Be content," they said, "with the liberal offers of Cæsar; is it not far better to obtain "without a combat the possession of gold, silver, silks, and all "the objects of our desires? Are we sure of victory? Can we "conclude a treaty with the sea? We do not tread on the land; "we float on the abyss of water, and a common death hangs "over our heads (65)." The memory of these Arctic fleets that seemed to descend from the polar circle, left a deep impression of terror on the Imperial city. By the vulgar of every rank, it was asserted and believed, that an equestrian statue in the square of Taurus was secretly inscribed with a prophecy, how the Russians, in the last days, should become masters of Constantinople (66). In our own time, a Russian armament, instead of sailing from the Borysthenes, has circumnavigated the continent of Europe; and the Turkish capital has been threatened by a squadron of strong and lofty ships of war, each of which, with its naval science and thundering artillery, could have sunk or scattered an hundred canoes, such as those of their ancestors. Perhaps the present generation may yet behold the accomplishment of the prediction, of a rare prediction, of which the style is unambiguous and the date unquestionable.

By land the Russians were less formidable than by sea; and as they fought for the most part on foot, their irregular legions must often have been broken and overthrown by the cavalry of the Scythian hordes. Yet their growing towns, however slight and imperfect, presented a shelter to the subject, and a barrier to the enemy: the monarchy of Kiow, till a fatal partition, assumed the dominion of the North; and the nations from the Volga to the Danube were subdued or repelled by the arms of Swatoslaus (67), the son of Igor, the son of Oleg, the son of Ruric. The vigour of his mind and body was fortified by the hardships of a military and savage life. Wrapt in a bear-skin, Swatoslaus usually slept on the ground, his head reclining on a saddle; his diet was coarse and frugal, and, like the heroes of Homer (68), his meat (it was often horse-flesh) was broiled or roasted on the coals. The exercise of

Reign of  
Swatoslaus,  
A. D.  
955—973.

[65] Nestor, apud Lévêque, *Hist. de Russie*, tom. I. p. 37.

[66] This brazen statue, which had been brought from Antioch, and was melted down by the Latins, was supposed to represent either Joshua or Bellerophon, an odd dilemma. See Nicetas Choniates (p. 413, 414.), Cosmas (de Originibus C. P. p. 24.), and the anonymous writer de Antiquitat. C. P. (Banduri, *Imp. Orient.* tom. I. p. 17, 18.), who lived about the year 1100. They witness the belief of the prophecy; the rest is immaterial.

[67] The life of Swatoslaus, or Swatoslaf, or Sphendosthabus, is extracted from the Russian Chronicles by M. Lévêque (*Hist. de Russie*, tom. I. p. 94—107.).

[68] This resemblance may be clearly seen in the ninth book of the *Iliad* (205—221.) in the minute detail of the cookery of Achilles. By such a picture, a modern epic poet would disgrace his work, and disgust his reader; but the Greek verses are harmonious—a dead language can seldom appear low or familiar; and at the distance of two thousand seven hundred years, we are amused with the primitive manners of antiquity.

war gave stability and discipline to his army; and it may be presumed, that no soldier was permitted to transcend the luxury of his chief. By an embassy from Nicephorus, the Greek emperor, he was moved to undertake the conquest of Bulgaria; and a gift of fifteen hundred pounds of gold was laid at his feet to defray the expense, or reward the toils, of the expedition. An army of sixty thousand men was assembled and embarked; they sailed from the Borysthenes to the Danube; their landing was effected on the Mærian shore; and, after a sharp encounter, the swords of the Russians prevailed against the arrows of the Bulgarian horse. The vanquished king sunk into the grave; his children were made captive; and his dominions, as far as Mount Hæmus, were subdued or ravaged by the northern invaders. But instead of relinquishing his prey, and performing his engagements, the Varangian prince was more disposed to advance than to retire; and, had his ambition been crowned with success, the seat of empire in that early period might have been transferred to a more temperate and fruitful climate. Swatoslaus enjoyed and acknowledged the advantages of his new position, in which he could unite, by exchange or rapine, the various productions of the earth. By an easy navigation he might draw from Russia the native commodities of furs, wax, and hydromel: Hungary supplied him with a breed of horses and the spoils of the West; and Greece abounded with gold, silver, and the foreign luxuries, which his poverty had affected to disdain. The bands of Patzinacites, Chozars, and Turks, repaired to the standard of victory; and the ambassador of Nicephorus betrayed his trust, assumed the purple, and promised to share with his new allies the treasures of the Eastern world. From the banks of the Danube the Russian prince pursued his march as far as Adrianople; a formal summons to evacuate the Roman province was dismissed with contempt; and Swatoslaus fiercely replied, that Constantinople might soon expect the presence of an enemy and a master.

His defeat by  
John  
Zimisces,  
A. D.  
970—973.

Nicephorus could no longer expel the mischief which he had introduced; but his throne and wife were inherited by John Zimisces (69), who, in a diminutive body, possessed the spirit and abilities of an hero. The first victory of his lieutenants deprived the Russians of their foreign allies, twenty thousand of whom were either destroyed by the sword, or provoked to revolt, or tempted to

[69] This singular epithet is derived from the Armenian language, and  $\text{Τζιμισκής}$  is interpreted in Greek by  $\muειζανικός$ , or  $\muειρανικός$ . As I profess myself equally ignorant of these words, I may be indulged in the question in the play, "Pray, which of you is the interpreter?" From the context, they seem to signify *Adolescentulus* (Leo Diacon. l. iv. MS. apud Ducang., Glossar. Græc. p. 1570.).<sup>a</sup>

<sup>a</sup> Gerbied, the learned Armenian, gives another derivation. There is a city called Tschemisch-gaizag, which means a bright or purple seedal, such as women wear in the East. He was called

Tschemisch-gigh (for so his name is written in Armenian, from this city, his native place). Hanc. Note to Leo Diac. p. 454. in Niebuhr's Byzant. Hist. — M.

desert. Thrace was delivered, but seventy thousand Barbarians were still in arms; and the legions that had been recalled from the new conquests of Syria, prepared, with the return of the spring, to march under the banners of a warlike prince, who declared himself the friend and avenger of the injured Bulgaria. The passes of Mount Hæmus had been left unguarded; they were instantly occupied; the Roman vanguard was formed of the *immortals* (a proud imitation of the Persian style); the emperor led the main body of ten thousand five hundred foot; and the rest of his forces followed in slow and cautious array, with the baggage and military engines. The first exploit of Zimisces was the reduction of Marcianopolis, or Peristhlaba (70), in two days: the trumpets sounded; the walls were scaled; eight thousand five hundred Russians were put to the sword; and the sons of the Bulgarian king were rescued from an ignominious prison, and invested with a nominal diadem. After these repeated losses, Swatoslaus retired to the strong post of Dristra, on the banks of the Danube, and was pursued by an enemy who alternately employed the arms of celerity and delay. The Byzantine galleys ascended the river; the legions completed a line of circumvallation; and the Russian prince was encompassed, assaulted, and famished, in the fortifications of the camp and city. Many deeds of valour were performed; several desperate sallies were attempted; nor was it till after a siege of sixty-five days that Swatoslaus yielded to his adverse fortune. The liberal terms which he obtained announce the prudence of the victor, who respected the valour, and apprehended the despair, of an unconquered mind. The great duke of Russia bound himself, by solemn imprecations, to relinquish all hostile designs; a safe passage was opened for his return; the liberty of trade and navigation was restored; a measure of corn was distributed to each of his soldiers; and the allowance of twenty-two thousand measures attests the loss and the remnant of the Barbarians. After a painful voyage, they again reached the mouth of the Borysthenes; but their provisions were exhausted; the season was unfavourable; they passed the winter on the ice; and, before they could prosecute their march, Swatoslaus was surprised and oppressed by the neighbouring tribes, with whom the Greeks entertained a perpetual and useful correspondence (71). Far different was the return of Zimisces, who was received in his capital like Camillus or Marius, the saviours of ancient Rome. But the merit of the victory was attributed by the pious

(70) In the Slavonic tongue, the name of Peristhlaba implied the great or illustrious city, *περισθλη και εδρα και λιμενικη*, says Anna Comæna (Alexiad. l. vii. p. 194.). From its position between Mount Hæmus and the Lower Danube, it appears to fill the ground, or at least the station, of Marcianopolis. The situation of Durostolus, or Dristra, is well known and conspicuous (Comment. Académ. Petropol. tom. ix. p. 445, 446. D'Anville, Géographie Ancienne, tom. i. p. 307. 311.).

(71) The political management of the Greeks, more especially with the Patzinacites, is explained in the seven first chapters, de Administratione Imperii.

emperor to the mother of God: and the image of the Virgin Mary, with the divine infant in her arms, was placed on a triumphal car, adorned with the spoils of war, and the ensigns of Bulgarian royalty. Zimiscoe made his public entry on horseback; the diadem on his head, a crown of laurel in his hand; and Constantinople was astonished to applaud the martial virtues of her sovereign (72):

Conversion of  
Russia,  
A. D. 864.

Photius of Constantinople, a patriarch whose ambition was equal to his curiosity, congratulates himself and the Greek church on the conversion of the Russians (73). Those fierce and bloody Barbarians had been persuaded, by the voice of reason and religion, to acknowledge Jesus for their God, the Christian missionaries for their teachers, and the Romans for their friends and brethren. His triumph was transient and premature. In the various fortune of their piratical adventures, some Russian chiefs might allow themselves to be sprinkled with the waters of baptism; and a Greek bishop, with the name of metropolitan, might administer the sacraments in the church of Kiow, to a congregation of slaves and natives. But the seed of the Gospel was sown on a barren soil: many were the apostates, the converts were few; and the baptism of Olga may be fixed as the æra of Russian Christianity (74). A female, perhaps of the basest origin, who could revenge the death, and assume the sceptre, of her husband Igor, must have been endowed with those active virtues which command the fear and obedience of Barbarians. In a moment of foreign and domestic peace, she sailed from Kiow to Constantinople; and the emperor Constantine Porphyrogenitus has described, with minute diligence, the ceremonial of her reception in his capital and palace. The steps, the titles, the salutations, the banquet, the presents, were exquisitely adjusted, to gratify the vanity of the stranger, with due reverence to the superior majesty of the purple (75). In the sacrament of baptism, she received the venerable name of the empress Helena; and her conversion might be preceded or followed by her uncle, two interpreters, sixteen damsels of an higher, and eighteen of a lower rank, twenty-two domestics or ministers, and forty-four Russian merchants, who composed the retinue of the great princess Olga. After her return

Baptism of  
Olga,  
A. D. 955.

(72) In the narrative of this war, Leo the Deacon (apud Pagi, Critica, tom. iv. A. D. 953—973.) is more authentic and circumstantial than Cedrenus (tom. iii. p. 400—406.) and Zenarus (tom. ii. p. 205—214.). These declaimers have multiplied to 300,000 and 330,000 men, those Russian forces, of which the contemporary had given a moderate and consistent account.

(73) Phot. Epistol. li. No. 35. p. 58. edit. Montacut. It was unworthy of the learning of the editor to mistake the Russian nation, τῶν Ρώσων, for a war-party of the Bulgarians; nor did it become the enlightened patriarch to accuse the Slavonian idolaters τῶν ἑλληνιστῶν καὶ ἀθίω δόξων. They were neither Greeks nor Atheists.

(74) M. Lévêque has extracted, from old chronicles and modern researches, the most satisfactory account of the religion of the Slavs, and the conversion of Russia (Hist. de Russie, tom. i. p. 34—34. 59. 92. 93. 113—121. 124—129. 145, 148, &c.).

(75) See the Cæremoniale Aulæ Byzant. tom. ii. c. 26. p. 343—346. : the style of Olga, or Elga, is Ἀρχιεπίσκοπος Ρωσίας. For the chief of Barbarians the Greeks whimsically borrowed the title of an Aithonian magistrate, with a female termination, which would have astonished the ear of Demosthenes.

to Kiow and Novogorod, she firmly persisted in her new religion; but her labours in the propagation of the Gospel were not crowned with success; and both her family and nation adhered with obstinacy or indifference to the gods of their fathers. Her son Swatoplaus was apprehensive of the scorn and ridicule of his companions; and her grandson Wolodomir devoted his youthful zeal to multiply and decorate the monuments of ancient worship. The savage deities of the North were still propitiated with human sacrifices: in the choice of the victim, a citizen was preferred to a stranger, a Christian to an idolater; and the father, who defended his son from the sacerdotal knife, was involved in the same doom by the rage of a fanatic tumult. Yet the lessons and example of the pious Olga had made a deep, though secret, impression on the minds of the prince and people: the Greek missionaries continued to preach, to dispute, and to baptize; and the ambassadors or merchants of Russia compared the idolatry of the woods with the elegant superstition of Constantinople. They had gazed with admiration on the dome of St. Sophia: the lively pictures of saints and martyrs, the riches of the altar, the number and vestments of the priests, the pomp and order of the ceremonies; they were edified by the alternate succession of devout silence and harmonious song; nor was it difficult to persuade them, that a choir of angels descended each day from heaven to join in the devotion of the Christians (76). But the conversion of Wolodomir was determined, or hastened, by his desire of a Roman bride. At the same time, and in the city of Cherson, the rites of baptism and marriage were celebrated by the Christian pontiff: the city he restored to the emperor Basil, the brother of his spouse; but the brazen gates were transported, as it is said, to Novogorod, and erected before the first church as a trophy of his victory and faith (77). At his despotic command, Peroun, the god of thunder, whom he had so long adored, was dragged through the streets of Kiow; and twelve sturdy Barbarians battered with clubs the misshapen image, which was indignantly cast into the waters of the Borysthenes. The edict of Wolodomir had proclaimed, that all who should refuse the rites of baptism would be treated as the enemies of God and their prince; and the rivers were instantly filled with many thousands of obedient Russians, who acquiesced in the truth and excellence of a doctrine which had been embraced by the

of  
Wolodomir,  
A. D. 988.

[76] See an anonymous fragment published by Banduri (*Imperium Orientale*, tom. ii. p. 112, 113.), *de Conversione Russorum*.

[77] Cherson, or Corsu, is mentioned by Herbevstein (supra Pag. tom. iv. p. 56.) as the place of Wolodomir's baptism and marriage; and both the tradition and the gates are still preserved at Novogorod. Yet an observing traveller transports the brazen gates from Magdeburgh in Germany (Coxe's *Travels into Russia*, &c. vol. I. p. 452.); and quotes an inscription, which seems to justify his opinion. The modern reader must not confound this old Cherson of the Tauric or Crimean peninsula, with a new city of the same name, which has arisen near the mouth of the Borysthenes, and was lately honoured by the memorable interview of the empress of Russia with the emperor of the West.

great duke and his boyars. In the next generation, the relics of paganism were finally extirpated; but as the two brothers of Włodimir had died without baptism, their bones were taken from the grave, and sanctified by an irregular and posthumous sacrament.

Christianity  
of the North,  
A. D. 800—  
1100.

In the ninth, tenth, and eleventh centuries of the Christian era, the reign of the Gospel and of the church was extended over Bulgaria, Hungary, Bohemia, Saxony, Denmark, Norway, Sweden, Poland, and Russia (78). The triumphs of apostolic zeal were repeated in the iron age of Christianity; and the northern and eastern regions of Europe submitted to a religion, more different in theory than in practice, from the worship of their native idols. A laudable ambition excited the monks, both of Germany and Greece, to visit the tents and huts of the Barbarians: poverty, hardships, and dangers, were the lot of the first missionaries; their courage was active and patient; their motive pure and meritorious; their present reward consisted in the testimony of their conscience and the respect of a grateful people; but the fruitful harvest of their toils was inherited and enjoyed by the proud and wealthy prelates of succeeding times. The first conversions were free and spontaneous: an holy life and an eloquent tongue were the only arms of the missionaries; but the domestic fables of the Pagans were silenced by the miracles and visions of the strangers; and the favourable temper of the chiefs was accelerated by the dictates of vanity and interest. The leaders of nations, who were saluted with the titles of kings and saints (79), held it lawful and pious to impose the Catholic faith on their subjects and neighbours: the coast of the Baltic, from Holstein to the Gulf of Finland, was invaded under the standard of the cross; and the reign of idolatry was closed by the conversion of Lithuania in the fourteenth century. Yet truth and candour must acknowledge, that the conversion of the North imparted many temporal benefits both to the old and the new Christians. The rage of war, inherent to the human species, could not be healed by the evangelic precepts of charity and peace; and the ambition of Catholic princes has renewed in every age the calamities of hostile contention. But the admission of the Barbarians into the pale of civil and ecclesiastical society delivered Europe from the depredations, by sea and land, of the Normans, the Hungarians, and the Russians, who learned to spare their brethren and cultivate their possessions (80). The establishment of law and order was promoted

[78] Consult the Latin text, or English version, of Mosheim's excellent History of the Church, under the first head or section of each of these centuries.

[79] In the year 1000, the ambassadors of St. Stephen received from Pope Sylvester the title of King of Hungary, with a diadem of Greek workmanship. It had been designed for the duke of Poland: but the Poles, by their own confession, were yet too barbarous to deserve an angelical and apostolical crown. [Katona, Hist. Critic. Regum Stirpis Arpadianæ, tom. i. p. 1—20.]

[80] Listen to the exultations of Adam of Bremen (A. D. 1080), of which the substance is agreeable to truth: *Eccæ illa ferocissima Danorum, &c. natio. . . . jamdudum novit de Dei laudibus Alleluia resonare. . . . Eccæ populus ille piraticus. . . . nunc nunc finibus contentus est, Eccæ patria*

by the influence of the clergy; and the rudiments of art and science were introduced into the savage countries of the globe. The liberal piety of the Russian princes engaged in their service the most skillful of the Greeks, to decorate the cities and instruct the inhabitants: the dome and the paintings of St. Sophia were rudely copied in the churches of Kiow and Novogorod: the writings of the fathers were translated into the Slavonic idiom; and three hundred noble youths were invited or compelled to attend the lessons of the college of Jaroslaus. It should appear that Russia might have derived an early and rapid improvement from her peculiar connection with the church and state of Constantinople, which in that age so justly despised the ignorance of the Latins. But the Byzantine nation was servile, solitary, and verging to an hasty decline: after the fall of Kiow, the navigation of the Borysthenes was forgotten; the great princes of Wolodimir and Moscow were separated from the sea and Christendom; and the divided monarchy was oppressed by the ignominy and blindness of Tartar servitude (81). The Slavonic and Scandinavian kingdoms, which had been converted by the Latin missionaries, were exposed, it is true, to the spiritual jurisdiction and temporal claims of the popes (82); but they were united, in language and religious worship, with each other, and with Rome; they imbibed the free and generous spirit of the European republic, and gradually shared the light of knowledge which arose on the western world.

## CHAPTER LVI.

The Saracens, Franks, and Greeks, in Italy. — First Adventures and Settlement of the Normans. — Character and Conquest of Robert Guiscard, Duke of Apulia. — Deliverance of Sicily by his Brother Roger. — Victories of Robert over the Emperors of the East and West. — Roger, King of Sicily, invades Africa and Greece. — The Emperor Manuel Comnenus. — Wars of the Greeks and Normans. — Extinction of the Normans.

THE three great nations of the world, the Greeks, the Saracens, and the Franks, encountered each other on the theatre of Italy (1).

*horribilis semper iocuncta prepter cultum idolorum. . . . predicatorum veritatis ubique certatim admittit, &c. &c.* (de Situ Danie, &c. p. 40, 41. edit. Elzevir: a curious and original prospect of the north of Europe, and the introduction of Christianity.)

(81) The great princes removed in 1156 from Kiow, which was ruined by the Tartars in 1240. Moscow became the seat of empire in the sixteenth century. See the 1st and 2d volumes of Leveque's History, and Mr. Coxe's Travels into the North, tom. i. p. 241, &c.

(82) The ambassadors of St. Stephen had used the reverential expressions of *regnum oblatum, debitum obediensium, &c.* which were most rigorously interpreted by Gregory VII.; and the Hungarian Catholics are distressed between the sanctity of the pope and the independence of the crown (Katonas, Hist. Critica, tom. i. p. 20—25. tom. ii. p. 304. 346. 350, &c.).

(1) For the general history of Italy in the 15th and 16th centuries, I may properly refer to the 17th, 18th, and 19th books of Sigonius de Regno Italie (in the second volume of his works, Milan, 1732); the Annals of Baronius, with the Criticism of Pagi; the 11th and 12th books of the *Historia Civile*



Conflict of  
the Saracens,  
Latins, and  
Greeks, in  
Italy.  
A. D. 840.  
—1017.

The southern provinces, which now compose the kingdom of Naples, were subject, for the most part, to the Lombard dukes and princes of Beneventum (2); so powerful in war, that they checked for a moment the genius of Charlemagne; so liberal in peace, that they maintained in their capital an academy of thirty-two philosophers and grammarians. The division of this flourishing state produced the rival principalities of Benevento, Salerno, and Capua; and the thoughtless ambition or revenge of the competitors invited the Saracens to the ruin of their common inheritance. During a calamitous period of two hundred years, Italy was exposed to a repetition of wounds, which the invaders were not capable of healing by the union and tranquillity of a perfect conquest. Their frequent and almost annual squadrons issued from the port of Palermo, and were entertained with too much indulgence by the Christians of Naples; the more formidable fleets were prepared on the African coast; and even the Arabs of Andalusia were sometimes tempted to assist or oppose the Moslems of an adverse sect. In the revolution of human events, a new ambushade was concealed in the Caudine forks, the fields of Cannæ were bedewed a second time with the blood of the Africans, and the sovereign of Rome again attacked or defended the walls of Capua and Tarentum. A colony of Saracens had been planted at Bari, which commands the entrance of the Adriatic Gulf; and their impartial depredations provoked the resentment, and conciliated the union, of the two emperors. An offensive alliance was concluded between Basil the Macedonian, the first of his race, and Lewis the great-grandson of Charlemagne (3); and each party supplied the deficiencies of his associate. It would have been imprudent in the Byzantine monarch to transport his stationary troops of Asia to an Italian campaign; and the Latin arms would have been insufficient if his superior navy had not occupied the mouth of the gulf. The fortress of Bari was invested by the infantry of the Franks, and by the cavalry and galleys of the Greeks; and, after a defence of four years, the Arabian emir submitted to the clemency of Lewis, who commanded in person the operations of the siege. This important conquest had been achieved by the concord of the East and West; but their recent amity was soon embittered by the mutual complaints of jealousy and pride. The Greeks assumed as their own the merit of the con-

Conquest  
of Bari.  
A. D. 871.

del Regno di Napoli di Giannone; the viith and viiith volumes (the octavo edition) of the *Annali d'Italia* di Muratori, and the 2d volume of the *Abrégé Chronologique* of M. de St. Marc, a work which, under a superficial title, contains much genuine learning and industry. But my long-accustomed reader will give me credit for saying, that I myself have ascended to the fountain-head, as often as such ascent could be either profitable or possible; and that I have diligently turned over the originals in the first volumes of Muratori's great collection of the *Scriptores Rerum Italicarum*.

(2) Camillo Pellegrino, a learned Capuan of the last century, has illustrated the history of the decay of Beneventum, in his two books, *Historia Principum Longobardorum*, in the *Scriptores* of Muratori, tom. ii. pars i. p. 221—345. and tom. v. p. 159—245.

(3) See Constantin. Porphyrogen. de Thematibus, l. ii. c. xi. in Vit. Basil. c. 55. p. 184.

quest and the pomp of the triumph; extolled the greatness of their powers, and affected to deride the intemperance and sloth of the handful of Barbarians who appeared under the banners of the Carolingian prince. His reply is expressed with the eloquence of indignation and truth: "We confess the magnitude of your preparations," says the great-grandson of Charlemagne. "Your armies were indeed as numerous as a cloud of summer locusts, who darken the day, flap their wings, and, after a short flight, tumble weary and breathless to the ground. Like them, ye sunk after a feeble effort; ye were vanquished by your own cowardice; and withdrew from the scene of action to injure and despoil our Christian subjects of the Sclavonian coast. We were few in number, and why were we few? because, after a tedious expectation of your arrival, I had dismissed my host, and retained only a chosen band of warriors to continue the blockade of the city. If they indulged their hospitable feasts in the face of danger and death, did these feasts abate the vigour of their enterprise? Is it by your fasting that the walls of Bari have been overturned? Did not these valiant Franks, diminished as they were by languor and fatigue, intercept and vanquish the three most powerful emirs of the Saracens? and did not their defeat precipitate the fall of the city? Bari is now fallen; Tarentum trembles; Calabria will be delivered; and, if we command the sea, the island of Sicily may be rescued from the hands of the infidels. My brother (a name most offensive to the vanity of the Greek), accelerate your naval succours, respect your allies, and distrust your flatterers(4)."

These lofty hopes were soon extinguished by the death of Lewis, and the decay of the Carolingian house; and whoever might deserve the honour, the Greek emperors, Basil, and his son Leo, secured the advantage, of the reduction of Bari. The Italians of Apulia and Calabria were persuaded or compelled to acknowledge their supremacy, and an ideal line from Mount Garganus to the bay of Salerno, leaves the far greater part of the kingdom of Naples under the dominion of the Eastern empire. Beyond that line, the dukes or republics of Amalfi(5) and Naples, who had never forfeited their voluntary allegiance, rejoiced in the neighbourhood of their lawful sovereign; and Amalfi was enriched by supplying Europe with the produce and manufactures of Asia. But the Lombard princes of Benevento, Salerno, and Capua(6), were reluctantly torn

New province  
of the Greeks,  
in Italy,  
A. D. 890.

(4) The original epistle of the emperor Lewis II. to the emperor Basil, a curious record of the age, was first published by Baronius (Annal. Eccles. A. D. 871, No. 51—71.), from the Vatican MS. of Erchempert, or rather of the anonymous historian of Salerno.

(5) See an excellent Dissertation de Republica Amalphitana, in the Appendix (p. 1—42.) of Henry Brunsman's Historia Pandectarum (Trajecti ad Rhenum, 1722, in 4to.).

(6) Your master, says Nicophorus, has given aid and protection principibus Capuanis et Beneventano, servis meis, quos oppugnare dispono. . . . Nova (potius nota) res est quod eorum patres et

from the communion of the Latin world, and too often violated their oaths of servitude and tribute. The city of Bari rose to dignity and wealth, as the metropolis of the new theme or province of Lombardy; the title of patrician, and afterwards the singular name of *Catapan* (7), was assigned to the supreme governor; and the policy both of the church and state was modelled in exact subordination to the throne of Constantinople. As long as the sceptre was disputed by the princes of Italy, their efforts were feeble and adverse; and the Greeks resisted or eluded the forces of Germany, which descended from the Alps under the Imperial standard of the Otthos. The first and greatest of those Saxon princes was compelled to relinquish the siege of Bari: the second, after the loss of his stoutest bishops and barons, escaped with honour from the bloody field of Crotona. On that day the scale of war was turned against the Franks by the valour of the Saracens (8). These corsairs had indeed been driven by the Byzantine fleets from the fortresses and coasts of Italy; but a sense of interest was more prevalent than superstition or resentment, and the caliph of Egypt had transported forty thousand Moslems to the aid of his Christian ally. The successors of Basil amused themselves with the belief, that the conquest of Lombardy had been achieved, and was still preserved, by the justice of their laws, the virtues of their ministers, and the gratitude of a people whom they had rescued from anarchy and oppression. A series of rebellions might dart a ray of truth into the palace of Constantinople; and the illusions of flattery were dispelled by the easy and rapid success of the Norman adventurers.

Defeat of  
Ottho III.  
A. D. 963.

Anecdotes.

The revolution of human affairs had produced in Apulia and Calabria a melancholy contrast between the age of Pythagoras and the tenth century of the Christian æra. At the former period, the coast of Great Greece (as it was then styled) was planted with free and opulent cities: these cities were peopled with soldiers, artists, and philosophers; and the military strength of Tarentum, Sybaris, or Crotona, was not inferior to that of a powerful kingdom. At the second æra, these once flourishing provinces were clouded with

avi nostro Imperio tributa dederunt (Luitprand, in Legat. p. 484.). Salerno is not mentioned, yet the prince changed his party about the same time, and Camillo Pellegrino (Script. Ner. Ital. tom. ii. pars i. p. 285) has nicely discerned this change in the style of the anonymous Chronicle. On the rational grandeur of history and language, Luitprand (p. 460.) had asserted the Latin claim in Apulia and Calabria.

(7) See the Greek and Latin Glossaries of Du Cange (Καταπαῖνας, *catapanus*), and his notes on the Alexiad (p. 275.). Against the contemporary notion, which derives it from Κατὰ πᾶν, *juxta omne*, he treats it as a corruption of the Latin *capitaneus*. Yet M. de St. Marc has accurately observed (Abrégé Chronologique, tom. ii. p. 994.) that in this age the *capitanei* were not *captains*, but only emble of the first rank, the great valvassors of Italy.

(8) Οὗ μόνον διὰ παλῶν ἀρχιερέων τιταγμένων τὸ τοιαῦτον ὑπέχχετο τὸ ἔθνος (the Lombards), ἀλλὰ καὶ ἀγγλοῖς χρηστέμενος, καὶ δικαιοσύνη καὶ χρηστότητα ἐπιστάτης τε ταῖς προσηρχμένοις προσηρέμενος, καὶ τὴν ἡλιθρίαν οὐταῖς ἀπάσης τε δουλείας, καὶ τῶν ἄλλων φερόμενῶν χαρίζεμενος (Leon. Tactic. c. xv. p. 741.) The little Chronicle of Beneventum (tom. ii. pars i. p. 280.) gives a far different character of the Greek during the five years [A. D. 891—896] that Leo was master of the city.

ignorance, impoverished by tyranny, and depopulated by Barbarian war; nor can we severely accuse the exaggeration of a contemporary, that a fair and ample district was reduced to the same desolation which had covered the earth after the general deluge (9). Among the hostilities of the Arabs, the Franks, and the Greeks, in the southern Italy, I shall select two or three anecdotes expressive of their national manners. 1. It was the amusement of the Saracens to profane, as well as to pillage, the monasteries and churches. At the siege of Salerno, a Musulman chief spread his couch on the communion-table, and on that altar sacrificed each night the virginity of a Christian nun. As he wrestled with a reluctant maid, a beam in the roof was accidentally or dexterously thrown down on his head; and the death of the lustful emir was imputed to the wrath of Christ, which was at length awakened to the defence of his faithful spouse (10). 2. The Saracens besieged the cities of Beneventum and Capua: after a vain appeal to the successors of Charlemagne, the Lombards implored the clemency and aid of the Greek emperor (11). A fearless citizen dropt from the walls, passed the intrenchments, accomplished his commission, and fell into the hands of the Barbarians, as he was returning with the welcome news. They commanded him to assist their enterprise, and deceive his countrymen, with the assurance that wealth and honours should be the reward of his falsehood, and that his sincerity would be punished with immediate death. He affected to yield, but as soon as he was conducted within hearing of the Christians on the rampart, "Friends and brethren," he cried with a loud voice, "be bold and patient, maintain the city; your sovereign is informed of your distress, and your deliverers are at hand. I know my doom, and commit my wife and children to your gratitude." The rage of the Arabs confirmed his evidence; and the self-devoted patriot was transpierced with an hundred spears. He deserves to live in the memory of the virtuous, but the repetition of the same story in ancient and modern times, may sprinkle some doubts on the reality of this generous deed (12). 3. The recital of a third may provoke a smile amidst

A. D. 873.

A. D. 874.

[9] Calabrian adonst, eamque inter se divisam reperientes funditus depopulati sunt (or depopularunt), ita ut deserta sit velut in diluvio. Such is the text of Hieronimus, or Erchempert, according to the two editions of Caraccioli (Rer. Ital. Script. tom. v. p. 23.) and of Camillo Pellegrino (tom. ii. pars i. p. 246.). Both were extremely scarce, when they were reprinted by Muratori.

[10] Baronius (Aonal. Eccles. A. D. 874. No. 2.) has drawn this story from a MS. of Erchempert, who died at Capua only fifteen years after the event. But the cardinal was deceived by a false title, and we can only quote the anonymous Chronicle of Salerno (Paralipomena, c. 110.), composed towards the end of the 11th century, and published in the second volume of Muratori's Collection. See the Dissertations of Camillo Pellegrino, tom. ii. pars i. p. 231—281, &c.

[11] Constantine Porphyrogenitus (in Vit. Basil. c. 58. p. 153.) is the original author of this story. He places it under the reigns of Basil and Lewis II.; yet the reduction of Beneventum by the Greeks is dated A. D. 891, after the decease of both of those princes.

[12] In the year 603, the same tragedy is described by Paul the Deacon (de Gestis Langobard. l. v. c. 7. §. p. 870, 871. edit. Grot.), under the walls of the same city of Beneventum. But the actors are different, and the guilt is imputed to the Greeks themselves, which in the Byzantine edition is

A. D. 930. the horrors of war. Theobald, marquis of Camerino and Spoleto (13), supported the rebels of Beneventum; and his wanton cruelty was not incompatible in that age with the character of an hero. His captives of the Greek nation or party were castrated without mercy, and the outrage was aggravated by a cruel jest, that he wished to present the emperor with a supply of eunuchs, the most precious ornaments of the Byzantine court. The garrison of a castle had been defeated in a sally, and the prisoners were sentenced to the customary operation. But the sacrifice was disturbed by the intrusion of a frantic female, who, with bleeding cheeks, dishevelled hair, and importunate clamours, compelled the marquis to listen to her complaint. "Is it thus," she cried, "ye magnanimous heroes, that ye wage war against women, against women who have never injured ye, and whose only arms are the distaff and the loom?" Theobald denied the charge, and protested, that, since the Amazons, he had never heard of a female war. "And how," she furiously exclaimed, "can you attack us more directly, how can you wound us in a more vital part, than by robbing our husbands of what we most dearly cherish, the source of our joys, and the hope of our posterity? The plunder of our flocks and herds I have endured without a murmur, but this fatal injury, this irreparable loss, subdues my patience, and calls aloud on the justice of heaven and earth." A general laugh applauded her eloquence; the savage Franks, inaccessible to pity, were moved by her ridiculous, yet rational, despair; and with the deliverance of the captives, she obtained the restitution of her effects. As she returned in triumph to the castle, she was overtaken by a messenger, to inquire, in the name of Theobald, what punishment should be inflicted on her husband, were he again taken in arms? "Should such," she answered without hesitation, "be his guilt and misfortune, he has eyes, and a nose, and hands, and feet. These are his own, and these he may deserve to forfeit by his personal offences. But let my lord be pleased to spare what his little handmaid presumes to claim as her peculiar and lawful property (14)."

The establishment of the Normans in the kingdoms of Naples and Sicily (15) is an event most romantic in its origin, and in its con-

applied to the Saracens. In the late war in Germany, M. d'Aum, a French officer of the regiment of Auvergne, is said to have devoted himself in a similar manner. His behaviour is the more heroic, as mere silence was required by the enemy who had made him prisoner [Voltaire, *Sicèle de Louis XV.* c. 33. tom. ix. p. 172.]

(13) Theobald, who is styled *Heros* by Luitprand, was properly duke of Spoleto and marquis of Camerino, from the year 926 to 935. The title and office of marquis (commander of the march or frontier) was introduced into Italy by the French emperors [Abregé Chronologique, tom. ii. p. 645—732, &c.]

(14) Luitprand, *Hist.* l. iv. c. iv. in the *Recur. Rulic. Script.* tom. i. pars i. p. 453, 454. Should the licentiousness of the tale be questioned, I may exclaim, with poor Sterne, that it is hard if I may not transcribe with caution, what a bishop could write without scruple. What if I had translated, *ut viris certetis testiculos amputare, in quibus nostri corporis resocillatio, &c.*?

(15) The original monuments of the Normans in Italy are collected in the viii volume of *Mu-*

sequences most important both to Italy and the Eastern empire. The broken provinces of the Greeks, Lombards, and Saracens, were exposed to every invader, and every sea and land were invaded by the adventurous spirit of the Scandinavian pirates. After a long indulgence of rapine and slaughter, a fair and ample territory was accepted, occupied, and named, by the Normans of France: they renounced their gods for the God of the Christians (16); and the dukes of Normandy acknowledged themselves the vassals of the successors of Charlemagne and Capet. The savage fierceness which they had brought from the snowy mountains of Norway was refined, without being corrupted, in a warmer climate; the companions of Rollo insensibly mingled with the natives; they imbibed the manners, language (17), and gallantry, of the French nation; and, in a martial age, the Normans might claim the palm of valour and glorious achievements. Of the fashionable superstitions, they embraced with ardour the pilgrimages of Rome, Italy, and the Holy Land.† In this active devotion, their minds and bodies were invigorated by exercise: danger was the incentive, novelty the recompense; and the prospect of the world was decorated by wonder, credulity, and ambitious hope. They confederated for their mutual defence; and the robbers of the Alps, who had been allured by the garb of a pilgrim, were often chastised by the arm of a warrior. In one of these pious visits to the cavern of Mount Garganus in Apulia, which had been sanctified by the apparition of the archangel Michael (18), they

Origin of the  
Normans in  
Italy,  
A. D. 1016.

rotori; and among these we may distinguish the poem of William Appulus (p. 345—375.) and the history of Gelfridus (Jeffrey) Masterns (p. 537—597.). Both were natives of France, but they wrote on the spot, in the age of the first conquerors (before A. D. 1100), and with the spirit of freedom. It is needless to recapitulate the compilers and critics of Italian history, Sigonius, Baronius, Pagi, Gianne, Muratori, St. Marc, &c. whom I have always consulted, and never rejected.

(16) Some of the first converts were baptized ten or twelve times, for the sake of the white garment usually given at this ceremony. At the funeral of Rollo, the gifts to monasteries for the repose of his soul were accompanied by a sacrifice of one hundred captives. But in a generation or two, the national change was pure and general.

(17) The Danish language was still spoken by the Normans of Bayeux on the sea-coast, at a time [(A. D. 940) when it was already forgotten at Rouen, in the court and capital. Quem (Richard I.) confestim pater Baiocens militum Botol militum sine principi nutriendum tradidit, ut, ibi lingua eruditus Danicus, suis exterius hominibus sciret apte dare responsa] (Wilhelm. Gouffierensis de Ducibus Normannia, l. iii. c. 3. p. 623. edit. Camden). Of the vocabulary and favourite idioms of William the Conqueror (A. D. 1035), Selden (Opera, tom. ii. p. 1640—1656.) has given a specimen, obsolete and obscure even to antiquaries and lawyers.

(18) See Leandro Alberti (Description d'Italie, p. 360.) and Baronius (A. D. 493, No. 43.). If the archangel inherited the temple and oracle, perhaps the cavern, of old Calchas the soothsayer (Strab. Geograph. l. vi. p. 435, 436.), the Catholics (on this occasion) have surpassed the Greeks in the elegance of their superstition.

\* M. Gouffier d'Arc has discovered a translation of the Chronicle of Aimé, monk of Mont Cassino, a contemporary of the first Norman invaders of Italy. He has made use of it in his Histoire des Conquêtes des Normands, and added a summary of its contents. This work was quoted by later writers, but was supposed to have been entirely lost.—M.

† A band of Normans returning from the Holy Land had rescued the city of Salerno from the

attack of a numerous fleet of Saracens. Guislar, the Lombard prince of Salerno, wished to retain them in his service, and take them into his pay. They answered, "We fight for our religion, and not for money." Guislar entreated them to send some Norman knights to his court. This seems to have been the origin of the connection of the Normans with Italy. See Histoire des Conquêtes des Normands, par Gouffier d'Arc, l. i. c. l. Paris, 1830.—M.

were accosted by a stranger in the Greek habit, but who soon revealed himself as a rebel, a fugitive, and a mortal foe of the Greek empire. His name was Melo; a noble citizen of Bari, who, after an unsuccessful revolt, was compelled to seek new allies and avengers of his country. The bold appearance of the Normans revived his hopes and solicited his confidence: they listened to the complaints, and still more to the promises, of the patriot. The assurance of wealth demonstrated the justice of his cause; and they viewed, as the inheritance of the brave, the fruitful land which was oppressed by effeminate tyrants. On their return to Normandy, they kindled a spark of enterprise, and a small but intrepid band was freely associated for the deliverance of Apulia. They passed the Alps by separate roads, and in the disguise of pilgrims; but in the neighbourhood of Rome they were saluted by the chief of Bari, who supplied the more indigent with arms and horses, and instantly led them to the field of action. In the first conflict, their valour prevailed; but in the second engagement they were overwhelmed by the numbers and military engines of the Greeks, and indignantly retreated with their faces to the enemy.\* The unfortunate Melo ended his life, a suppliant at the court of Germany: his Norman followers, excluded from their native and their promised land, wandered among the hills and valleys of Italy, and earned their daily subsistence by the sword. To that formidable sword the princes of Capua, Beneventum, Salerno, and Naples, alternately appealed in their domestic quarrels; the superior spirit and discipline of the Normans gave victory to the side which they espoused; and their cautious policy observed the balance of power, lest the preponderance of any rival state should render their aid less important and their service less profitable. Their first asylum was a strong camp in the depth of the marshes of Campania; but they were soon endowed by the liberality of the duke of Naples with a more plentiful and permanent seat. Eight miles from his residence, as a bulwark against Capua, the town of Aversa was built and fortified for their use; and they enjoyed as their own, the corn and fruits, the meadows and groves, of that fertile district. The report of their success attracted every year new swarms of pilgrims and soldiers: the poor were urged by necessity; the rich were excited by hope; and the brave and active spirits of Normandy were impatient of ease and ambitious of renown. The independent standard of Aversa afforded shelter and encouragement to the outlaws of the province, to every fugitive who had escaped from the injustice or justice of his superiors; and these foreign associates were quickly assimilated in manners and language to the Gallic colony. The first leader of the Normans was

Foundation  
of Aversa,  
A. D. 1029.

\* Nine out of ten perished in the field. *Chronique d'Aimé*, tom. i. p. 21., quoted by M. Goutier d'Arr, p. 42.—H.

count Rainulf; and, in the origin of society, pre-eminence of rank is the reward and the proof of superior merit (19).\*

Since the conquest of Sicily by the Arabs, the Grecian emperors had been anxious to regain that valuable possession; but their efforts, however strenuous, had been opposed by the distance and the sea. Their costly armaments, after a gleam of success, added new pages of calamity and disgrace to the Byzantine annals: twenty thousand of their best troops were lost in a single expedition; and the victorious Moslems derided the policy of a nation which entrusted eunuchs not only with the custody of their women, but with the command of their men (20). After a reign of two hundred years, the Saracens were ruined by their divisions (21). The emir disclaimed the authority of the king of Tunis; the people rose against the emir; the cities were usurped by the chiefs; each meaner rebel was independent in his village or castle; and the weaker of two rival brothers implored the friendship of the Christians. In every service of danger the Normans were prompt and useful; and five hundred *knights*, or warriors on horseback, were enrolled by Arduin, the agent and interpreter of the Greeks, under the standard of Maniaces, governor of Lombardy. Before their landing, the brothers were reconciled; the union of Sicily and Africa was restored; and the island was guarded to the water's edge. The Normans led the van, and the Arabs of Messina felt the valour of an untried foe. In a second action, the emir of Syracuse was unhorsed and transpierced by the iron arm of William of Hauteville. In a third engagement, his intrepid companions discomfited the host of sixty thousand Saracens, and left the Greeks no more than the labour of the pursuit:

The Normans  
serve in  
Sicily,  
A. D. 1038.

(19) See the 1st book of William Appulus. His words are applicable to every swarm of Barbarians and freebooters:

Si vicinorum quis perniciosus ad illos  
Confugisset, eum gratanter susceperant;  
Morbis et lingua quoscunque venire videbant  
Informant propria; gens efficiatur ut una.

And elsewhere, of the native adventurers of Normandy:

Pars parat, exigua vel opes aderant quia nulla;  
Pars, quia de magnis majora subire volebat.

(20) Lintprand in Legatione, p. 445. Pagi has illustrated this event from the MS. history of the deacon Leo (Ann. iv. A. D. 965, No. 17—19.).

(21) See the Arabian Chronicle of Sicily, apud Muratori Script. Rerum Ital. tom. I. p. 253.

\* This account is not accurate. After the retreat of the emperor Henry the Second, the Normans, united under the command of Rainulf, had taken possession of Aversa, then a small castle in the duchy of Naples. They had been masters of it a few years, when Pandolph the Fourth, prince of Capua, found means to take Naples by surprise. Sergius, master of the soldiers, and head of the republic, with the principal citizens, abandoned a city in which he could not behold, without horror, the establishment of a foreign dominion; he retired to Aversa;

and when, with the assistance of the Greeks, and that of the citizens faithful to their country, he had collected money enough to satisfy the rapacity of the Norman adventurers, he advanced at their head to attack the garrison of the prince of Capua, defeated it, and re-entered Naples. It was then that he confirmed the Normans in the possession of Aversa and its territory, which he raised into a count's fief, and granted the investiture to Rainulf. Hist. des Rép. Ital. tom. I. p. 267.—G.



a splendid victory; but of which the pen of the historian may divide the merit with the lance of the Normans. It is, however, true, that they essentially promoted the success of Maniacos, who reduced thirteen cities, and the greater part of Sicily, under the obedience of the emperor. But his military fame was sullied by ingratitude and tyranny. In the division of the spoil, the deserts of his brave auxiliaries were forgotten; and neither their avarice nor their pride could brook this injurious treatment. They complained, by the mouth of their interpreter: their complaint was disregarded; their interpreter was scourged; the sufferings were *his*; the insult and resentment belonged to *those* whose sentiments he had delivered. Yet they dissembled till they had obtained, or stolen, a safe passage to the Italian continent: their brethren of Aversa sympathised in their indignation, and the province of Apulia was invaded as the forfeit of the debt (22). Above twenty years after the first emigration, the Normans took the field with no more than seven hundred horse and five hundred foot; and after the recall of the Byzantine legions (23) from the Sicilian war, their numbers are magnified to the amount of three-score thousand men. Their herald proposed the option of battle or retreat; "of battle," was the unanimous cry of the Normans; and one of their stoutest warriors, with a stroke of his fist, felled to the ground the horse of the Greek messenger. He was dismissed with a fresh horse; the insult was concealed from the Imperial troops; but in two successive battles they were more fatally instructed of the prowess of their adversaries. In the plains of Cannæ, the Asiatics fled before the adventurers of France; the Duke of Lombardy was made prisoner; the Apulians acquiesced in a new dominion; and the four places of Bari, Otranto, Brundisium, and Tarentum, were alone saved in the shipwreck of the Grecian fortunes. From this era we may date the establishment of the Norman power, which soon eclipsed the infant colony of Aversa. Twelve counts (24) were chosen by the popular

Their  
conquest of  
Apulia,  
A. D.  
1040—1043.

(22) Jeffrey Malaterra, who relates the Sicilian war, and the conquest of Apulia (l. i. c. 7, 8, 9, 19.). The same events are described by Cedrenus (tom. ii. p. 741—743. 755, 756.) and Zenaras (tom. ii. p. 237, 238.); and the Greeks are so hardened to disgrace, that their narratives are impartial enough.

(23) Cedrenus specifies the *εὐρύμα* of the Obsequium (Phrygia), and the *μέρος* of the Thracians (Lydia); consult Constantine de Thematis, l. 3, 4. with Deisle's map; and afterwards names the Psidians and Lycionians with the federati.

(24) Omnes conveniant; et his sex nobiliores,  
Quos genus et gravitas morum decorabat et ætas,  
Elegere duces. Profectis ad comitatum  
His alii parent. Comitatus nomen hæcoras  
Quo donatus erat. Hi totas undique terras  
Dividere sibi, atque inimica repugnet;  
Singula præponant loca quæ contingere sorte  
Cuique duci debent, et quaque tributa locorum.

and after speaking of Melphi, William Apples adds,

Pro numero comitum his sex statuere plateas,  
Atque domos consuem totidem fabricanter in urbe.

suffrage; and age, birth, and merit, were the motives of their choice. The tributes of their peculiar districts were appropriated to their use; and each count erected a fortress in the midst of his lands, and at the head of his vassals. In the centre of the province, the common habitation of Melfi was reserved as the metropolis and citadel of the republic; an house and separate quarter was allotted to each of the twelve counts: and the national concerns were regulated by this military senate. The first of his peers, their president and general, was entitled count of Apulia; and this dignity was conferred on William of the iron arm, who, in the language of the age, is styled a lion in battle, a lamb in society, and an angel in council (25). The manners of his countrymen are fairly delineated by a contemporary and national historian (26). "The Normans," says Malaterra, "are a cunning and revengeful people; eloquence and dissimulation appear to be their hereditary qualities: they can stoop to flatter; but unless they are curbed by the restraint of law, they indulge the licentiousness of nature and passion. Their princes affect the praise of popular munificence; the people observe the medium, or rather blend the extremes, of avarice and prodigality; and, in their eager thirst of wealth and dominion, they despise whatever they possess, and hope whatever they desire. Arms and horses, the luxury of dress, the exercises of hunting and hawking (27), are the delight of the Normans; but, on pressing occasions, they can endure with incredible patience the inclemency of every climate, and the toil and abstinence of a military life (28)."

Character of  
the Normans.

The Normans of Apulia were seated on the verge of the two empires; and, according to the policy of the hour, they accepted the investiture of their lands from the sovereigns of Germany or Constantinople. But the firmest title of these adventurers was the right of conquest: they neither loved nor trusted; they were neither trusted nor beloved: the contempt of the princes was mixed with fear, and the fear of the natives was mingled with hatred and resentment. Every object of desire, an horse, a woman, a garden, tempted and

Oppression of  
Apulia,  
A. D.  
1046, &c.

Leo Ostiense (l. ii. c. 67.) enumerates the divisions of the Apulian cities, which it is needless to repeat.

(25) Gulielm. Appalus, l. ii. c. 12. according to the reference of Giannone (*Istoria Civile di Napoli*, tom. ii. p. 31.), which I cannot verify in the original. The Apulian praises indeed his *validas vires, probas animas, et virides virtutes*; and declares that, had he lived, no poet could have equalled his merits (l. i. p. 258. l. ii. p. 356.). He was bewailed by the Normans, quippe qui tanti consilii virum (says Malaterra, l. i. c. 12. p. 352.), tam armis strenuum, tam sibi munificum, affabilem, moderatum, ultimum se habere diffidebant.

(26) The *gens astutissima, injuriarum ultrix*. . . . *adulteri sciens*. . . . *eloquentia inservium*, of Malaterra (l. i. c. 3. p. 556.), are expressive of the popular and proverbial character of the Normans.

(27) The hunting and hawking more properly belong to the descendants of the Norwegian sailors; though they might import from Norway and Iceland the finest casts of falcons.

(28) We may compare this portrait with that of William of Malmesbury (*de Gestis Anglorum*, l. iii. p. 101, 102.), who appreciates, like a philosophic historian, the vices and virtues of the Saxons and Normans. England was assuredly a gainer by the conquest.

gratified the rapaciousness of the strangers (29); and the avarice of their chiefs was only coloured by the more specious names of ambition and glory. The twelve counts were sometimes joined in a league of injustice: in their domestic quarrels they disputed the spoils of the people: the virtues of William were buried in his grave; and Drogo, his brother and successor, was better qualified to lead the valour, than to restrain the violence, of his peers. Under the reign of Constantine Monomachus, the policy, rather than benevolence, of the Byzantine court, attempted to relieve Italy from this adherent mischief, more grievous than a flight of Barbarians (30); and Argyrus, the son of Melo, was invested for this purpose with the most lofty titles (31) and the most ample commission. The memory of his father might recommend him to the Normans; and he had already engaged their voluntary service to quell the revolt of Maniaces, and to avenge their own and the public injury. It was the design of Constantine to transplant this warlike colony from the Italian provinces to the Persian war; and the son of Melo distributed among the chiefs the gold and manufactures of Greece, as the first fruits of the Imperial bounty. But his arts were baffled by the sense and spirit of the conquerors of Apulia: his gifts, or at least his proposals, were rejected; and they unanimously refused to relinquish their possessions and their hopes for the distant prospect of Asiatic fortune. After the means of persuasion had failed, Argyrus resolved to compel or to destroy: the Latin powers were solicited against the common enemy; and an offensive alliance was formed of the pope and the two emperors of the East and West. The throne of St. Peter was occupied by Leo the Ninth, a simple saint (32), of a temper most apt to deceive himself and the world, and whose venerable character would consecrate with the name of piety the measures least compatible with the practice of religion. His humanity was affected by the complaints, perhaps the calumnies, of an injured people: the impious Normans had interrupted the payment of tithes; and the temporal sword might be lawfully unsheathed against the sacrilegious robbers, who were deaf to the

League of the  
pope and the  
two emperors,  
A. D.  
1049—1054.

(29) The biographer of St. Leo IX. pours his holy venom on the Normans. *Videns indisciplinatum et alienam gentem Normannorum, crudeli et inaudita rabie, et plusquam Pagana impietate, adversus ecclesias Dei insurgere, passim Christianos trucidare, &c.* (Wibert, c. 6.). The honest Apulian (l. ii. p. 259.) says calmly of their accuser, *Veris commiscens fallacia.*

(30) The policy of the Greeks, revolt of Maniaces, &c. must be collected from Cedrenus (tom. ii. p. 757, 758.), William Appulus (l. i. p. 257, 258. l. ii. p. 259.), and the two Chronicles of Bari, by Lupus Protospata (Muratori, Script. Ital. tom. v. p. 42, 43, 44.), and an anonymous writer (*Antiquitat. Italice mediæ ævi*, tom. i. p. 31—35.). This last is a fragment of some value.

(31) Argyrus received, says the anonymous Chronicle of Bari, imperial letters, *Federatus et Patricius, et Catapan et Vestitus.* In his *Annals*, Muratori (tom. viii. p. 426.) very probably reads, or interprets, *Seratus*, the title of Sebastos or Augustus. But in his *Antiquities*, he was taught by Desingne to make it a palatine office, master of the wardrobe.

(32) A Life of St. Leo IX., deeply tinged with the passions and prejudices of the age, has been composed by Wibert, printed at Paris, 1615, in octavo, and since inserted in the Collections of the Bollandists, of Mabillon, and of Muratori. The public and private history of that pope is diligently treated by M. du St. Marc. (*Abbrégé*, tom. ii. p. 146—210. and p. 25—96. second column.)

censures of the church. As a German of noble birth and royal kindred, Leo had free access to the court and confidence of the emperor Henry the Third; and in search of arms and allies, his ardent zeal transported him from Apulia to Saxony, from the Elbe to the Tiber. During these hostile preparations, Argyrus indulged himself in the use of secret and guilty weapons: a crowd of Normans became the victims of public or private revenge; and the valiant Drogo was murdered in a church. But his spirit survived in his brother Humphrey, the third count of Apulia. The assassins were chastised; and the son of Melo, overthrown and wounded, was driven from the field to hide his shame behind the walls of Bari, and to await the tardy succour of his allies.

A. D. 1051.

But the power of Constantine was distracted by a Turkish war; the mind of Henry was feeble and irresolute; and the pope, instead of repassing the Alps with a German army, was accompanied only by a guard of seven hundred Swabians and some volunteers of Lorraine. In his long progress from Mantua to Beneventum, a vile and promiscuous multitude of Italians was enlisted under the holy standard (33): the priest and the robber slept in the same tent; the pikes and crosses were intermingled in the front; and the martial saint repeated the lessons of his youth in the order of march, of encampment, and of combat. The Normans of Apulia could muster in the field no more than three thousand horse, with an handful of infantry: the defection of the natives intercepted their provisions and retreat; and their spirit, incapable of fear, was chilled for a moment by superstitious awe. On the hostile approach of Leo, they knelt without disgrace or reluctance before their spiritual father. But the pope was inexorable; his lofty Germans affected to deride the diminutive stature of their adversaries; and the Normans were informed that death or exile was their only alternative. Flight they disdained, and, as many of them had been three days without tasting food, they embraced the assurance of a more easy and honourable death. They climbed the hill of Civitella, descended into the plain, and charged in three divisions the army of the pope. On the left, and in the centre, Richard count of Aversa, and Robert the famous Guiscard, attacked, broke, routed, and pursued the Italian multitudes, who fought without discipline, and fled without shame. A harder trial was reserved for the valour of count Humphrey, who led the cavalry of the right wing. The Germans (34) have been described as unskilful in the

Expedition of  
pope Leo IX.  
against the  
Normans,  
A. D. 1053.

His defeat and  
captivity,  
June 18.

\* (33) See the expedition of Leo IX. against the Normans. See William Appulus (l. ii. p. 250—261.) and Jeffrey Malaterra (l. i. c. 13, 14, 15. p. 253.). They are impartial, as the national, is counterbalanced by the clerical, prejudice.

(34)

Teutonici, quia cæsaries et formæ decoros  
Fœderat egregie proceri corporis illos,  
Corpora derident Normannica quæ hœciora  
Esse videbuntur.

management of the horse and lance: but on foot they formed a strong and impenetrable phalanx; and neither man, nor steed, nor armour, could resist the weight of their long and two-handed swords. After a severe conflict, they were encompassed by the squadrons, returning from the pursuit; and died in their ranks with the esteem of their foes, and the satisfaction of revenge. The gates of Civitella were shut against the flying pope, and he was overtaken by the pious conquerors, who kissed his feet, to implore his blessing; and the absolution of their sinful victory. The soldiers beheld in their enemy and captive the vicar of Christ; and, though we may suppose the policy of the chiefs, it is probable that they were infected by the popular superstition. In the calm of retirement, the well-meaning pope deplored the effusion of Christian blood, which must be imputed to his account: he felt, that he had been the author of sin and scandal; and as his undertaking had failed, the indecency of his military character was universally condemned (35). With these dispositions, he listened to the offers of a beneficial treaty; deserted an alliance which he had preached as the cause of God; and ratified the past and future conquests of the Normans. By whatever hands they had been usurped, the provinces of Apulia and Calabria were a part of the donation of Constantine and the patrimony of St. Peter: the grant and the acceptance confirmed the mutual claims of the pontiff and the adventurers. They promised to support each other with spiritual and temporal arms; a tribute or quit-rent of twelve-pence was afterwards stipulated for every plough-land; and since this memorable transaction, the kingdom of Naples has remained above seven hundred years a fief of the Holy See (36).

The pedigree of Robert Guiscard (37) is variously deduced from the peasants and the dukes of Normandy: from the peasants, by the pride and ignorance of a Grecian princess (38); from the dukes,

Origin of  
the papal  
investitures  
to the  
Normans.

The verses of the Apulian are commonly in this strain, though he heats himself a little in the battle. Two of his similes from hawking and soccer are descriptive of manners.

[35] Several respectable censures or complaints are produced by M. de St. Marc (tom. ii. p. 200—204.). As Peter Damianus, the oracle of the times, had denied the popes the right of making war, the hermit (lucens eremi incola) is arraigned by the cardinal, and Baronius (Annal. Eccles. A. D. 1053, No. 16—17.) most strenuously asserts the two swords of St. Peter.

[36] The origin and nature of the papal investitures are ably discussed by Giannone (Istoria Civile di Napoli, tom. ii. p. 37—49, 57—65.) as a lawyer and antiquarian. Yet he vainly strives to reconcile the duties of patriot and catholic, adopts an empty distinction of "Ecclesia Romanus non dedit sed accepit," and shrinks from an honest but dangerous confession of the truth.

[37] The birth, character, and first actions of Robert Guiscard, may be found in Jeffrey Malaterra (l. i. c. 2, 4, 11, 16, 17, 18, 38, 39, 40.), William Appulus (l. ii. p. 260—262.), William Gemeticensis or of Jumièges (l. xi. c. 34, p. 663, 664. edit. Camden) and Anna Comnena (Alexiad. l. i. p. 23—27. l. vi. p. 163, 166.), with the annotations of Ducange (Not. in Alexiad. p. 230—232, 236.) who has excerpt all the French and Latin Chronicles for supplemental intelligence.

[38] Ὁ δὲ Ῥωμαῖος (a Greek corruption) οὗτος Ῥωμαῖος ἐδ γένος, ἐξ οὗ τύχην ἔσχετο. . . . Again, ἐξ ἀπαυοῦ παρὺ τύχης περιπαδόντος. And elsewhere (l. iv. p. 84.), ἀπὸ ἰσχάτος πεινίας καὶ τύχης ἀπαυοῦς. Anna Comnena was born in the purple; yet

by the ignorance and flattery of the Italian subjects (39). His genuine descent may be ascribed to the second or middle order of private nobility (40). He sprang from a race of *valvassors* or *bannerets*, of the diocese of Coutances, in the Lower Normandy: the castle of Hauteville was their honourable seat: his father Tancred was conspicuous in the court and army of the duke; and his military service was furnished by ten soldiers or knights. Two marriages, of a rank not unworthy of his own, made him the father of twelve sons, who were educated at home by the impartial tenderness of his second wife. But a narrow patrimony was insufficient for this numerous and daring progeny; they saw around the neighbourhood the mischiefs of poverty and discord, and resolved to seek in foreign wars a more glorious inheritance. Two only remained to perpetuate the race, and cherish their father's age: their ten brothers, as they successively attained the vigour of manhood, departed from the castle, passed the Alps, and joined the Apulian camp of the Normans. The elder were prompted by native spirit; their success encouraged their younger brethren, and the three first in seniority, William, Drogo, and Humphrey, deserved to be the chiefs of their nation and the founders of the new republic. Robert was the eldest of the seven sons of the second marriage; and even the reluctant praise of his foes has endowed him with the heroic qualities of a soldier and a statesman. His lofty stature surpassed the tallest of his army: his limbs were cast in the true proportion of strength and gracefulness; and to the decline of life, he maintained the patient vigour of health and the commanding dignity of his form. His complexion was ruddy, his shoulders were broad, his air and beard were long and of a flaxen colour, his eyes sparkled with fire, and his voice, like that of Achilles, could impress obedience and terror amidst the tumult of battle. In the ruder ages of chivalry, such qualifications are not below the notice of the poet or historian: they may observe that Robert, at once, and with equal dexterity, could wield in the right hand his sword, his lance in the left; that in the battle of Civitella, he was thrice unhorsed; and that in the close of that memorable day he was adjudged to have borne away the prize of valour from the

Birth and character of Robert Guiscard, A. D. 1020—1085.

her father was no more than a private though illustrious subject, who raised himself to the empire.

(39) Glanville (tom. ii. p. 2.) forgets all his original authors, and rests this princely descent on the credit of Iavages, an Augustine monk of Palermo in the last century. They continue the succession of dukes from Rostlo to William II. the Bastard or Conqueror, whom they hold (commune monumentis si teneo) to be father of Tancred of Hauteville: a most strange and stupendous blunder! The sons of Tancred fought in Apulia, before William II. was three years old (A. D. 1037.).

(40) The judgment of Ducange is just and moderate: *Certe humilis fuit ac tenuis Roberti familia, si decorem et regium spectemus epicum, ad quem postea pervenit; quo bonesta laudem et præter nobilitatem vulgarem statum et conditionem illustri habita est; "quis nec humi reperit nec altum quid timeat."* (Wilhelm. Malmsh. de Gestis Anglorum, l. iii. p. 107. Not. ad Alexiad. p. 230.).

warriors of the two armies (41). His boundless ambition was founded on the consciousness of superior worth: in the pursuit of greatness, he was never arrested by the scruples of justice, and seldom moved by the feelings of humanity: though not insensible of fame, the choice of open or clandestine means was determined only by his present advantage. The surname of *Guiscard* (42) was applied to this master of political wisdom, which is too often confounded with the practice of dissimulation and deceit; and Robert is praised by the Apulian poet for excelling the cunning of Ulysses and the eloquence of Cicero. Yet these arts were disguised by an appearance of military frankness: in his highest fortune, he was accessible and courteous to his fellow-soldiers; and while he indulged the prejudices of his new subjects, he affected in his dress and manners to maintain the ancient fashion of his country. He grasped with a rapacious, that he might distribute with a liberal, hand: his primitive indigence had taught the habits of frugality; the gain of a merchant was not below his attention; and his prisoners were tortured with slow and unfeeling cruelty, to force a discovery of their secret treasure. According to the Greeks, he departed from Normandy with only five followers on horseback and thirty on foot; yet even this allowance appears too bountiful: the sixth son of Tancred of Hauteville passed the Alps as a pilgrim; and his first military band was levied among the adventurers of Italy. His brothers and countrymen had divided the fertile lands of Apulia; but they guarded their shares with the jealousy of avarice; the aspiring youth was driven forwards to the mountains of Calabria, and in his first exploits against the Greeks and the natives, it is not easy to discriminate the hero from the robber. To surprise a castle or a convent, to ensnare a wealthy citizen, to plunder the adjacent villages for necessary food, were the obscure labours which formed and exercised the powers of his mind and body. The volunteers of Normandy adhered to his standard; and, under his command, the peasants of Calabria assumed the name and character of Normans.

As the genius of Robert expanded with his fortune, he awakened the jealousy of his elder brother, by whom, in a transient quarrel,

[41] I shall quote with pleasure some of the best lines of the Apulian [l. ii. p. 270.] :

Pugnat utraque manus, nec lanceæ cassæ, nec ensis  
 Causus erat, quocumque manu deducere vellet.  
 Ter dejectus equo, ter viribus ipse reumptis  
 Major in arma redit: stimulus furor ipse ministrat.  
 Ut Leo cum frendens, &c.

Nullus in hoc bello sicuti post bella prolatum est  
 Victor vel victus, tam magnos edidit ictus.

[42] The Norman writers and editors most conversant with their own idiom interpret *Guiscard* or *Wiscard*, by *Callidus*, a cunning man. The root (*wise*) is familiar in our ear; and in the old word *Wiscere*, I can discern something of a similar sense and termination. Τὸν ψυχῆς πανουργότατος, is no bad translation of the surname and character of Robert.

his life was threatened and his liberty restrained. After the death of Humphrey, the tender age of his sons excluded them from the command; they were reduced to a private estate by the ambition of their guardian and uncle; and Guiscard was exalted on a buckler, and saluted count of Apulia and general of the republic. With an increase of authority and of force, he resumed the conquest of Calabria, and soon aspired to a rank that should raise him for ever above the heads of his equals. By some acts of rapine or sacrilege, he had incurred a papal excommunication: but Nicholas the Second was easily persuaded, that the divisions of friends could terminate only in their mutual prejudice; that the Normans were the faithful champions of the Holy See; and it was safer to trust the alliance of a prince than the caprice of an aristocracy. A synod of one hundred bishops was convened at Melphi; and the count interrupted an important enterprise to guard the person and execute the decrees of the Roman pontiff. His gratitude and policy conferred on Robert and his posterity the ducal title (43), with the investiture of Apulia, Calabria, and all the lands, both in Italy and Sicily, which his sword could rescue from the schismatic Greeks and the unbelieving Saracens (44). This apostolic sanction might justify his arms: but the obedience of a free and victorious people could not be transferred without their consent; and Guiscard dissembled his elevation till the ensuing campaign had been illustrated by the conquest of Consenza and Reggio. In the hour of triumph, he assembled his troops, and solicited the Normans to confirm by their suffrage the judgment of the vicar of Christ: the soldiers hailed with joyful acclamations their valiant duke; and the counts, his former equals, pronounced the oath of fidelity, with hollow smiles and secret indignation. After this inauguration, Robert styled himself, "By the grace of God and St. Peter, duke of Apulia, Calabria, and hereafter of Sicily;" and it was the labour of twenty years to deserve and realise these lofty appellations. Such tardy progress, in a narrow space, may seem unworthy of the abilities of the chief and the spirit of the nation: but the Normans were few in number; their resources were scanty; their service was voluntary and precarious. The bravest designs of the duke were sometimes opposed by the free voice of his parliament of barons: the twelve counts of popular election conspired against his authority; and against their perfidious uncle, the sons of Humphrey demanded justice and revenge. By his policy and vigour, Guiscard discovered

His ambition  
and success,  
A. D.  
1064—1086.

Duke of  
Apulia,  
A. D. 1066.

[43] The acquisition of the ducal title by Robert Guiscard is a nice and obscure business. With the good advice of Gianzone, Muratori, and St. Marc, I have endeavoured to form a consistent and probable narrative.

[44] Baronius (*Annal. Eccles. A. D. 1069, No. 69.*) has published the original act. He professes to have copied it from the *Liber Censuum*, a Vatican MS. Yet a *Liber Censuum* of the sixth century has been printed by Muratori (*Antiquit. mediæ ævi*, tom. v. p. 851—908.); and the names of Vatican and Cardinal awaken the suspicions of a Protestant and even of a philosopher.



their plots, suppressed their rebellions, and punished the guilty with death or exile; but in these domestic feuds, his years, and the national strength, were unprofitably consumed. After the defeat of his foreign enemies, the Greeks, Lombards, and Saracens, their broken forces retreated to the strong and populous cities of the sea-coast. They excelled in the arts of fortification and defence; the Normans were accustomed to serve on horseback in the field, and their rude attempts could only succeed by the efforts of persevering courage. The resistance of Salerno was maintained above eight months: the siege or blockade of Bari lasted near four years. In these actions the Norman duke was the foremost in every danger; in every fatigue the last and most patient. As he pressed the citadel of Salerno, an huge stone from the rampart shattered one of his military engines; and by a splinter he was wounded in the breast. Before the gates of Bari, he lodged in a miserable hut or barrack, composed of dry branches, and thatched with straw; an perilous station, on all sides open to the inclemency of the winter, and the spears of the enemy (45).

His Italian conquests.

The Italian conquests of Robert correspond with the limits of the present kingdom of Naples; and the countries united by his arms have not been dismembered by the revolutions of seven hundred years (46). The monarchy has been composed of the Greek provinces of Calabria and Apulia, of the Lombard principality of Salerno, the republic of Amalphi, and the inland dependencies of the large and ancient duchy of Beneventum. Three districts only were exempted from the common law of subjection; the first for ever, and the two last till the middle of the succeeding century. The city and immediate territory of Benevento had been transferred, by gift or exchange, from the German emperor to the Roman pontiff; and although this holy land was sometimes invaded, the name of St. Peter was finally more potent than the sword of the Normans. Their first colony of Aversa subdued and held the state of Capua; and her princes were reduced to beg their bread before the palace of their fathers. The dukes of Naples, the present metropolis, maintained the popular freedom, under the shadow of the Byzantine empire. Among the new acquisitions of Guiscard, the science of Salerno (47), and the trade of Amalphi (48), may detain for a

(45) Read the life of Guiscard in the second and third books of the *Apulian*, the first and second books of *Malaterra*.

(46) The conquests of Robert Guiscard and Roger I., the exemption of Benevento and the *XXX* provinces of the kingdom, are fairly exposed by Giannotti in the second volume of his *Historia Civile*, l. ix. x. xi. and l. xvii. p. 460—470. This modern division was not established before the time of Frederic II.

(47) *Giannone* (tom. ii. p. 419—427.), *Muratori* (*Antiquitat. medii ævi*, tom. iii. dissert. xlv. p. 935, 936.), and *Tiraboschi* (*Historia della Letteratura Italiana*), have given an historical account of these physicians; their medical knowledge and practice must be left to our physicians.

(48) At the end of the *Historia Pandectarum* of Henry Breckman (*Trajecti ad Rhenum*, 1722, in 4to.) the indefatigable author has inserted two dissertations de Republica Amalphitana, and de Amalphi a Pisanis direpta, which are built on the testimonies of one hundred and forty writers.

moment the curiosity of the reader. I. Of the learned faculties, jurisprudence implies the previous establishment of laws and property; and theology may perhaps be superseded by the full light of religion and reason. But the savage and the sage must alike implore the assistance of physic; and, if *our* diseases are inflamed by luxury, the mischiefs of blows and wounds would be more frequent in the ruder ages of society. The treasures of Grecian medicine had been communicated to the Arabian colonies of Africa, Spain, and Sicily; and in the intercourse of peace and war, a spark of knowledge had been kindled and cherished at Salerno, an illustrious city, in which the men were honest and the women beautiful (49). A school, the first that arose in the darkness of Europe, was consecrated to the healing art: the conscience of monks and bishops was reconciled to that salutary and lucrative profession; and a crowd of patients, of the most eminent rank, and most distant climates, invited or visited the physicians of Salerno. They were protected by the Norman conquerors; and Guiscard, though bred in arms, could discern the merit and value of a philosopher. After a pilgrimage of thirty-nine years, Constantine, an African Christian, returned from Bagdad, a master of the language and learning of the Arabians; and Salerno was enriched by the practice, the lessons, and the writings, of the pupil of Avicenna. The school of medicine has long slept in the name of an university; but her precepts are abridged in a string of aphorisms, bound together in the Leonine verses, or Latin rhymes, of the twelfth century (50). II. Seven miles to the west of Salerno, and thirty to the south of Naples, the obscure town of Amalphi displayed the power and rewards of industry. The land, however fertile, was of narrow extent; but the sea was accessible and open: the inhabitants first assumed the office of supplying the western world with the manufactures and productions of the East; and this useful traffic was the source of their opulence and freedom. The government was popular, under the administration of a duke and the supremacy of the Greek emperor. Fifty thousand citizens were numbered in the walls of Amalphi; nor was any city more abundantly provided with gold, silver, and the objects of precious luxury. The mariners who swarmed in her port excelled in the theory and practice of navigation and as-

School of Salerno.

Trade of Amalphi.

Yet he has forgotten two most important passages of the embassy of Liutprand (A. D. 959), which compare the trade and navigation of Amalphi with that of Venice.

(49). *Uris Latini non est hac delitiosior urbe,  
Frugibus, arboribus, vinisque redundat; et unde  
Non tibi pomarum necesse, non pulchra palatia desunt,  
Non species muliebres affectu prohibitasque virorum.*

(Guilielmus Appulus, l. iii. p. 287.)

(50) Muratori carries their antiquity above the year (1066) of the death of Edward the Confessor, the *rex Anglorum* to whom they are addressed. Nor is this date affected by the opinion, or rather mistake, of Priquier (*Recherches de la France*, l. vii. c. 2.) and Ducange (*Glossar. Latin.*). The practice of rhyming, as early as the sixth century, was borrowed from the languages of the North and East (Muratori, *Antiquitat. tom. iii. dissert. xl. p. 666—708.*).

tronomy; and the discovery of the compass, which has opened the globe, is due to their ingenuity or good fortune. Their trade was extended to the coasts, or at least to the commodities, of Africa, Arabia, and India: and their settlements in Constantinople, Antioch, Jerusalem, and Alexandria, acquired the privileges of independent colonies (51). After three hundred years of prosperity Amalphi was oppressed by the arms of the Normans, and sacked by the jealousy of Pisa: but the poverty of one thousand fishermen is yet dignified by the remains of an arsenal, a cathedral, and the palaces of royal merchants.

Conquest of  
Sicily by  
count Roger,  
A. D.  
1060—1090.

Roger, the twelfth and last of the sons of Tancred, had been long detained in Normandy by his own and his father's age. He accepted the welcome summons; hastened to the Apulian camp; and deserved at first the esteem, and afterwards the envy, of his elder brother. Their valour and ambition were equal; but the youth, the beauty, the elegant manners, of Roger, engaged the disinterested love of the soldiers and people. So scanty was his allowance, for himself and forty followers, that he descended from conquest to robbery, and from robbery to domestic theft; and so loose were the notions of property, that, by his own historian, at his special command, he is accused of stealing horses from a stable at Melphi (52). His spirit emerged from poverty and disgrace: from these base practices he rose to the merit and glory of a holy war; and the invasion of Sicily was seconded by the zeal and policy of his brother Guiscard. After the retreat of the Greeks, the idolaters, a most audacious reproach of the Catholics, had retrieved their losses and possessions; but the deliverance of the island, so vainly undertaken by the forces of the Eastern empire, was achieved by a small and private band of adventurers (53). In the first attempt, Roger

[51] The description of Amalphi, by William the Apulian (l. iii. p. 267.), contains much truth and some poetry; and the third line may be applied to the sailor's compass:

*Nulla magis locuples argente, vestibus, auro  
Partibus iasomeris: hac plurimus urbe moratur  
Nauta maris colique vias aperire peritus.  
Huc et Alexandri diversa feruntur ab arbo  
Regis, et Astiochi. Gens hac freta plurima transit.  
His Arabes, Indi, Sicili nascuntur et Afri.  
Hæc gras est totem prope nobilitate per orbem,  
Et mercando ferens, et amans mercata referre.*

[52] Latrocinio armigerorum suorum in multis sustentabatur, quod quidem ad ejus ignominiam non diciemus; sed ipsorum precipiente aditæ villæ et reprehensibilis dicturi sumus ad pluribus patet, quæ laboriose et cum quanta angustia a profunda paupertate ad summum culmen divitiarum vel honoris attigerit. Such is the preface of Malaterra (l. i. c. 25.) to the horse stealing. From the monist (l. i. c. 19.) that he has mentioned his patron Roger, the elder brother sinks into the second character. Something similar is Velleius Paterculus may be observed of Augustus and Tiberius.

[53] Duo sibi proficua depolant animæ sollicit et corporis si terram Idæis deditam ad cultum divinum revocaret (Galfrid Malaterra, l. ii. c. 1.). The conquest of Sicily is related in the three last books, and he himself has given an accurate summary of the chapters [p. 544—546].

\* Amalfi had only one thousand inhabitants. Rep. Amalfi. Diss. i. c. 23.). At present it has at the commencement of the 19th century, when six or eight thousand. Hist. des Rep. Ital. tom. i. it was visited by Breckmann (Breckmann de p. 304.—G.

braved, in an open boat, the real and fabulous dangers of Scylla and Charybdis; landed with only sixty soldiers on a hostile shore; drove the Saracens to the gates of Messina; and safely returned with the spoils of the adjacent country. In the fortress of Trani, his active and patient courage were equally conspicuous. In his old age he related with pleasure, that, by the distress of the siege, himself, and the countess his wife, had been reduced to a single cloak or mantle, which they wore alternately: that in a sally his horse had been slain, and he was dragged away by the Saracens; but that he owed his rescue to his good sword, and had retreated with his saddle on his back, lest the meanest trophy might be left in the hands of the miscreants. In the siege of Trani, three hundred Normans withstood and repulsed the forces of the island. In the field of Ceramió, fifty thousand horse and foot were overthrown by one hundred and thirty-six Christian soldiers, without reckoning St. George, who fought on horseback in the foremost ranks. The captive banners, with four camels, were reserved for the successor of St. Peter; and had these barbaric spoils been exposed not in the Vatican, but in the Capitol, they might have revived the memory of the Punic triumphs. These insufficient numbers of the Normans most probably denote their knights, the soldiers of honourable and equestrian rank, each of whom was attended by five or six followers in the field (54); yet, with the aid of this interpretation, and after every fair allowance on the side of valour, arms, and reputation, the discomfiture of so many myriads will reduce the prudent reader to the alternative of a miracle or a fable. The Arabs of Sicily derived a frequent and powerful succour from their countrymen of Africa: in the siege of Palermo, the Norman cavalry was assisted by the galleys of Pisa; and, in the hour of action, the envy of the two brothers was sublimed to a generous and invincible emulation. After a war of thirty years (55), Roger, with the title of great count, obtained the sovereignty of the largest and most fruitful island of the Mediterranean; and his administration displays a liberal and enlightened mind above the limits of his age and education. The Moslems were maintained in the free enjoyment of their religion and property (56); a philosopher and physician of Mazara, of the race of Mahomet, harangued the conqueror, and was invited to court; his geography of the seven climates was translated into Latin; and Roger, after a diligent perusal, preferred the work of the

[54] See the word *milites*, in the Latin Glossary of Ducange.

[55] Of odd particulars, I learn from Malaterra, that the Arabs had introduced into Sicily the use of camels (l. i. c. 33.) and of carrier-pigeons (c. 42.); and that the bite of the tarantula provokes a windy disposition, *quis per suum inhumilem crepitando emergit*: a symptom most ridiculously felt by the whole Norman army in their camp near Palermo (c. 36.). I shall add an etymology not unworthy of the 12th century: *Messina* is derived from *Messis*, the place from whence the harvests of the isle were sent in tribute to Rome (l. ii. c. 1.).

[56] See the capitulation of Palermo in Malaterra, l. ii. c. 45. and Giannone, who remarks the general toleration of the Saracens (tom. ii. p. 72.).

Arabian to the writings of the Grecian Ptolemy (57). A remnant of Christian natives had promoted the success of the Normans: they were rewarded by the triumph of the cross. The island was restored to the jurisdiction of the Roman pontiff; new bishops were planted in the principal cities; and the clergy was satisfied by a liberal endowment of churches and monasteries. Yet the Catholic hero asserted the rights of the civil magistrate. Instead of resigning the investiture of benefices, he dexterously applied to his own profit the papal claims: the supremacy of the crown was secured and enlarged, by the singular bull, which declares the princes of Sicily hereditary and perpetual legates of the Holy See (58).

Robert  
Invades the  
Eastern  
empire,  
A. D. 1081.

To Robert Guiscard, the conquest of Sicily was more glorious than beneficial: the possession of Apulia and Calabria was inadequate to his ambition; and he resolved to embrace or create the first occasion of invading, perhaps of subduing, the Roman empire of the East (59). From his first wife, the partner of his humble fortunes, he had been divorced under the pretence of consanguinity; and her son Bohemond was destined to imitate, rather than to succeed, his illustrious father. The second wife of Guiscard was the daughter of the princes of Salerno; the Lombards acquiesced in the lineal succession of their son Roger; their five daughters were given in honourable nuptials (60), and one of them was betrothed, in a tender age, to Constantine, a beautiful youth, the son and heir of the emperor Michael (61). But the throne of Constantinople was shaken by a revolution: the Imperial family of Ducas was confined to the palace or the cloister; and Robert deplored, and resented, the disgrace of his daughter and the expulsion of his ally. A Greek, who styled himself the father of Constantine, soon appeared at Salerno, and related the adventures of his fall and

[57] John Leo Afer, de Medicis et Philosophis Arabibus, c. 14. apud Fabric. Bibliot. Græc. tom. xlii. p. 278, 279. This philosopher is named Eusebius Eusuchali, and he died in Africa, A. D. 516, A. D. 1122. Yet this story bears a strange resemblance to the Sherif al Edrisi, who presented his book (*Geographia Nubiensis*, see preface, p. 88. 99. 170.) to Roger King of Sicily, A. D. 648, A. D. 1153 (*D'Hérbelot, Bibliothèque Orientale*, p. 786. *Prudent's Life of Mahomet*, p. 188. *Petit de la Croix, Hist. de Gengiscan*, p. 535, 536. *Casiri, Bibliot. Arab. Hispan.* tom. ii. p. 9-13.); and I am afraid of some mistake.

[58] Malaterra remarks the foundation of the bishopric (l. iv. c. 7.); and produces the original of the bull (l. iv. c. 29.). Giannone gives a rational idea of this privilege, and the tribunal of the monarchy of Sicily (tom. ii. p. 96-102.); and St. Marc (*Abregé*, tom. iii. p. 217-221. 114 column) labours the case with the diligence of a Sicilian lawyer.

[59] In the first expedition of Robert against the Greeks, I follow Anna Comnena (the 1st, 16d, 17th, and 18th books of the *Alexiad*), William Appulus (l. viii and viii. p. 270-275.); and Jeffrey Malaterra (l. iii. c. 13, 14. 24-29. 39.). Their information is contemporary and authentic, but none of them were eye-witnesses of the war.

[60] One of them was married to Hugh, the son of Arno, or Azo, a marquis of Lombardy, rich, powerful, and noble (*Gislebert. Appel.* l. iii. p. 267.) in the 11th century, and whose ancestors in the 11th and 12th are explored by the critical industry of Leibnitz and Muratori. From the two elder sons of the marquis Arno, are derived the illustrious lines of Brunswick and Este. See Muratori, *Antichità Estense*.

[61] Anna Comnena, somewhat too wantonly, praises and bewails that handsome boy, who, after the rupture of his barbaric nuptials (l. i. p. 23.), was betrothed to her husband; he was ἀνδραγαθήτης... Θεοῦ χρίσιν ἐπέταχθη... χρυσοῦ γένους ἀπὸρρον, &c. (p. 27.). Elsewhere, she describes the red and white of his skin, his hawk's eyes, &c. l. iii. p. 71.

flight. That unfortunate friend was acknowledged by the duke, and adorned with the pomp and titles of Imperial dignity: in his triumphal progress through Apulia and Calabria, Michael (62) was saluted with the tears and acclamations of the people; and pope Gregory the Seventh exhorted the bishops to preach, and the Catholics to fight, in the pious work of his restoration. His conversations with Robert were frequent and familiar; and their mutual promises were justified by the valour of the Normans and the treasures of the East. Yet this Michael, by the confession of the Greeks and Latins, was a pageant and an impostor; a monk who had fled from his convent, or a domestic who had served in the palace. The fraud had been contrived by the subtle Guiscard; and he trusted, that after this pretender had given a decent colour to his arms he would sink, at the nod of the conqueror, into his primitive obscurity. But victory was the only argument that could determine the belief of the Greeks; and the ardour of the Latins was much inferior to their credulity: the Norman veterans wished to enjoy the harvest of their toils, and the unwarlike Italians trembled at the known and unknown dangers of a transmarine expedition. In his new levies, Robert exerted the influence of gifts and promises, the terrors of civil and ecclesiastical authority; and some acts of violence might justify the reproach, that age and infancy were pressed without distinction into the service of their unrelenting prince. After two years' incessant preparations, the land and naval forces were assembled at Otranto, at the heel, or extreme promontory, of Italy; and Robert was accompanied by his wife, who fought by his side, his son Bohemond, and the representative of the emperor Michael. Thirteen hundred knights (63) of Norman race or discipline, formed the sinews of the army, which might be swelled to thirty thousand (64) followers of every denomination. The men, the horses, the arms, the engines, the wooden towers, covered with raw hides, were embarked on board one hundred and fifty vessels: the transports had been built in the ports of Italy, and the galleys were supplied by the alliance of the republic of Ragusa.

At the mouth of the Adriatic Gulf, the shores of Italy and Epirus incline towards each other. The space between Brundisium and

[62] Anna Comæna, l. i. p. 28, 29. Gulielm. Apul. l. iv. p. 271. Galfrid Malaterra, l. iii. c. 13. p. 579, 580. Malaterra is more cautious in his style; but the Apulian is bold and positive.

— Mentitur se Michaelem

— Venerat a Danais quidam seductor ad illum.

As Gregory VII. had believed, Baronius, almost alone, recognises the emperor Michael [A. D. 1080, No. 44.].

[63] Ipse armatis militibus non plusquam mille milites secum habuisse, ab eis qui eidem negotio interfuerunt attestatur (Malaterra, l. iii. c. 24. p. 583.). These are the words whom the Apulian (l. iv. p. 273.) styles the equesteris gens decus, equites de gente decus.

[64] Εἰς τριακίστην χιλιάδα, says Anna Comæna (Alexias, l. i. p. 37.); and her account tallies with the number and loading of the ships. Erit in Pyrrachion cum xv millibus hominum, says the Chronicon Breve Romanicum (Muratori, Scriptores, tom. v. p. 275.). I have endeavoured to reconcile these reckonings.

Siege of  
Durazzo,  
A. D. 1081,  
June 17.

Durazzo, the Roman passage, is no more than one hundred miles (65) ; at the last station of Otranto, it is contracted to fifty (66) ; and this narrow distance had suggested to Pyrrhus and Pompey the sublime or extravagant idea of a bridge. Before the general embarkation, the Norman duke despatched Bohemond with fifteen galleys to seize or threaten the Isle of Corfu, to survey the opposite coast, and to secure an harbour in the neighbourhood of Vallona for the landing of the troops. They passed and landed without perceiving an enemy ; and this successful experiment displayed the neglect and decay of the naval power of the Greeks. The islands of Epirus and the maritime towns were subdued by the arms or the name of Robert, who led his fleet and army from Corfu (I use the modern appellation) to the siege of Durazzo. That city, the western key of the empire, was guarded by ancient renown, and recent fortifications, by George Paleologus, a patrician, victorious in the Oriental wars, and a numerous garrison of Albanians and Macedonians, who, in every age, have maintained the character of soldiers. In the prosecution of his enterprise, the courage of Guiscard was assailed by every form of danger and mischance. In the most propitious season of the year, as his fleet passed along the coast, a storm of wind and snow unexpectedly arose : the Adriatic was swelled by the raging blast of the south, and a new shipwreck confirmed the old infamy of the Acroceranion rocks (67). The sails, the masts, and the oars, were shattered or torn away ; the sea and shore were covered with the fragments of vessels, with arms and dead bodies ; and the greatest part of the provisions were either drowned or damaged. The ducal galley was laboriously rescued from the waves, and Robert halted seven days on the adjacent cape, to collect the relics of his loss, and revive the drooping spirits of his soldiers. The Normans were no longer the bold and experienced mariners who had explored the ocean from Greenland to Mount Atlas, and who smiled at the petty dangers of the Mediterranean. They had wept during the tempest ; they were alarmed by the hostile approach of the Venetians, who had been solicited by the prayers and promises of the Byzantine court. The first day's action was not disadvantageous to Bohemond, a beardless youth (68), who

(65) The Itinerary of Jerusalem [p. 609. edit. Weverling] gives a true and reasonable space of a thousand stadia, or one hundred miles, which is strangely doubled by Strabo [l. vi. p. 433.] and Pliny [Hist. Natur. iii. 16.].

(66) Pliny [Hist. Nat. iii. 6. 10. *allius quinguescentis millis* for this *brevisissimus cursum*, and agrees with the real distance from Otranto to La Vallona, or Anion (D'Anville, *Analyse de la Carte des côtes de la Grèce*, &c. p. 3—6.). Hermolaus Barbarus, who substitutes *omnium* [Hardenus, *Not. lxxv.* in Plin. l. iii.], might have been corrected by every Venetian pilot who had sailed out of the gulf.

(67) *Infans scopulus Acroceranion*, Horat. *carm.* l. 3. *The precipitem Africum decertantem Aquilonibus, et rabiem Notæ*, and the monstrous nature of the Adriatic, are somewhat enlarged ; but Horace trembling for the life of Virgil, is an interesting moment in the history of poetry and friendship.

(68) *Τὸν δὲ σὺ τὸν πάριον αὐτοῦ ἐρυθροπρόσωτον* (Alexiad. l. iv. p. 106.). Yet the Normans shaved, and the Venetians wore, their beards ; they must have derided the no-beard of Bohemond ; as harsh interpretation ! (Ducange, *Not. ad Alexiad.* p. 283.).

led the naval powers of his father. All night the galleys of the republic lay on their anchors in the form of a crescent; and the victory of the second day was decided by the dexterity of their evolutions, the station of their archers, the weight of their javelins, and the borrowed aid of the Greek fire. The Apulian and Ragusian vessels fled to the shore, several were cut from their cables, and dragged away by the conqueror; and a sally from the town carried slaughter and dismay to the tents of the Norman duke. A seasonable relief was poured into Durazzo, and as soon as the besiegers had lost the command of the sea, the islands and maritime towns withdrew from the camp the supply of tribute and provision. That camp was soon afflicted with a pestilential disease; five hundred knights perished by an inglorious death; and the list of burials (if all could obtain a decent burial) amounted to ten thousand persons. Under these calamities, the mind of Guiscard alone was firm and invincible; and while he collected new forces from Apulia and Sicily, he battered, or scaled, or sapped, the walls of Durazzo. But his industry and valour were encountered by equal valour and more perfect industry. A moveable turret, of a size and capacity to contain five hundred soldiers, had been rolled forwards to the foot of the rampart: but the descent of the door or drawbridge was checked by an enormous beam, and the wooden structure was instantly consumed by artificial flames.

While the Roman empire was attacked by the Turks in the East, and the Normans in the West, the aged successor of Michael surrendered the sceptre to the hands of Alexius, an illustrious captain, and the founder of the Comnenian dynasty. The princess Anne, his daughter and historian, observes, in her affected style, that even Hercules was unequal to a double combat; and, on this principle, she approves an hasty peace with the Turks, which allowed her father to undertake in person the relief of Durazzo. On his accession, Alexius found the camp without soldiers, and the treasury without money; yet such were the vigour and activity of his measures, that in six months he assembled an army of seventy thousand men (69), and performed a march of five hundred miles. His troops were levied in Europe and Asia, from Peloponnesus to the Black Sea; his majesty was displayed in the silver arms and rich trappings of the companies of horse-guards; and the emperor was attended by a train of nobles and princes, some of whom, in rapid succession, had been clothed with the purple, and were indulged by the

The army and  
march of the  
emperor  
Alexius,  
April—  
September.

(69) Muratori (*Annali d'Italia*, tom. ix. p. 136, 137.) observes, that some authors (Petra Diacon. Chron. Casim. l. iii. c. 49.) compose the Greek army of 170,000 men, but that the hundred may be struck off, and that Malaterra reckons only 70,000: a slight intimation. The passage to which he alludes, is in the Chronicle of Lupo Protospota (*Script. Ital.* tom. v. p. 45.). Malaterra (l. iv. c. 27.) speaks in high, but indefinite, terms of the emperor, cum copis innumeralibus; like the Apulian poet (l. iv. p. 272.):

Moro locustarum montes et plana teguntur.



lenity of the times in a life of affluence and dignity. Their youthful ardour might animate the multitude; but their love of pleasure and contempt of subordination were pregnant with disorder and mischief; and their importunate clamours for speedy and decisive action disconcerted the prudence of Alexius, who might have surrounded and starved the besieging army. The enumeration of provinces recalls a sad comparison of the past and present limits of the Roman world: the raw levies were drawn together in haste and terror; and the garrisons of Anatolia, or Asia Minor, had been purchased by the evacuation of the cities which were immediately occupied by the Turks. The strength of the Greek army consisted in the Varangians, the Scandinavian guards, whose numbers were recently augmented by a colony of exiles and volunteers from the British island of Thule. Under the yoke of the Norman conqueror, the Danes and English were oppressed and united: a band of adventurous youths resolved to desert a land of slavery; the sea was open to their escape; and, in their long pilgrimage, they visited every coast that afforded any hope of liberty and revenge. They were entertained in the service of the Greek emperor; and their first station was in a new city on the Asiatic shore: but Alexius soon recalled them to the defence of his person and palace; and bequeathed to his successors the inheritance of their faith and valour (70). The name of a Norman invader revived the memory of their wrongs: they marched with alacrity against the national foe, and panted to regain in Epirus, the glory which they had lost in the battle of Hastings. The Varangians were supported by some companies of Franks or Latins; and the rebels, who had fled to Constantinople from the tyranny of Guiscard, were eager to signalise their zeal and gratify their revenge. In this emergency, the emperor had not disdained the impure aid of the Paulicians or Manichæans of Thrace and Bulgaria; and these heretics united with the patience of martyrdom the spirit and discipline of active valour (71). The treaty with the sultan had procured a supply of some thousand Turks; and the arrows of the Scythian horse were opposed to the lances of the Norman cavalry. On the report and distant prospect of these formidable numbers, Robert assembled a council of his principal officers. "You behold," said he, "your danger: it is urgent and inevitable. The hills are covered with arms and standards; and the emperor of the Greeks is accustomed to wars and triumphs. Obedience and union are our only safety; and I am ready to yield the command to a more worthy leader." The vote and

[70] See William of Malmshury *de Gestis Anglorum*, l. ii. p. 92. Alexius idem Anglorum suspicem principis familiaritatem eis esse applicabat, eorum eorum sibi transcribens. Ordericus Vitalis (*Hist. Eccles.* l. iv. p. 508. l. vii. p. 641.) relates their emigration from England, and their service in Greece.

[71] See the Apollon (l. i. p. 256.). The character and story of these Manichæans has been the subject of the fifth chapter.

acclamation, even of his secret enemies, assured him, in that perilous moment, of their esteem and confidence; and the duke thus continued: "Let us trust in the rewards of victory, and deprive cowardice of the means of escape. Let us burn our vessels and our baggage, and give battle on this spot, as if it were the place of our nativity and our burial." The resolution was unanimously approved; and, without confining himself to his lines, Guiscard awaited in battle-array the nearer approach of the enemy. His rear was covered by a small river; his right wing extended to the sea; his left to the hills: nor was he conscious, perhaps, that on the same ground Cæsar and Pompey had formerly disputed the empire of the world (72).

Against the advice of his wisest captains, Alexius resolved to risk the event of a general action, and exhorted the garrison of Durazzo to assist their own deliverance by a well-timed sally from the town. He marched in two columns to surprise the Normans before daybreak on two different sides: his light cavalry was scattered over the plain; the archers formed the second line; and the Varangians claimed the honours of the vanguard. In the first onset, the battle-axes of the strangers made a deep and bloody impression on the army of Guiscard, which was now reduced to fifteen thousand men. The Lombards and Calabrians ignominiously turned their backs; they fled towards the river and the sea; but the bridge had been broken down to check the sally of the garrison, and the coast was lined with the Venetian galleys, who played their engines among the disorderly throng. On the verge of ruin, they were saved by the spirit and conduct of their chiefs. Gaita, the wife of Robert, is painted by the Greeks as a warlike Amazon, a second Pallas; less skilful in arts, but not less terrible in arms, than the Athenian goddess (73): though wounded by an arrow, she stood her ground, and strove, by her exhortation and example, to rally the flying troops (74). Her female voice was seconded by the more powerful voice and arm of the Norman duke, as calm in action as he was magnanimous in council: "Whither," he cried aloud, "whither do ye fly? Your enemy is implacable; and death is less grievous

Battle of  
Durazzo,  
A. D. 1081,  
October 18.

(72) See the simple and masterly narrative of Cæsar himself (*Comment. de Bell. Civ. lib. iii. 41—75.*). It is a pity that Quintus Icilius (*M. Guichard*) did not live to analyse these operations, as he has done the campaigns of Africa and Spain.

(73) Παλλὰς ἄλλη καὶ μὴ Ἀθήνα, which is very properly translated by the President Cousin (*Hist. de Constantinople, tom. iv. p. 131. in 12mo.*), qui combattoit comme une Pallas, quoiqu'elle ne fût pas aussi savante que celle d'Athènes. The Grecian goddess was composed of two discordant characters, of Neith, the workwoman of Isis in Egypt, and of a virgin Amazon of the Tritonian lake in Libya (*Denier, Mythologie, tom. iv. p. 1—41. in 12mo.*).

(74) Anna Comnena (*l. iv. p. 416.*) admires, with some degree of terror, her masculine virtues. They were more familiar to the Latins; and though the Apulian (*l. iv. p. 273.*) mentions her presence and her wound, he represents her as far less intrepid.

Uxor in hoc bello Roberti forte agitata  
Quandam hanc fuit: quo vulnere territa nultam.  
Dum sperabat opem, ne poras rateretur hosti.

The last is an unlucky word for a female prisoner.

"than servitude." The moment was decisive: as the Varangians advanced before the line, they discovered the nakedness of their flanks; the main battle of the duke, of eight hundred knights, stood firm and entire; they couched their lances, and the Greeks deplore the furious and irresistible shock of the French cavalry (75). Alexis was not deficient in the duties of a soldier or a general; but he no sooner beheld the slaughter of the Varangians, and the flight of the Turks, than he despised his subjects, and despaired of his fortune. The princess Anne, who drops a tear on this melancholy event, is reduced to praise the strength and swiftness of her father's horse, and his vigorous struggle when he was almost overthrown by the stroke of a lance, which had shivered the Imperial helmet. His desperate valour broke through a squadron of Franks who opposed his flight; and after wandering two days and as many nights in the mountains, he found some repose, of body, though not of mind, in the walls of Lychnidus. The victorious Robert reproached the tardy and feeble pursuit which had suffered the escape of so illustrious a prize; but he consoled his disappointment by the trophies and standards of the field, the wealth and luxury of the Byzantine camp, and the glory of defeating an army five times more numerous than his own. A multitude of Italians had been the victims of their own fears; but only thirty of his knights were slain in this memorable day. In the Roman host, the loss of Greeks, Turks, and English, amounted to five or six thousand (76): the plain of Durazzo was stained with noble and royal blood; and the end of the impostor Michael was more honourable than his life.

Durazzo  
taken,  
A. D. 1082,  
Feb. 8.

It is more than probable that Guiscard was not afflicted by the loss of a costly pageant, which had merited only the contempt and derision of the Greeks. After their defeat, they still persevered in the defence of Durazzo; and a Venetian commander supplied the place of George Palæologus, who had been imprudently called away from his station. The tents of the besiegers were converted into barracks, to sustain the inclemency of the winter; and in answer to the defiance of the garrison, Robert insinuated, that his patience was at least equal to their obstinacy (77). Perhaps he already trusted to his secret correspondence with a Venetian noble, who

[75] *Ἀπὸ τῆς τοῦ Ῥωμανοῦ προκηραμένης μάχης, γινώσκων τὴν πρῶτην κατὰ τῶν ἑναντίων ἑκπασίαν τῶν Κελτῶν ἀνέποιστον* [ANNE, l. v. p. 133.]; and elsewhere καὶ γὰρ Κελτὸς ἀνὴρ πᾶς ἱσχυόμενος μὴ ἀνέποιστας τὴν ὁρμὴν, καὶ τὴν δυνάμειν (p. 140.). The pedantry of the princess in the choice of classic appellations encouraged Ducauge to apply to his countrymen the characters of the ancient Gauls.

[76] *Lupus Protospatha* (tom. iii. p. 45.) says 6000; William the Apulian more than 5000 (l. iv. p. 273.). Their modesty is singular and laudable: they might with so little trouble have slain two or three myriads of schismatic and infidels!

[77] The Romans had changed the inauspicious name of *Epi-damnus* to *Dyrrachium* (Plin. iii. 26.); and the vulgar corruption of *Duracium* (see *Malaterra*) bore some affinity to *Aardness*. One of Robert's names was *Durand*, a *durando*: poor wit! [Alberic. Monach. in *Chron. apud Muratori, Annali d'Italia*, tom. ix. p. 137.].

sold the city for a rich and honourable marriage. At the dead of night several rope-ladders were dropped from the walls; the light Calabrians ascended in silence; and the Greeks were awakened by the name and trumpets of the conqueror. Yet they defended the streets three days against an enemy already master of the rampart; and near seven months elapsed between the first investment and the final surrender of the place. From Durazzo, the Norman duke advanced into the heart of Epirus or Albania; traversed the first mountains of Thessaly; surprised three hundred English in the city of Castoria; approached Thessalonica; and made Constantinople tremble. A more pressing duty suspended the prosecution of his ambitious designs. By shipwreck, pestilence, and the sword, his army was reduced to a third of the original numbers; and instead of being recruited from Italy, he was informed, by plaintive epistles, of the mischiefs and dangers which had been produced by his absence; the revolt of the cities and barons of Apulia; the distress of the pope; and the approach or invasion of Henry king of Germany. Highly presuming that his person was sufficient for the public safety, he repassed the sea in a single brigantine, and left the remains of the army under the command of his son and the Norman counts, exhorting Bohemond to respect the freedom of his peers, and the counts to obey the authority of their leader. The son of Guiscard trod in the footsteps of his father; and the two destroyers are compared, by the Greeks, to the caterpillar and the locust, the last of whom devours whatever has escaped the teeth of the former (78). After winning two battles against the emperor, he descended into the plain of Thessaly, and besieged Larissa, the fabulous realm of Achilles (79), which contained the treasure and magazines of the Byzantine camp. Yet a just praise must not be refused to the fortitude and prudence of Alexius, who bravely struggled with the calamities of the times. In the poverty of the state, he presumed to borrow the superfluous ornaments of the churches: the desertion of the Manichæans was supplied by some tribes of Moldavia: a reinforcement of seven thousand Turks replaced and revenged the loss of their brethren; and the Greek soldiers were exercised to ride, to draw the bow, and to the daily practice of ambuscades and evolutions. Alexius had been taught by experience, that the formidable cavalry of the Franks on foot was unfit for action, and almost incapable of motion (80); his archers were directed to aim their arrows

Return of  
Robert and  
actions of  
Bohemond.

[78] Ὁ βροχὸν καὶ ἀκρίδαν εἶπεν ἂν τις αὐτοὺς παύσαι καὶ νῦν (Anna, l. i. p. 36.). By these similes, so different from those of Homer, the wishes to inspire contempt as well as horror for the little noxious animal, a conqueror, Most unfortunately, the common sense, or common sense, of mankind, resists her laudable design.

[79] Prodiit hac auctor Trojanae cladis Achilles.

The supposition of the Apulian (l. v. p. 275.) may be excused by the more classic poetry of Virgil (Æneid li. 197.), Larissæ Achilles, but it is not justified by the geography of Homer.

[80] Ταῦν πεδῶν προαίματα, which incumbered the knights on foot, have been igno-

at the horse rather than the man; and a variety of spikes and snares was scattered over the ground on which he might expect an attack. In the neighbourhood of Larissa the events of war were protracted and balanced. The courage of Bohemond was always conspicuous, and often successful; but his camp was pillaged by a stratagem of the Greeks; the city was impregnable; and the venal or discontented counts deserted his standard, betrayed their trusts, and enlisted in the service of the emperor. Alexius returned to Constantinople with the advantage, rather than the honour, of victory. After evacuating the conquests which he could no longer defend, the son of Guiscard embarked for Italy, and was embraced by a father who esteemed his merit, and sympathised in his misfortune.

The emperor  
Henry III.  
invited by the  
Greeks,  
A. D. 1081.

Of the Latin princes, the allies of Alexius and enemies of Robert, the most prompt and powerful was Henry the third or fourth, king of Germany and Italy, and future emperor of the West. The epistle of the Greek monarch (81) to his brother is filled with the warmest professions of friendship, and the most lively desire of strengthening their alliance by every public and private tie. He congratulates Henry on his success in a just and pious war; and complains that the prosperity of his own empire is disturbed by the audacious enterprises of the Norman Robert. The list of his presents expresses the manners of the age, a radiated crown of gold, a cross set with pearls to hang on the breast, a case of relics, with the names and titles of the saints, a vase of crystal, a vase of sardonyx, some balm, most probably of Mecca, and one hundred pieces of purple. To these he added a more solid present, of one hundred and forty-four thousand Byzantines of gold, with a farther assurance of two hundred and sixteen thousand, so soon as Henry should have entered in arms the Apulian territories, and confirmed by an oath the league against the common enemy. The German (82), who was already in Lombardy at the head of an army and a faction, accepted these liberal offers, and marched towards the south: his speed was checked by the sound of the battle of Durazzo; but the influence of his arms, or name, in the hasty return of Robert, was a full equivalent for the Grecian bribe. Henry was the severe adversary of the Normans, the allies and vassals of Gregory the Seventh, his implacable foe. The long quarrel of the throne and

ranly translated spurs (Anna Comnena, Alexias, l. v. p. 140.). Ducange has explained the true sense by a ridiculous and inconvenient fashion, which lasted from the sixth to the eighth century. These spurs, in the form of a scorpion, were sometimes two feet, and fastened to the knee with a silver chain.

(81) The epistle itself (Alexias, l. iii. p. 93, 94, 95.) well deserves to be read. There is one expression, ἀστερικέων διατίμων μετὰ χρυσαφίου, which Ducange does not understand. I have endeavoured to grope out a tolerable meaning: χρυσαφίον, is a golden crown; ἀστερικέων, is explained by Simon Fortin (in Lexico Græco-Barbar.), by ἀστράντες, ἀρηστηρ, a flash of lightning.

(82) For these general events I must refer to the general historians Sigonius, Baronius, Muratori, Mosheim, St. Marc, &c.

mitre had been recently kindled by the zeal and ambition of that haughty priest (83): the king and the pope had degraded each other; and each had seated a rival on the temporal or spiritual throne of his antagonist. After the defeat and death of his Swabian rebel, Henry descended into Italy, to assume the Imperial crown, and to drive from the Vatican the tyrant of the church (84). But the Roman people adhered to the cause of Gregory: their resolution was fortified by supplies of men and money from Apulia; and the city was thrice ineffectually besieged by the king of Germany. In the fourth year, he corrupted, as it is said, with Byzantine gold, the nobles of Rome, whose estates and castles had been ruined by the war. The gates, the bridges, and fifty hostages, were delivered into his hands; the anti-pope, Clement the Third, was consecrated in the Lateran: the grateful pontiff crowned his protector in the Vatican; and the emperor Henry fixed his residence in the Capitol, as the lawful successor of Augustus and Charlemagne. The ruins of the Septizonium were still defended by the nephew of Gregory: the pope himself was invested in the castle of St. Angelo; and his last hope was in the courage and fidelity of his Norman vassal. Their friendship had been interrupted by some reciprocal injuries and complaints; but, on this pressing occasion, Guiscard was urged by the obligation of his oath, by his interest, more potent than oaths, by the love of fame, and his enmity to the two emperors. Unfurling the holy banner, he resolved to fly to the relief of the prince of the apostles; the most numerous of his armies, six thousand horse, and thirty thousand foot, was instantly assembled; and his march from Salerno to Rome was animated by the public applause and the promise of the divine favour. Henry, invincible in sixty-six battles, trembled at his approach; recollected some indispensable affairs that required his presence in Lombardy; exhorted the Romans to persevere in their allegiance; and hastily retreated three days before the entrance of the Normans. In less than three years, the son of Tancred of Hauteville enjoyed the glory of deli-

Besieges  
Rome,  
A. D.  
1081—1084.

A. D. 1084,  
March 21.  
— 24.  
— 31.

Flies before  
Robert; May.

(83) The Lives of Gregory VII. are either legends or inventions (St. Marc, *Abregé*, tom. III. p. 228, &c.); and his miracles or magical performances are alike incredible to a modern reader. He was, in quest, had some instruction in *Le Clere* (*Vie de Hildebrand*, *Éclaircissement* et *modernité*, tom. VII.), and much amusement in Bayle (*Dictionnaire Critique*, *Grégoire VII.*). That pope was undoubtedly a great man, a second Athanasius, in a more fortunate age of the church. May I presume to add, that the portrait of Athanasius is one of the passages of my history (vol. III. p. 20, &c.) with which I am the least dissatisfied?

(84) Anna, with the reason of a Greek schismatic, calls him *κατακταὶ τὸν θρόνον* (l. i. p. 32), a pope, or priest, worthy to be spit upon; and accuses him of scourging, shaving, perhaps of castrating, the ambassadors of Henry (p. 32, 33). But this outrage is improbable and doubtful (see the sensible preface of Cousin).

\* There is a fair life of Gregory the Seventh by Voig (Weimar, 1815), which has been translated into French. M. Villemain, it is understood, has devoted much time to the study of this remarkable character, to whom his eloquence may

do justice. There is much valuable information on the subject in the accurate work of Steudt, *Geschichte Deutschlands unter den Frankischen Kaisern* — the History of Germany under the Emperors of the Franco-Sax Race. — M.

vering the pope, and of compelling the two emperors, of the East and West, to fly before his victorious arms (85). But the triumph of Robert was clouded by the calamities of Rome. By the aid of the friends of Gregory, the walls had been perforated or scaled; but the Imperial faction was still powerful and active; on the third day, the people rose in a furious tumult; and an hasty word of the conqueror, in his defence or revenge, was the signal of fire and pillage (86). The Saracens of Sicily, the subjects of Roger, and auxiliaries of his brother, embraced this fair occasion of rifling and profaning the holy city of the Christians: many thousands of the citizens, in the sight, and by the allies, of their spiritual father, were exposed to violation, captivity, or death; and a spacious quarter of the city, from the Lateran to the Coliseum, was consumed by the flames, and devoted to perpetual solitude (87). From a city, where he was now hated, and might be no longer feared, Gregory retired to end his days in the palace of Salerno. The artful pontiff might flatter the vanity of Guiscard, with the hope of a Roman or Imperial crown; but this dangerous measure, which would have inflamed the ambition of the Norman, must for ever have alienated the most faithful princes of Germany.

Second  
expedition of  
Robert into  
Greece,  
A. D. 1081,  
October.

The deliverer and scourge of Rome might have indulged himself in a season of repose; but in the same year of the flight of the German emperor, the indefatigable Robert resumed the design of his eastern conquests. The zeal or gratitude of Gregory had promised to his valour the kingdoms of Greece and Asia (88); his troops were assembled in arms, flushed with success, and eager for action. Their numbers, in the language of Homer, are compared by Anna to a swarm of bees (89); yet the utmost and moderate limits of the powers of Guiscard have been already defined; they were contained

[85]

Sic uno tempore victi

Sunt terre Domini dabo: rex Alemannicus iste,  
Imperii rector Romani maximus ille.  
Alter ad arma rucis armis superatur; et alter  
Nominis auditu sola formidique cecit.

It is singular enough, that the Apulian, a Latin, should distinguish the Greek as the ruler of the Roman Empire (l. iv. p. 274.).

[86] The narrative of *Malaterra* (l. iii. c. 37. p. 587, 588.) is authentic, circumstantial, and fair. *Dux ignem exclaimens urbe iaceant*, &c. The Apulian softens the mischief (*inde guisvillam adhibens exstus*), which is again exaggerated in some partial chronicles (*Maratori Annali*, tom. ix. p. 147.).

[87] After mentioning this devastation, the *Jesuit Domitus* (*de Roma vetere et nova*, l. iv. c. 8. p. 489.) prettily adds, *Duraret hodieque in Cælio monte, interque ipsum et capitolium, miserabilis facies prostrate urbis, nisi in hortorum vinetorumque sacronitatem Roma resurrexisset, ut perpetua viriditate contingeret vulnera et ruinas suas.*

[88] The royalty of Robert, either promised or bestowed by the pope (Anna, l. i. p. 22.), is sufficiently confirmed by the Apulian (l. iv. p. 270.).

Romani regni sibi promississe coronam  
Papa ferebatur.

Nor can I understand why Gretser, and the other papal advocates, should be displeased with this new instance of apostolic jurisdiction.

[89] See Homer, *Iliad* B. c. I have this pedantic mode of quotation by the letters of the Greek alphabet 27, &c. His bees are the image of a disorderly crowd: their discipline and public works seem to be the ideas of a later age (*Virgil. Æneid*, l. i.).

on this second occasion in one hundred and twenty vessels; and as the season was far advanced, the harbour of Brundisium (90) was preferred to the open road of Otranto. Alexius, apprehensive of a second attack, had assiduously laboured to restore the naval forces of the empire; and obtained from the republic of Venice an important succour of thirty-six transports, fourteen galleys, and nine galeots or ships of extraordinary strength and magnitude. Their services were liberally paid by the licence or monopoly of trade, a profitable gift of many shops and houses in the port of Constantinople, and a tribute to St. Mark, the more acceptable, as it was the produce of a tax on their rivals of Amalphi. By the union of the Greeks and Venetians, the Adriatic was covered with an hostile fleet; but their own neglect, or the vigilance of Robert, the change of a wind, or the shelter of a mist, opened a free passage; and the Norman troops were safely disembarked on the coast of Epirus. With twenty strong and well-appointed galleys, their intrepid duke immediately sought the enemy, and though more accustomed to fight on horseback, he trusted his own life, and the lives of his brother and two sons, to the event of a naval combat. The dominion of the sea was disputed in three engagements, in sight of the isle of Corfu: in the two former, the skill and numbers of the allies were superior; but in the third, the Normans obtained a final and complete victory (91). The light brigantines of the Greeks were scattered in ignominious flight: the nine castles of the Venetians maintained a more obstinate conflict; seven were sunk, two were taken; two thousand five hundred captives implored in vain the mercy of the victor; and the daughter of Alexius deploras the loss of thirteen thousand of his subjects or allies. The want of experience had been supplied by the genius of Guiscard; and each evening, when he had sounded a retreat, he calmly explored the causes of his repulse, and invented new methods how to remedy his own defects, and to baffle the advantages of the enemy. The winter season suspended his progress: with the return of spring he again aspired to the conquest of Constantinople; but, instead of traversing the hills of Epirus, he turned his arms against Greece and the islands, where the spoils would repay the labour, and where the land and sea forces might pursue their joint operations with vigour and effect. But, in the isle of Cephalonia, his projects were fatally

[90] Gulelm. Appulo, l. v. p. 276. The admirable port of Brundisium was double; the outward harbour was a gulf covered by an island, and narrowing by degrees, till it communicated by a small gullet with the inner harbour, which embraced the city on both sides. Caesar and nature have laboured for its ruin; and against such agents, what are the feeble efforts of the Neapolitan government? Swinburne's *Travels in the Two Sicilies*, vol. i. p. 384—390.]

[91] William of Apulia (l. v. p. 276.) describes the victory of the Normans, and forgets the two previous defeats, which are diligently recorded by Anna Comnena (l. vi. p. 159, 160, 161.). In her turn, she invents or magnifies a fourth action, to give the Venetians revenge and rewards. Their own feelings were far different, since they deposed their doge, propter excidium stoli (Dandolo in Chron. in Muratori, Script. Rerum Italicarum, tom. xii. p. 249.).



His death,  
A. D. 1085;  
July 17.

blasted by an epidemical disease: Robert himself, in the seventieth year of his age, expired in his tent; and a suspicion of poison was imputed, by public rumour, to his wife, or to the Greek emperor (92). This premature death might allow a boundless scope for the imagination of his future exploits; and the event sufficiently declares, that the Norman greatness was founded on his life (93). Without the appearance of an enemy, a victorious army dispersed or retreated in disorder and consternation; and Alexius, who had trembled for his empire, rejoiced in his deliverance. The galley which transported the remains of Guiscard was shipwrecked on the Italian shore; but the duke's body was recovered from the sea, and deposited in the sepulchre of Venusia (94), a place more illustrious for the birth of Horace (95) than for the burial of the Norman heroes. Roger, his second son and successor, immediately sunk to the humble station of a duke of Apulia: the esteem or partiality of his father left the valiant Bohemond to the inheritance of his sword. The national tranquillity was disturbed by his claims, till the first crusade against the infidels of the East opened a more splendid field of glory and conquest (96).

Reign and  
ambition of  
Roger, great  
count of  
Sicily,  
A. D.  
1101—1154,  
Feb. 26.

Of human life, the most glorious or humble prospects are alike and soon bounded by the sepulchre. The male line of Robert Guiscard was extinguished, both in Apulia and at Antioch, in the second generation; but his younger brother became the father of a line of kings; and the son of the great count was endowed with the name, the conquests, and the spirit, of the first Roger (97). The heir of that Norman adventurer was born in Sicily; and, at the age of only four years, he succeeded to the sovereignty of the island, a lot which reason might envy, could she indulge for a moment the visionary, though virtuous, wish of dominion. Had Roger been content with his fruitful patrimony, an

[92] The most authentic writers, William of Apulia (l. v. 277.), Jeffrey Malaterra (l. iii. c. 41. p. 349.), and Romuald of Salerno (Chron. in Muratori, Script. Rerum Ital. tom. vii.), are ignorant of this crime, so apparent to our countrymen William of Malmesbury (l. iii. p. 107.), and Roger de Hoveden (p. 710. in Script. post Bedm.): and the latter can tell, how the just Alexius married, crowned, and burnt alive, his female accomplice. The English historian is indeed so blind, that he ranks Robert Guiscard, or Wiscard, among the knights of Henry I., who ascended the throne fifteen years after the duke of Apulia's death.

[93] The joyful Anna Comnena scatters some flowers over the grave of an enemy (Alexiad, l. v. p. 162—166.): and his best praise is the esteem and envy of William the Conqueror, the sovereign of his family. Græcia (says Malaterra) hostibus recedentibus liberu læta quievit: Apulia tota sive Calabria turbata.

[94] Urbs Venusina nitet tantis decorata sepechris, is one of the last lines of the Apulian's poem (l. v. p. 278.). William of Malmesbury (l. iii. p. 107.) inserts an epitaph on Guiscard, which is not worth transcribing.

[95] Yet Horace had few obligations to Venusia: he was carried to Rome in his childhood (Serm. l. 6.); and his repeated allusions to the doubtful limit of Apulia and Lucania (Carm. iii. 4. Serm. 41. l.) are unworthy of his age and genius.

[96] See Gissone (tom. ii. p. 38—93.), and the historians of the first crusade.

[97] The reign of Roger, and the Norman kings of Sicily, fills four books of the Istoria Civile di Gissone (tom. ii. l. xi—xiv. p. 136—340.), and is spread over the ixth and xth volumes of the Italian Annals of Muratori. In the Bibliothéque Italique (tom. i. p. 175—222.) I find an useful abstract of Caspaciato, a modern Neapolitan, who has composed, in two volumes, the history of his country from Roger I. to Frederic II. inclusive.

happy and grateful people might have blessed their benefactor; and, if a wise administration could have restored the prosperous times of the Greek colonies (98), the opulence and power of Sicily alone might have equalled the widest scope that could be acquired and desolated by the sword of war. But the ambition of the great count was ignorant of these noble pursuits; it was gratified by the vulgar means of violence and artifice. He sought to obtain the undivided possession of Palermo, of which one moiety had been ceded to the elder branch; struggled to enlarge his Calabrian limits beyond the measure of former treaties; and impatiently watched the declining health of his cousin William of Apulia, the grandson of Robert. On the first intelligence of his premature death, Roger sailed from Palermo with seven galleys, cast anchor in the bay of Salerno, received, after ten days' negotiation, an oath of fidelity from the Norman capital, commanded the submission of the barons, and extorted a legal investiture from the reluctant popes, who could not long endure either the friendship or enmity of a powerful vassal. The sacred spot of Benevento was respectfully spared, as the patrimony of St. Peter; but the reduction of Capua and Naples completed the design of his uncle Guiscard; and the sole inheritance of the Norman conquests was possessed by the victorious Roger. A conscious superiority of power and merit prompted him to disdain the titles of duke and of count; and the isle of Sicily, with a third perhaps of the continent of Italy, might form the basis of a kingdom (99) which would only yield to the monarchies of France and England. The chiefs of the nation who attended his coronation at Palermo might doubtless pronounce under what name he should reign over them; but the example of a Greek tyrant or a Saracen emir were insufficient to justify his regal character; and the nine kings of the Latin world (100) might disclaim their new associate, unless he were consecrated by the authority of the supreme pontiff. The pride of Anacletus was pleased to confer a title, which the pride of the Norman had stooped to solicit (101); but his own legitimacy was attacked by the adverse election of Innocent the Se-

Duke of  
Apulia,  
A. D. 1127.

[98] According to the testimony of Philistus and Diodorus, the tyrant Dionysius of Syracuse could maintain a standing force of 10,000 horse, 100,000 foot, and 400 galleys. Compare Rome (Enrye, vol. i. p. 268, 435.) and his adversary Wallace (Numbers of Manhood, p. 306, 307.). The ruins of Agrigenton are the throne of every traveller, D'Orville, Reiderel, Swinburne, &c.

[99] A contemporary historian of the acts of Roger from the year 1127 to 1135, founds his title on merit and power, the consent of the barons, and the ancient royalty of Sicily and Palermo, without introducing pope Anacletus (Alexand. Cancelli Telemini Abbat. de Rebus gestis Regis Rogerii, lib. iv. in Muratori, Script. Rerum Ital. tom. v. p. 607—645.).

[100] The kings of France, England, Scotland, Castile, Arragon, Navarre, Sweden, Denmark, and Hungary. The three first were more ancient than Charlemagne; the three next were created by their sword; the three last by their baptism; and of these the king of Hungary alone was crowned or deposed by a papal crown.

[101] Fazellus, and a crowd of Sicilians, had imagined a more early and independent coronation (A. D. 1130, May 1.), which Gislegho unwillingly rejects (tom. ii. p. 137—141.). This fiction is disproved by the silence of contemporaries; nor can it be restored by a spurious charter of Henrico (Muratori, Anale d'Italia, tom. ix. p. 340. Page, Critica, tom. iv. p. 467, 468.).

First king of  
Sicily,  
A. D. 1130,  
Dec. 25—  
A. D. 1139,  
July 25.

cond; and while Anacletus sat in the Vatican, the successful fugitive was acknowledged by the nations of Europe. The infant monarchy of Roger was shaken, and almost overthrown, by the unlucky choice of an ecclesiastical patron; and the sword of Lothaire the Second of Germany, the excommunications of Innocent, the fleets of Pisa, and the zeal of St. Bernard, were united for the ruin of the Sicilian robber. After a gallant resistance, the Norman prince was driven from the continent of Italy: a new duke of Apulia was invested by the pope and the emperor, each of whom held one end of the *gonfanon*, or flag-staff, as a token that they asserted their right, and suspended their quarrel. But such jealous friendship was of short and precarious duration: the German armies soon vanished in disease and desertion (102): the Apulian duke, with all his adherents, was exterminated by a conqueror, who seldom forgave either the dead or the living; like his predecessor Leo the Ninth, the feeble though haughty pontiff became the captive and friend of the Normans; and their reconciliation was celebrated by the eloquence of Bernard, who now revered the title and virtues of the king of Sicily.

His conquests  
in Africa,  
A. D.  
1122—1152.

As a penance for his impious war against the successor of St. Peter, that monarch might have promised to display the banner of the cross, and he accomplished with ardour a vow so propitious to his interest and revenge. The recent injuries of Sicily might provoke a just retaliation on the heads of the Saracens: the Normans, whose blood had been mingled with so many subject streams, were encouraged to remember and emulate the naval trophies of their fathers, and in the maturity of their strength they contended with the decline of an African power. When the Fatimite caliph departed for the conquest of Egypt, he rewarded the real merit and apparent fidelity of his servant Joseph, with a gift of his royal mantle, and forty Arabian horses, his palace, with its sumptuous furniture, and the government of the kingdoms of Tunis and Algiers. The Zeirides (103), the descendants of Joseph, forgot their allegiance and gratitude to a distant benefactor, grasped and abused the fruits of prosperity; and after running the little course of an Oriental dynasty, were now fainting in their own weakness. On the side of the land, they were pressed by the Almohades, the fanatic princes of Morocco, while the sea-coast was open to the enterprises of the

[102] Roger corrupted the second person of Lothaire's army, who sagarded, or rather cried, a retreat; for the Germans (says Cinnamus, l. iii. c. l. p. 51.) are ignorant of the use of trumpets. Most ignorant himself!

[103] See De Guignes, *Hist. Générale des Huns*, tom. i. p. 369—373. and Cardonne, *Hist. de l'Afrique*, &c. sous la Domination des Arabes, tom. ii. p. 70—144. Their common original appears to be Novalri.

\* Cinnamus says nothing of their ignorance.  $\pi$   $\tau$   $\epsilon$   $\lambda$   $\lambda$   $\sigma$   $\tau$   $\circ$   $\iota$   $\sigma$   $\upsilon$   $\tau$   $\epsilon$   $\nu$ ,  $\alpha$   $\lambda$   $\lambda$   $\beta$   $\alpha$   $\rho$   $\beta$   $\alpha$   $\rho$   $\delta$   $\tau$   $\epsilon$   $\nu$ . The signal for retreat was  $\omicron$   $\sigma$   $\alpha$   $\lambda$   $\pi$   $\iota$   $\gamma$   $\gamma$   $\omicron$   $\varsigma$   $\eta$   $\chi$   $\epsilon$ ,  $\kappa$   $\alpha$   $\lambda$   $\acute{\alpha}$   $\xi$   $\upsilon$   $\nu$   $\epsilon$   $\tau$   $\circ$   $\varsigma$   $\tau$   $\rho$   $\acute{\epsilon}$   $\phi$   $\omega$   $\varsigma$ .—H.

Greeks and Franks, who, before the close of the eleventh century, had extorted a ransom of two hundred thousand pieces of gold. By the first arms of Roger, the island or rock of Malta, which has been since ennobled by a military and religious colony, was inseparably annexed to the crown of Sicily. Tripoli (104), a strong and maritime city, was the next object of his attack; and the slaughter of the males, the captivity of the females, might be justified by the frequent practice of the Moslems themselves. The capital of the Zeirides was named Africa from the country, and Mahadia (105) from the Arabian founder: it is strongly built on a neck of land, but the imperfection of the harbour is not compensated by the fertility of the adjacent plain. Mahadia was besieged by George the Sicilian admiral, with a fleet of one hundred and fifty galleys, amply provided with men and the instruments of mischief: the sovereign had fled, the Moorish governor refused to capitulate, declined the last and irresistible assault, and secretly escaping with the Moslem inhabitants, abandoned the place and its treasures to the rapacious Franks. In successive expeditions, the king of Sicily or his lieutenants reduced the cities of Tunis, Safax, Capsia, Bona, and a long tract of the sea coast (106); the fortresses were garrisoned, the country was tributary, and a boast, that it held Africa in subjection, might be inscribed with some flattery on the sword of Roger (107). After his death, that sword was broken; and these transmarine possessions were neglected, evacuated, or lost, under the troubled reign of his successor (108). The triumphs of Scipio and Belisarius have proved, that the African continent is neither inaccessible nor invincible; yet the great princes and powers of Christendom have repeatedly failed in their armaments against the Moors, who may still glory in the easy conquest and long servitude of Spain.

Since the decease of Robert Guiscard, the Normans had relinquished, above sixty years, their hostile designs against the empire of the East. The policy of Roger solicited a public and private union with the Greek princes, whose alliance would dignify his regal character: he demanded in marriage a daughter of the Comnenian family, and the first steps of the treaty seemed to promise a favour-

His invasion  
of Greece,  
A. D. 1146.

[104] Tripoli (says the Nabian geographer, or more properly the Sherif al Edrisi) arbe fortis, exco mare vallata, sita prope litus maris. Hanc expugnavit Rogerius, qui mulieribus captivis dactis, viros peremit.

[105] See the geography of Leo Africanus (In Ramusio, tom. i. fol. 74. verso, fol. 75. recto), and Shaw's Travels (p. 110.), the sixth book of Thuanus, and the sixth of the Abbé de Vertot. The possession and defence of the place was offered by Charles V. and wisely declined by the knights of Malta.

[106] Pagi has accurately marked the African conquests of Roger; and his criticism was supplied by his friend the Abbé de Longuerue, with some Arabic memorials (A. D. 1147, No. 26, 27. A. D. 1148. No. 16. A. D. 1153, No. 16.).

[107] Appulus et Calaber, Siculus mihi servit et Afer.

A proud inscription, which denotes, that the Norman conquerors were still discriminated from their Christian and Moslem subjects.

[108] Hugo Falconerus (Hist. Sicula, in Muratori Script. tom. vii. p. 270, 271.) ascribes these losses to the neglect or treachery of the admiral Majo.

able event. But the contemptuous treatment of his ambassadors exasperated the vanity of the new monarch; and the insolence of the Byzantine court was expiated, according to the laws of nations, by the sufferings of a guiltless people (109). With a fleet of seventy galleys, George the admiral of Sicily appeared before Corfu; and both the island and city were delivered into his hands by the disaffected inhabitants, who had yet to learn that a siege is still more calamitous than a tribute. In this invasion, of some moment in the annals of commerce, the Normans spread themselves by sea, and over the provinces of Greece; and the venerable age of Athens, Thebes, and Corinth, was violated by rapine and cruelty. Of the wrongs of Athens no memorial remains. The ancient walls, which encompassed, without guarding, the opulence of Thebes, were scaled by the Latin Christians; but their sole use of the Gospel was to sanctify an oath, that the lawful owners had not secreted any relic of their inheritance or industry. On the approach of the Normans the lower town of Corinth was evacuated: the Greeks retired to the citadel, which was seated on a lofty eminence, abundantly watered by the classic fountain of Pirene; an impregnable fortress, if the want of courage could be balanced by any advantages of art or nature. As soon as the besiegers had surmounted the labour (their sole labour) of climbing the hill, their general, from the commanding eminence, admired his own victory, and testified his gratitude to heaven, by tearing from the altar the precious image of Theodore the tutelary saint. The silk weavers of both sexes, whom George transported to Sicily, composed the most valuable part of the spoil; and in comparing the skilful industry of the mechanic with the sloth and cowardice of the soldier, he was heard to exclaim, that the distaff and loom were the only weapons which the Greeks were capable of using. The progress of this naval armament was marked by two conspicuous events, the rescue of the king of France, and the insult of the Byzantine capital. In his return by sea from an unfortunate crusade, Louis the Seventh was intercepted by the Greeks, who basely violated the laws of honour and religion. The fortunate encounter of the Norman fleet delivered the royal captive; and after a free and honourable entertainment in the court of Sicily, Louis continued his journey to Rome and Paris (110). In the absence of the emperor, Constantinople and the Hellespont were left without defence and without the suspicion of danger. The clergy

His admiral  
delivers  
Louis VII.  
of France :

leaveth Con-  
stantinople.

(109) The silence of the Sicilian historians, who end too soon or begin too late, must be supplied by Otto of Frisingen, a German (*de Gestis Frederici I.* l. i. c. 25, in Muratori Script. tom. vi. p. 608.), the Venetian Andrew Dandolo (*Id.* tom. xxi. p. 282, 283.), and the Greek writers Cinnamus (*l.* iii. c. 2—5.) and Nicetas (*in Maael.* l. iii. c. 1—6.).

(110) To this imperfect capture and speedy rescue, I apply the *καὶ ἄλλοις τῶν τοῦ ἀλγεῖρας*, of Cinnamus, l. ii. c. 19. p. 49. Muratori, on tolerable evidence (*Annali d'Italia*, tom. ix. p. 420, 421.), laughs at the delicacy of the French, who maintain, *marisque nullo impediente percussio ad regnum proprium reversum esse*; yet I observe that their advocate, Dacange, is less positive as the commentator on Cinnamus, than as the editor of Joinville.

and people, for the soldiers had followed the standard of Manuel, were astonished and dismayed at the hostile appearance of a line of galleys, which boldly cast anchor in the front of the Imperial city. The forces of the Sicilian admiral were inadequate to the siege or assault of an immense and populous metropolis: but George enjoyed the glory of humbling the Greek arrogance, and of marking the path of conquest to the navies of the West. He landed some soldiers to rifle the fruits of the royal gardens, and pointed with silver, or most probably with fire, the arrows which he discharged against the palace of the Cæsars (111). This playful outrage of the pirates of Sicily, who had surprised an unguarded moment, Manuel affected to despise, while his martial spirit, and the forces of the empire, were awakened to revenge. The Archipelago and Ionian Sea were covered with his squadrons and those of Venice; but I know not by what favourable allowance of transports, victuallers, and pin-naces, our reason, or even our fancy, can be reconciled to the stupendous account of fifteen hundred vessels, which is proposed by a Byzantine historian. These operations were directed with prudence and energy: in his homeward voyage George lost nineteen of his galleys, which were separated and taken: after an obstinate defence, Corfu implored the clemency of her lawful sovereign; nor could a ship, a soldier of the Norman prince be found, unless as a captive, within the limits of the Eastern empire. The prosperity and the health of Roger was already in a declining state: while he listened in his palace of Palermo to the messengers of victory or defeat, the invincible Manuel, the foremost in every assault, was celebrated by the Greeks and Latins as the Alexander or the Hercules of the age.

The emperor  
Manuel  
repulses the  
Normans,  
A. D.  
1148, 1149.

A prince of such a temper could not be satisfied with having repelled the insolence of a Barbarian. It was the right and duty, it might be the interest and glory, of Manuel to restore the ancient majesty of the empire, to recover the provinces of Italy and Sicily, and to chastise this pretended king, the grandson of a Norman vassal (112). The natives of Calabria were still attached to the Greek language and worship, which had been inexorably proscribed by the Latin clergy: after the loss of her dukes, Apulia was chained as a servile appendage to the crown of Sicily: the founder of the monarchy had ruled by the sword; and his death had abated the fear, without healing the discontent, of his subjects: the feudal

He reduces  
Apulia and  
Calabria,  
A. D. 1155.

[111] *In palatium regium sagittas igneas injectit*, says Dandolo; but Nicetas, l. ii. c. 8. p. 66. transforms them into *βέλη ἀργυρέα εἶχοντα ἀπράκτους*, and adds, that Manuel styled this *ισχυρὸν πάλαιον, καὶ γλίστα... ληστύοντα*. These arrows, by the compiler, Viscont de Beauvais, are again translated into gold.

[112] For the invasion of Italy, which is almost overlooked by Nicetas, see the more polite history of Cinnamus (l. iv. c. 1—25. p. 78—101.), who introduces a diffuse narrative by a lofty profession, *περὶ τὴ Σικελίαν, καὶ τῆς ἰταλῶν ἐσκήπτειτο γῆς, ὡς καὶ ταύτας Ρωμαίους ἀνασώσασαι*, iii. 5.

His design of  
acquiring  
Italy and the  
Western  
empire,  
A. D.  
1155—1174,  
&c.

government was always pregnant with the seeds of rebellion; and a nephew of Roger himself invited the enemies of his family and nation. The majesty of the purple, and a series of Hungarian and Turkish wars, prevented Manuel from embarking his person in the Italian expedition. To the brave and noble Palæologus, his lieutenant, the Greek monarch entrusted a fleet and army: the siege of Bari was his first exploit; and, in every operation, gold as well as steel was the instrument of victory. Salerno, and some places along the western coast, maintained their fidelity to the Norman king; but he lost in two campaigns the greater part of his continental possessions; and the modest emperor, disdaining all flattery and falsehood, was content with the reduction of three hundred cities or villages of Apulia and Calabria, whose names and titles were inscribed on all the walls of the palace. The prejudices of the Latins were gratified by a genuine or fictitious donation, under the seal of the German Cæsars (113); but the successor of Constantine soon renounced this ignominious pretence, claimed the indefeasible dominion of Italy, and professed his design of chasing the Barbarians beyond the Alps. By the artful speeches, liberal gifts, and unbounded promises, of their Eastern ally, the free cities were encouraged to persevere in their generous struggle against the despotism of Frederic Barbarossa: the walls of Milan were rebuilt by the contributions of Manuel; and he poured, says the historian, a river of gold into the bosom of Ancona, whose attachment to the Greeks was fortified by the jealous enmity of the Venetians (114). The situation and trade of Ancona rendered it an important garrison in the heart of Italy: it was twice besieged by the arms of Frederic; the Imperial forces were twice repulsed by the spirit of freedom; that spirit was animated by the ambassador of Constantinople; and the most intrepid patriots, the most faithful servants, were rewarded by the wealth and honours of the Byzantine court (115). The pride of Manuel disdained and rejected a Barbarian colleague; his ambition was excited by the hope of stripping the purple from the German usurpers, and of establishing, in the West, as in the East, his lawful title of solo emperor of the Romans. With this view, he solicited the alliance of the people and the bishop of Rome. Several of the nobles embraced the cause of the Greek monarch; the splendid nuptials of his niece with Odo Frangipani, secured the

[113] The Latin, Otho [de Gestis Frederici I. l. ii. c. 30. p. 734.], attests the forgery: the Greek, Cinnamus [l. iv. c. 1. p. 76.], claims a promise of restitution from Conrad and Frederic. An act of fraud is always credible when it is told of the Greeks.

[114] Quod Anconitani Græcum imperium nimis diligereant. . . . Veneti speciali odio Anconam oderunt. The cause of love, perhaps of envy, were the bearships, flumen aureum of the emperor; and the Latin narrative is confirmed by Cinnamus [l. iv. c. 14. p. 98.].

[115] Muratori mentions the two sieges of Ancona; the first, in 1167, against Frederic I. in person [Annali, tom. x. p. 30, &c.]; the second, in 1173, against his lieutenant Christian, Archbishop of Monte, a man unworthy of his name and office [p. 76, &c.]. It is of the second siege, that we possess an original narrative, which he has published in his great collection [tom. vi. p. 921—946.].

support of that powerful family (116), and his royal standard or image was entertained with due reverence in the ancient metropolis (117). During the quarrel between Frederic and Alexander the Third, the pope twice received in the Vatican the ambassadors of Constantinople. They flattered his piety by the long-promised union of the two churches, tempted the avarice of his venal court, and exhorted the Roman pontiff to seize the just provocation, the favourable moment, to humble the savage insolence of the Alemanni, and to acknowledge the true representative of Constantine and Augustus (118).

But these Italian conquests, this universal reign, soon escaped from the hand of the Greek emperor. His first demands were eluded by the prudence of Alexander the Third, who paused on this deep and momentous revolution (119); nor could the pope be seduced by a personal dispute to renounce the perpetual inheritance of the Latin name. After his re-union with Frederic, he spoke a more peremptory language, confirmed the acts of his predecessors, excommunicated the adherents of Manuel, and pronounced the final separation of the churches, or at least the empires, of Constantinople and Rome (120). The free cities of Lombardy no longer remembered their foreign benefactor, and without preserving the friendship of Ancona, he soon incurred the enmity of Venice (121). By his own avarice, or the complaints of his subjects, the Greek emperor was provoked to arrest the persons, and confiscate the effects, of the Venetian merchants. This violation of the public faith exasperated a free and commercial people: one hundred galleys were launched and armed in as many days; they swept the coasts of Dalmatia and Greece: but after some mutual wounds, the war was terminated by an agreement, inglorious to the empire, insufficient for the republic; and a complete vengeance of these and of fresh injuries was reserved for the succeeding generation. The lieutenant of Manuel had informed his sovereign that he was strong enough to quell any domestic revolt of Apulia and Calabria; but that his forces were inadequate to resist the impending attack of the king of Sicily. His prophecy was soon verified: the death of

Failure of his  
designs.

[116] We derive this anecdote from an anonymous chronicle of Fossa Nova, published by Muratori (*Script. Ital. tom. vii. p. 374.*).

[117] The Βασιλεὺς ὁμοῦτος of Cinnamus (l. iv. c. 14. p. 99.) is susceptible of this double sense. A standard is more Latin, no image more Greek.

[118] Nihilominus quoque petebat, ut quia occasio iusta et tempus opportunum et acceptabile se obtulerent, Romani coronam imperii a sancto apostolo sibi redderetur; quoniam non ad Frederici Alamanii, sed ad suum jus assertum pertinere (Vit. Alexandri III. a Cardinal. Arragonio, in *Script. Rerum Ital. tom. iii. par. i. p. 458.*). His second embassy was accompanied cum immensa multitudine pecuniarum.

[119] Nimis alta et perplexa sunt (Vit. Alexandri III. p. 460, 461.), says the cautious pope.

[120] Μηδὲν μὲν εἶναι λέγων ὅτι τῇ πρώτῃ πρὸς τὴν πρὸς τὸν πάτριον, καὶ ἀποφράγιστον (Cinnamus, l. iv. c. 14. p. 99.).

[121] In his sixth book, Cinnamus describes the Venetian war, which Nicetas has not thought worthy of his attention. The Italian accounts, which do not satisfy our curiosity, are reported by the annalist Muratori, under the years 1171, &c.



Peace with  
the Normans,  
A. D. 1156.

Last war of  
the Greeks  
and  
Normans,  
A. D. 1185.

Palæologus devolved the command on several chiefs, alike eminent in rank, alike defective in military talents; the Greeks were oppressed by land and sea; and a captive remnant that escaped the swords of the Normans and Saracens, abjured all future hostility against the person or dominions of their conqueror (122). Yet the king of Sicily esteemed the courage and constancy of Manuel, who had landed a second army on the Italian shore: he respectfully addressed the new Justinian; solicited a peace or truce of thirty years, accepted as a gift, the regal title; and acknowledged himself the military vassal of the Roman empire (123). The Byzantine Cæsars acquiesced in this shadow of dominion, without expecting, perhaps without desiring, the service of a Norman army; and the truce of thirty years was not disturbed by any hostilities between Sicily and Constantinople. About the end of that period, the throne of Manuel was usurped by an inhuman tyrant, who had deserved the abhorrence of his country and mankind: the sword of William the Second, the grandson of Roger, was drawn by a fugitive of the Comnenian race; and the subjects of Andronicus might salute the strangers as friends, since they detested their sovereign as the worst of enemies. The Latin historians (124) expatiate on the rapid progress of the four counts who invaded Romania with a fleet and army, and reduced many castles and cities to the obedience of the king of Sicily. The Greeks (125) accuse and magnify the wanton and sacrilegious cruelties that were perpetrated in the sack of Thessalonica, the second city of the empire. The former deplore the fate of those invincible but unsuspecting warriors who were destroyed by the arts of a vanquished foe. The latter applaud, in songs of triumph, the repeated victories of their countrymen on the sea of Marmora or Propontis, on the banks of the Strymon, and under the walls of Durazzo. A revolution which punished the crimes of Andronicus, had united against the Franks the zeal and courage of the successful insurgents: ten thousand were slain in battle, and Isaac Angelus the new emperor, might indulge his vanity or vengeance in the treatment of four thousand captives. Such

[122] This victory is mentioned by Ronsard of Salerno (in Moratori, Script. Ital. tom. vii. p. 198.). It is whimsical enough, that in the praise of the king of Sicily, Cinnamus (l. iv. c. 13. p. 97, 98.) is much warmer and copious than Falcandus (p. 268. 270.). But the Greek is fond of description, and the Latin historian is not fond of William the Bad.

[123] For the epistle of William I. see Cinnamus (l. iv. c. 15. p. 101, 102.), and Nicetas (l. ii. c. 8.). It is difficult to affirm, whether these Greeks deceived themselves, or the public, in these flattering portraits of the grandeur of the empire.

[124] I can only quote of original evidence, the poor chronicles of Sicard of Crumena (p. 603.), and of Fossa Nova (p. 875.), as they are published in the sixth tome of Muratori's historians. The king of Sicily sent his troops contra sequitum Andronici... ad acquirendum imperium G. P. They were capti aut confusi... decepti captique, by Isaac.

[125] By the failure of Cinnamus, we are now reduced to Nicetas (in Andronicus, l. i. c. 7, 8, 9. l. ii. c. 1. in Isaac Angelus, l. i. c. 1-4.), who now becomes a respectable contemporary. As he survived the emperor and the empire, he is above flattery: but the fall of Constantinople exasperated his prejudices against the Latins. For the honour of learning I shall observe that Homer's great commentator, Eustathius archbishop of Thessalonica, refused to desert his flock.

was the event of the last conquest between the Greeks and Normans; before the expiration of twenty years, the rival nations were lost or degraded in foreign servitude; and the successors of Constantine did not long survive to insult the fall of the Sicilian monarchy.

The sceptre of Roger successively devolved to his son and grandson: they might be confounded under the name of William: they are strongly discriminated by the epithets of the *bad* and the *good*; but these epithets, which appear to describe the perfection of vice and virtue, cannot strictly be applied to either of the Norman princes. When he was roused to arms by danger and shame, the first William did not degenerate from the valour of his race; but his temper was slothful; his manners were dissolute; his passions headstrong and mischievous; and the monarch is responsible, not only for his personal vices, but for those of Majo, the great admiral, who abused the confidence, and conspired against the life, of his benefactor. From the Arabian conquest, Sicily had imbibed a deep tincture of Oriental manners; the despotism, the pomp, and even the harem, of a sultan; and a Christian people was oppressed and insulted by the ascendant of the eunuchs, who openly professed, or secretly cherished, the religion of Mahomet. An eloquent historian of the times (126) has delineated the misfortunes of his country (127): the ambition and fall of the ungrateful Majo; the revolt and punishment of his assassins; the imprisonment and deliverance of the king himself; the private feuds that arose from the public confusion; and the various forms of calamity and discord which afflicted Palermo, the island, and the continent, during the reign of William the First, and the minority of his son. The youth, innocence, and beauty of William the Second (128), endeared him to the nation: the factions were reconciled; the laws were revived; and from the manhood to the premature death of that amiable prince, Sicily enjoyed a short season of peace, justice, and happiness, whose value was enhanced by the remembrance of the past and the dread of futurity. The legitimate male posterity of Tancred

William I.  
the Bad, king  
of Sicily,  
A. D. 1154.  
Feb. 26—  
A. D. 1166,  
May 7.

William II.  
the Good,  
A. D. 1166,  
May 7—  
A. D. 1189,  
Nov. 16.

[126] The *Historia Sicule* of Hugo Falcandus, which properly extends from 1154 to 1169, is inserted in the fifth volume of Muratori's Collection (tom. vii. p. 259—344.), and preceded by an eloquent preface or epistle (p. 254—258.) de *Calamitatibus Sicilie*. Falcandus has been styled the Tacitus of Sicily; and, after a just, but immense, abatement, from the 1st to the 14th century, from a senator to a monk, I would not strip him of his title: his narrative is rapid and perspicuous, his style bold and elegant, his observation keen; he had studied mankind, and feels like a man. I can only regret the narrow and barren field on which his labours have been cast.

[127] The librorius *Benedictines* (*l'Art de vérifier les Dates*, p. 856.) are of opinion, that the true name of Falcandus is *Fulcandus*, or *Foucault*. According to them, Hugues Foucault, a Frenchman by birth, and at length abbot of St. Denys, had followed into Sicily his patron Stephen de la Perche, uncle to the mother of William II. Archbishop of Palermo, and great chancellor of the kingdom. Yet Falcandus has all the feelings of a Sicilian: and the title of *Alfumanus* (which he bestows on himself) appears to indicate, that he was born, or at least educated, in the island.

[128] Falcand. p. 303. Richard de St. Germano begins his history from the death and praises of William II. After some flattering epithets, he thus continues: *Legis et justitie cultus tempore suo vigebat in regno; aus erat quilibet sorte contentus; (were they mortals?) ubique pax, ubique securitas, nec latroenum molebat viator insidias, nec maris nauta offendicula periculum* (*Script. Rarum Ital.* tom. vii. p. 909.).

Lamentation  
of the  
historian  
Falcandus.

of Hauteville was extinct in the person of the second William; but his aunt, the daughter of Roger, had married the most powerful prince of the age; and Henry the Sixth, the son of Frederic Barbarossa, descended from the Alps, to claim the Imperial crown and the inheritance of his wife. Against the unanimous wish of a free people, this inheritance could only be acquired by arms; and I am pleased to transcribe the style and sense of the historian Falcandus, who writes at the moment, and on the spot, with the feelings of a patriot, and the prophetic eye of a statesman. "Constantia, the daughter of Sicily, nursed from her cradle in the pleasures and plenty, and educated in the arts and manners, of this fortunate isle, departed long since to enrich the Barbarians with our treasures, and now returns, with her savage allies, to contaminate the beauties of her venerable parent. Already I behold the swarms of angry Barbarians: our opulent cities, the places flourishing in a long peace, are shaken with fear, desolated by slaughter, consumed by rapine, and polluted by intemperance and lust. I see the massacre or captivity of our citizens, the rapes of our virgins and matrons (129). In this extremity (he interrogates a friend) how must the Sicilians act? By the unanimous election of a king of valour and experience, Sicily and Calabria might yet be preserved (130); for in the levity of the Apulians, ever eager for new revolutions, I can repose neither confidence nor hope (131). Should Calabria be lost, the lofty towers, the numerous youth, and the naval strength, of Messina (132), might guard the passage against a foreign invader. If the savage Germans coalesce with the pirates of Messina; if they destroy with fire the fruitful region, so often wasted by the fires of Mount Etna (133), what resource will be left for the interior parts of the island, these noble cities which should never be violated by the hostile footsteps of a Barbarian (134)? Catana has again been overwhelmed by an earthquake: the ancient virtue of Syracuse

[129] Constantia, primis a cunabulis in deliciarum turum affluentia diutius educata, talique institutis, doctrinis et moribus informata, tandem ipso tum Barbaros delatus discessit: et nunc cum ingentibus copiis revertitur, et paucerrima utricus ornamenta barbarica feditate contaminet. . . . Intorri mihi jam video turbulenta barbarorum acies. . . . civitates opulentas et loca diuturna pace florentia, metu concutere, crede vastare, rapinis atterere, et fudere luxuria: hinc cives, aut gladiis intercepti, aut servitute depressi, virgines constiprati, matronæ, &c.

[130] Certe si regem ann debim virtutis elegeriat, nec a Saracenis Christiani dissensiant, poterit rex creatas rebus licet quasi desperatis et perditis subvenire, et incensus hostium, si prudenter agerit, propellere.

[131] In Apulia, qui, semper novitate gaudentes, novarum rerum studiis agenter, nihil arbitror spei aut fiduciam reponendum.

[132] Si civium tuorum virtutem et audaciam attendas, . . . merorum etiam ambitum densis turribus circumseptum.

[133] Cum crudelitate piratica Theutonen configit atrociat, et inter ambustos lapides, et Ethææ flagrantis incendia, &c.

[134] Eam partem, quam nobilissimarum civitatum fulgor illustrat, quæ et teli regæ singulari meruit privilegio præminere, nefarium esset. . . . vel barbarorum ingremis polui. I wish to transcribe his florid, but curious, description of the palace, city, and luxuriant plain of Palermo.

“ expires in poverty and solitude (135); but Palermo is still crowned  
 “ with a diadem, and her triple walls enclose the active multitudes  
 “ of Christians and Saracens. If the two nations, under one king,  
 “ can unite for their common safety, they may rush on the Barba-  
 “ rians with invincible arms. But if the Saracens, fatigued by a  
 “ repetition of injuries, should now retire and rebel; if they should  
 “ occupy the castles of the mountains and sea-coast, the unfortu-  
 “ nate Christians, exposed to a double attack, and placed as it were  
 “ between the hammer and the anvil, must resign themselves to  
 “ hopeless and inevitable servitude (136).” We must not forget,  
 that a priest here prefers his country to his religion; and that the  
 Moslems, whose alliance he seeks, were still numerous and power-  
 ful in the state of Sicily.

The hopes, or at least the wishes, of Falcandus, were at first gra-  
 tified by the free and unanimous election of Tancred, the grandson  
 of the first king, whose birth was illegitimate, but whose civil and  
 military virtues shone without a blemish. During four years, the  
 term of his life and reign, he stood in arms on the farthest verge of  
 the Apulian frontier, against the powers of Germany; and the resti-  
 tution of a royal captive, of Constantia herself, without injury or  
 ransom, may appear to surpass the most liberal measure of policy or  
 reason. After his decease, the kingdom of his widow and infant  
 son fell without a struggle; and Henry pursued his victorious march  
 from Capua to Palermo. The political balance of Italy was de-  
 stroyed by his success; and if the pope and the free cities had con-  
 sulted their obvious and real interest, they would have combined  
 the powers of earth and heaven to prevent the dangerous union of  
 the German empire with the kingdom of Sicily. But the subtle po-  
 licy, for which the Vatican has so often been praised or arraigned,  
 was on this occasion blind and inactive; and if it were true that Ce-  
 lestine the Third had kicked away the Imperial crown from the head  
 of the prostrate Henry (137), such an act of impotent pride could  
 serve only to cancel an obligation and provoke an enemy. The  
 Genoese, who enjoyed a beneficial trade and establishment in Si-  
 cily, listened to the promise of his boundless gratitude and speedy

Conquest of  
 the kingdom  
 of Sicily by  
 the emperor  
 Henry VI.  
 A. D. 1194.

(135) *Vires non suppetunt, et comatus totus tam inopis civium, quam paucitas bellatorum elidit.*

(136) *At vero, quia difficile est Christianos in tanto rerum turbæ, subito regis timore Saracenos non opprimere, si Saraceni injuriis fatigati ab eis corperint discedere, et castella fortia maritima vel montanas munitiones occupaverint; ut hinc cum Theonicis summa virtute pugnandum, illinc Saracenis crebris insultibus occurrendum, quid putas acturi sunt Siculi inter has depressi angustias, et velint inter malleum et incudem multa cum discrimine constitui? hoc atque agendi quod poterunt, ut se Barbaris miserabili conditione dedentes, in eorum se conferant potestatem. O utinam plebis et procerum, Christianorum et Saracenorum vota conveniant; ut regem sibi concederent eligentes, barbaros totis viribus, toto conamine, totisque desideris proterbare contendant. The Normans and Sicilians appear to be confounded.*

(137) The testimony of an Englishman, of Roger de Hoveden (p. 689.), will lightly weigh against the silence of German and Italian history (Muratori, *Annali d'Italia*, tom. 2. p. 156.). The priests and pilgrims, who returned from Rome, exalted, by every tale, the omnipotence of the holy father.

departure (138): their fleet commanded the straits of Messina, and opened the harbour of Palermo; and the first act of his government was to abolish the privileges, and to seize the property, of these imprudent allies. The last hope of Falcandus was defeated by the discord of the Christians and Mahometans: they fought in the capital; several thousands of the latter were slain; but their surviving brethren fortified the mountains, and disturbed above thirty years the peace of the island. By the policy of Frederic the Second, sixty thousand Saracens were transplanted to Nocera in Apulia. In their wars against the Roman church, the emperor and his son Mainfroy were strengthened and disgraced by the service of the enemies of Christ; and this national colony maintained their religion and manners in the heart of Italy, till they were extirpated; at the end of the thirteenth century, by the zeal and revenge of the house of Anjou (139). All the calamities which the prophetic orator had deplored were surpassed by the cruelty and avarice of the German conqueror. He violated the royal sepulchres,\* and explored the secret treasures of the palace, Palermo, and the whole kingdom: the pearls and jewels, however precious, might be easily removed; but one hundred and sixty horses were laden with the gold and silver of Sicily (140). The young king, his mother and sisters, and the nobles of both sexes, were separately confined in the fortresses of the Alps; and, on the slightest rumour of rebellion, the captives were deprived of life, of their eyes, or of the hope of posterity. Constantia herself was touched with sympathy for the miseries of her country; and the heiress of the Norman line might struggle to check her despotic husband, and to save the patrimony of her new-born son, of an emperor so famous in the next age under the name of Frederic the Second. Ten years after this revolution, the French monarchs annexed to their crown the duchy of Normandy: the sceptre of her ancient dukes had been transmitted,

Final  
extinction of  
the Normans,  
A. D. 1204.

[138] *Ego enim in eo cum Teutonicis manere non debeo* [Caffari, *Annal. Geonenses*, in Muratori, *Script. Rerum Italicarum*, tom. vi. p. 367, 368.]

[139] For the Saracens of Sicily and Nocera, see the *Annals* of Muratori (tom. x. p. 149. and A. D. 1223, 1247), *Giuseppe* (tom. ii. p. 385.), and of the originals, in Muratori's Collection, Richard de St. German (tom. vii. p. 296.), Matteo Spinelli de Giovenazzo (tom. vii. p. 1064.), *Nicolas de Jasmilla* (tom. x. p. 494.), and Matteo Villani (tom. xiv. l. vii. p. 143.). The last of these insinuates, that in reducing the Saracens of Nocera, Charles II. of Anjou employed rather artifice than violence.

[140] Muratori quotes a passage from Arnold of Lubec (l. iv. c. 20.): *Reperit thesaurum absconditus, et omnem lapidum pretiosorum et gemmarum gloriam, ita ut operatis 160 somariis, gloriose ad terram suam rediit.* Roger de Bovede, who mentions the violation of the royal tombs and corpses, computes the spoil of Salerno at 200,000 ounces of gold (p. 746.). On these occasions, I am almost tempted to exclaim with the listening maid in *La Fontaine*, "Je voudrais bien avoir 'ce qui manque'."

\* It is remarkable that at the same time the tombs of the Roman emperors, even of Constantine himself, were violated and ransacked by their degenerate successor, Alexius Comnenus, in order to enable him to pay the "German" tribute exacted by the menaces of the emperor Henry. See the end of the first book of the *Life* of Alexius in Nicetas, p. 632. Edit. Bonn. —M.

by a grand-daughter of William the Conqueror, to the house of Plantagenet; and the adventurous Normans, who had raised so many trophies in France, England, and Ireland, in Apulia, Sicily, and the East, were lost, either in victory or servitude, among the vanquished nations.

## CHAPTER LVII.

**The Turks of the House of Seljuk. — Their Revolt against Mahmud Conqueror of Hindostan. — Toghrul subdues Persia, and protects the Caliphs. — Defeat and Captivity of the Emperor Romanus Diogenes by Alp Arslan. — Power and Magnificence of Malek Shah. — Conquest of Asia Minor and Syria. — State and Oppression of Jerusalem. — Pilgrimages to the Holy Sepulchre.**

FROM the isle of Sicily, the reader must transport himself beyond the Caspian Sea, to the original seat of the Turks or Turkmans, against whom the first crusade was principally directed. Their Scythian empire of the sixth century was long since dissolved; but the name was still famous among the Greeks and Orientals; and the fragments of the nation, each a powerful and independent people, were scattered over the desert from China to the Oxus and the Danube: the colony of Hungarians was admitted into the republic of Europe, and the thrones of Asia were occupied by slaves and soldiers of Turkish extraction. While Apulia and Sicily were subdued by the Norman lance, a swarm of these northern shepherds overspread the kingdoms of Persia: their princes of the race of Seljuk erected a splendid and solid empire from Samarcand to the confines of Greece and Egypt; and the Turks have maintained their dominion in Asia Minor, till the victorious crescent has been planted on the dome of St. Sophia.

THE TURKS.

One of the greatest of the Turkish princes was Mahmood or Mahmud (1), the Gaznevide, who reigned in the eastern provinces of Persia, one thousand years after the birth of Christ. His father Sebectagi was the slave of the slave of the slave of the commander of the faithful. But in this descent of servitude, the first degree

Mahmud, the  
Gaznevide,  
A. D.  
997—1028.

[1] I am indebted for his character and history to D'Herbelot (*Bibliothèque Orientale*, Mahmud, p. 533—537.), M. de Guignes (*Histoire des Huns*, tom. iii. p. 155—173.), and our countryman Colonel Alexander Dow (vol. i. p. 23—83.). In the two first volumes of his *History of Hindostan*, he styles himself the translator of the Persian *Ferishtah*; but in his third text, it is not easy to distinguish the version and the original.\*

\* The European reader now possesses a more accurate version of *Ferishtah*, that of Col. Briggs. Of Col. Dow's work, Col. Briggs observes, "that the author's name will be handed down to posterity as one of the earliest and most indefatigable of our Oriental scholars. Instead of

"confining himself, however, to mere translation, he has filled his work with his own observations, which have been so embodied in the text, that Gibbon declares it impossible to distinguish the translator from the original author." Preface, p. vii.—M.

was merely titular, since it was filled by the sovereign of Transoxiana and Chorasan, who still paid a nominal allegiance to the Caliph of Bagdad. The second rank was that of a minister of state, a lieutenant of the Samanides (2), who broke, by his revolt, the bonds of political slavery. But the third step was a state of real and domestic servitude in the family of that rebel; from which Sebestagi, by his courage and dexterity, ascended to the supreme command of the city and province of Gazna (3), as the son-in-law and successor of his grateful master. The falling dynasty of the Samanides was at first protected, and at last overthrown, by their servants; and, in the public disorders, the fortune of Mahmud continually increased. For him the title of *Sultan* (4) was first invented; and his kingdom was enlarged from Transoxiana to the neighbourhood of Ispahan, from the shores of the Caspian to the mouth of the Indus. But the principal source of his fame and riches was the holy war which he waged against the Gentoos of Hindostan. In this foreign narrative I may not consume a page; and a volume would scarcely suffice to recapitulate the battles and sieges of his twelve expeditions. Never was the Musulman hero dismayed by the inclemency of the seasons, the height of the mountains, the breadth of the rivers, the barrenness of the desert, the multitudes of the enemy, or the formidable array of their elephants of war (5). The sultan of Gazna surpassed the limits of the conquests of Alexander: after a march of three months, over the hills of Cashmir and Thibet, he reached the famous city of Kinnogo (6), on the Upper Ganges; and,

His twelve  
expeditions  
into  
Hindostan.

[2] The dynasty of the Samanides continued 135 years, A. D. 874—999, under ten princes. See their succession and ruin, in the Tables of M. de Guignes (*Hist. des Muns.* tom. i. p. 404—406.). They were followed by the Gaznawides, A. D. 999—1183 (see tom. i. p. 239, 240.). His division of nations often disturbs the series of time and place.

[3] *Guznah hortus non habet . estemporium et domicilium mercaturæ Indicæ.* Abulfedæ *Geograph. Reiske*, tab. xxiii. p. 349. D'Herbelot, p. 364. It has not been visited by any modern traveller.

[4] By the ambassador of the caliph of Bagdad, who employed an Arabian or Chahlyic word that signifies *lord and master* (D'Herbelot, p. 825.). It is interpreted *Ἀρχηγέτης*, *Ἡγεμὼν* *Βασιλεὺς*, by the Byzantine writers of the xith century; and the name (*Σουλτανός*, *Soldanus*) is familiarly employed in the Greek and Latin languages, after it had passed from the Gaznawides to the Seljukides, and other emirs of Asia and Egypt. DuRoi (*Dissertation* xvi. sur Joinville, p. 238—240. *Gloss. Græc. et Latin.*) labours to find the title of Sultan in the ancient kingdom of Persia; but his proofs are mere shadows; a proper name in the Themes of Constantine (ii. 11.), so anticipation of Znaaras, &c. and a medal of Kai Khosrou, not (as he believes) the Sassanide of the viith, but the Seljukide of Iconium of the xith century (De Guignes, *Hist. des Hups*, tom. i. p. 246.).

[5] Ferishta (*appd Dow*, *Hist. of Hindostan*, vol. i. p. 49.) mentions the report of a gun \* to the Indian army. But as I am slow in believing this premature (A. D. 1008) use of artillery, I must desire to scrutinise first the text, and then the authority of Ferishta, who lived in the Mogul court in the last century.

[6] Kinnouge, or Canouge (the old Palimbothra †) is marked in latitude 27° 3', longitude 80° 13'. See D'Anville (*Antiquité de l'Inde*, p. 60—62), corrected by the local knowledge of Major Rennel (in

\* This passage is differently written in the various manuscripts I have seen; and in some the word *tope* (gun) has been written for *naph* (naphtha), and *toofing* (musket) for *khudang* (arrow). But no Persian or Arabic history speaks

of gunpowder before the time usually assigned for its invention (A. D. 1317); long after which it was first applied to the purposes of war. Briggs's *Ferishta*, vol. i. p. 47. note.—M.

† Mr. Wilson (*Hind Drama*, vol. iii. p. 12.)

in a naval combat on one of the branches of the Indus, he fought and vanquished four thousand boats of the natives. Dehli, Lahor, and Multan, were compelled to open their gates: the fertile kingdom of Guzarat attracted his ambition and tempted his stay; and his avarice indulged the fruitless project of discovering the golden and aromatic isles of the Southern Ocean. On the payment of a tribute, the *rajahs* preserved their dominions; the people, their lives and fortunes; but to the religion of Hindostan the zealous Musulman was cruel and inexorable: many hundred temples, or pagodas, were levelled with the ground; many thousand idols were demolished; and the servants of the prophet were stimulated and rewarded by the precious materials of which they were composed. The pagoda of Sumnat was situate on the promontory of Guzarat, in the neighbourhood of Diu, one of the last remaining possessions of the Portuguese (7). It was endowed with the revenue of two thousand villages; two thousand Brahmins were consecrated to the service of the deity, whom they washed each morning and evening in water from the distant Ganges: the subordinate ministers consisted of three hundred musicians, three hundred barbers, and five hundred dancing girls, conspicuous for their birth or beauty. Three sides of the temple were protected by the ocean, the narrow isthmus was fortified by a natural or artificial precipice; and the city and adjacent country was peopled by a nation of fanatics. They confessed the sins and the punishment of Kinnor and Dehli; but if the impious stranger should presume to approach *their* holy precincts, he would surely be overwhelmed by a blast of the divine vengeance. By this challenge, the faith of Mahmud was animated to a personal trial of the strength of this Indian deity. Fifty thousand of his worshippers were pierced by the spear of the Moslems; the walls were scaled; the sanctuary was profaned; and the conqueror aimed a blow of his iron mace at the head of the idol. The trembling Brahmins are said to have offered ten millions sterling for his ransom; and it was urged by the wisest counsellors, that the destruction of a stone image would not change the hearts of the

his excellent Memoir on his Map of Hindoostan, p. 37—43.): 300 jewellers, 30,000 shops for the arrears out, 60,000 hands of musicians, &c. (Abulfed. Geograph. tab. xv. p. 274. Dow, vol. i. p. 16.), will allow an ample deduction.

(7) The idolaters of Europe, says Ferishta (Dow, vol. i. p. 66.). Consult Abulfeda (p. 272.), and Rennet's Map of Hindoostan.

and Schlegel (Jadische Bibliothek, vol. ii. p. 394.) concur in identifying Palimbothra with the Patlipora of the Indians; the Patna of the moderns.—M.

\* Ferishta says some "crores of gold." Dow says, in a note at the bottom of the page, "ten millions," which is the explanation of the word "crore." Mr. Gibbon says rashly that the sum offered by the Brahmins was ten millions sterling.

Note to Mil's India, vol. ii. p. 222. Col. Briggs's translation is "a quantity of gold."

The treasure found in the temple, "perhaps in the image," according to Major Price's authorities, was twenty millions of dinars of gold, above nine millions sterling; but this was a hundred-fold the ransom offered by the Brahmins. Price, vol. ii. p. 290.



Gentoos; and that such a sum might be dedicated to the relief of the true believers. "Your reasons," replied the sultan, "are specious and strong; but never in the eyes of posterity shall Mahmud appear as a merchant of idols." He repeated his blows, and a treasure of pearls and rubies, concealed in the belly of the statue, explained in some degree the devout prodigality of the Brahmins. The fragments of the idol were distributed to Gazna, Mecca, and Medina. Bagdad listened to the edifying tale; and Mahmud was saluted by the caliph with the title of guardian of the fortune and faith of Mahomet.

His  
character.

From the paths of blood, and such is the history of nations, I cannot refuse to turn aside to gather some flowers of science or virtue. The name of Mahmud the Gaznevide is still venerable in the East: his subjects enjoyed the blessings of prosperity and peace; his vices were concealed by the veil of religion; and two familiar examples will testify his justice and magnanimity. I. As he sat in the Divan, an unhappy subject bowed before the throne to accuse the insolence of a Turkish soldier who had driven him from his house and bed. "Suspend your clamours," said Mahmud; "inform me of his next visit; and ourself in person will judge and punish the offender." The sultan followed his guide, invested the house with his guards, and extinguishing the torches, pronounced the death of the criminal, who had been seized in the act of rapine and adultery. After the execution of his sentence, the lights were rekindled, Mahmud fell prostrate in prayer, and rising from the ground, demanded some homely fare, which he devoured with the voraciousness of hunger. The poor man, whose injury he had avenged, was unable to suppress his astonishment and curiosity; and the courteous monarch condescended to explain the motives of this singular behaviour. "I had reason to suspect that none, except one of my sons, could dare to perpetrate such an outrage; and I extinguished the lights, that my justice might be blind and inexorable. My prayer was a thanksgiving on the discovery of the offender; and so painful was my anxiety, that I had passed three days without food since the first moment of your complaint." II. The sultan of Gazna had declared war against the dynasty of the Bowides, the sovereigns of the western Persia: he was disarmed by an epistle of the sultana mother, and delayed his invasion till the manhood of her son (8). "During the life of my husband," said the artful regent, "I was ever apprehensive of your ambition: he was a prince and a soldier worthy of your arms. He is now no

[8] D'Herbelot, Bibliothèque Orientale, p. 527. Yet these letters, apophthegms, &c. are rarely the language of the heart, or the motives of public action.

\* Rather than the idol breaker, he chose to be called *Mahmud the idol breaker*. Price, vol. ii. p. 289.—M.

"more: his sceptre has passed to a woman and a child, and you  
 "dare not attack their infancy and weakness. How inglorious  
 "would be your conquest, how shameful your defeat! and yet the  
 "event of war is in the hand of the Almighty." Avarice was the  
 only defect that tarnished the illustrious character of Mahmud; and  
 never has that passion been more richly satiated.\* The Orientals  
 exceed the measure of credibility in the account of millions of gold  
 and silver, such as the avidity of man has never accumulated; in  
 the magnitude of pearls, diamonds, and rubies, such as have never  
 been produced by the workmanship of nature (9). Yet the soil of  
 Hindostan is impregnated with precious minerals: her trade, in  
 every age, has attracted the gold and silver of the world; and her  
 virgin spoils were rifled by the first of the Mahometan conquerors.  
 His behaviour, in the last days of his life, evinces the vanity of these  
 possessions, so laboriously won, so dangerously held, and so inevi-  
 tably lost. He surveyed the vast and various chambers of the  
 treasury of Gazna; burst into tears; and again closed the doors,  
 without bestowing any portion of the wealth which he could no  
 longer hope to preserve. The following day he reviewed the state  
 of his military force; one hundred thousand foot, fifty-five thou-  
 sand horse, and thirteen hundred elephants of battle (10). He  
 again wept the instability of human greatness; and his grief was  
 embittered by the hostile progress of the Turkmans, whom he had  
 introduced into the heart of his Persian kingdom.

In the modern depopulation of Asia, the regular operation of  
 government and agriculture is confined to the neighbourhood of  
 cities; and the distant country is abandoned to the pastoral tribes  
 of Arabs, Curds, and *Turkmans* (11). Of the last-mentioned peo-  
 ple, two considerable branches extend on either side of the Caspian  
 sea: the western colony can muster forty thousand soldiers; the  
 eastern, less obvious to the traveller, but more strong and populous,  
 has increased to the number of one hundred thousand families. In  
 the midst of civilised nations, they preserve the manners of the  
 Scythian desert, remove their encampments with the change of sea-  
 sons, and feed their cattle among the ruins of palaces and temples.  
 Their flocks and herds are their only riches; their tents, either

Manners and  
 emigration of  
 the Turks, or  
 Turkmans,  
 A. D.  
 980—1028.

[9] For instance, a ruby of four hundred and fifty miskals (Dow, vol. i. p. 58.), or six pounds three ounces: the largest in the treasury of Delhi weighed seventeen miskals (*Voyages de Tavernier*, partie II. p. 286.). It is true, that in the East all coloured stones are called rubies (p. 355.), and that Tavernier saw three larger and more precious among the jewels de notre grand roi, le plus puissant et plus magnifique de tous les rois de la terre (p. 376.).

[10] Dow, vol. i. p. 65. The sovereign of Kinage is said to have possessed 2560 elephants (*Abulfed. Geograph. tab. xv. p. 274.*). From these Indian stories, the reader may correct a note in my first volume (p. 190.); or from that note he may correct these stories.

[11] See a just and natural picture of these pastoral manners, in the history of William Archbishop of Tyre (l. i. c. vii. In the *Gesta Dei per Francos*, p. 633, 634.); and a valuable note by the editor of the *Histoire Généalogique des Tatars*, p. 536—538.

\* Compare Prieur, vol. II. p. 295.—M.

black or white, according to the colour of the banner, are covered with felt, and of a circular form; their winter apparel is a sheep-skin; a robe of cloth or cotton their summer garment: the features of the men are harsh and ferocious; the countenance of their women is soft and pleasing. Their wandering life maintains the spirit and exercise of arms; they fight on horseback; and their courage is displayed in frequent contests with each other and with their neighbours. For the licence of pasture they pay a slight tribute to the sovereign of the land; but the domestic jurisdiction is in the hands of the chiefs and elders. The first emigration of the Eastern Turkmans, the most ancient of their race, may be ascribed to the tenth century of the Christian æra (12). In the decline of the caliphs, and the weakness of their lieutenants, the barrier of the Jaxartes was often violated: in each invasion, after the victory or retreat of their countrymen, some wandering tribe, embracing the Mahometan faith, obtained a free encampment in the spacious plains and pleasant climate of Transoxiana and Carizme. The Turkish slaves who aspired to the throne encouraged these emigrations, which recruited their armies, awed their subjects and rivals, and protected the frontier against the wilder natives of Turkestan; and this policy was abused by Mahmud the Gaznevide beyond the example of former times. He was admonished of his error by a chief of the race of Seljuk, who dwelt in the territory of Bochara. The sultan had inquired what supply of men he could furnish for military service. "If you send," replied Ismael, "one of these arrows into our camp, fifty thousand of your servants will mount on horseback."—"And if that number," continued Mahmud, "should not be sufficient?"—"Send this second arrow to the horde of Balik, and you will find fifty thousand more."—"But," said the Gaznevide, dissembling his anxiety, "if I should stand in need of the whole force of your kindred tribes?"—"Despatch my bow," was the last reply of Ismael, "and as it is circulated around, the summons will be obeyed by two hundred thousand horse." The apprehension of such formidable friendship induced Mahmud to transport the most obnoxious tribes into the heart of Chorasan, where they would be separated from their brethren by the river Oxus, and enclosed on all sides by the walls of obedient cities. But the face of the country was an object of temptation rather than terror; and the vigour of government was relaxed by the absence and death of the sultan of Gazna. The shepherds were converted into robbers; the bands of robbers were collected into an army of conquerors: as far as Ispahan and the Tigris, Persia was afflicted

(12) The first emigrations of the Turkmans, and doubtful origin of the Seljuksians, may be traced in the *laborious History of the Huns*, by M. de Guignes (tom. I. *Tables Chronologiques*, l. v. tom. III. l. vi. ix. x.), and the *Bibliothèque Orientale de d'Herbelot* (p. 799—802. 897—901.), Elmasir (*Hist. Séracen.* p. 331—333.), and Abulpharagius (*Dynast.* p. 221, 222.).

by their predatory inroads; and the Turkmans were not ashamed or afraid to measure their courage and numbers with the proudest sovereigns of Asia. Massoud, the son and successor of Mahmud, had too long neglected the advice of his wisest Omrahs. "Your enemies," they repeatedly urged, "were in their origin a swarm of ants; they are now little snakes; and, unless they be instantly crushed, they will acquire the venom and magnitude of serpents." After some alternatives of truce and hostility, after the repulse or partial success of his lieutenants, the sultan marched in person against the Turkmans, who attacked him on all sides with barbarous shouts and irregular onset. "Massoud," says the Persian historian (13), "plunged singly to oppose the torrent of gleaming arms, exhibiting such acts of gigantic force and valour as never king had before displayed. A few of his friends, roused by his words and actions, and that innate honour which inspires the brave, seconded their lord so well, that wheresoever he turned his fatal sword, the enemies were mowed down; or retreated before him. But now, when victory seemed to blow on his standard, misfortune was active behind it; for when he looked round, he beheld almost his whole army, excepting that body he commanded in person, devouring the paths of flight." The Gaznevide was abandoned by the cowardice or treachery of some generals of Turkish race; and this memorable day of Zandekan (14) founded in Persia the dynasty of the shepherd kings (15).

They defeat  
the  
Gaznevites,  
and subdue  
Persia.  
A. D. 1038.

The victorious Turkmans immediately proceeded to the election of a king; and, if the probable tale of a Latin historian (16) deserves any credit, they determined by lot the choice of their new master. A number of arrows were successively inscribed with the name of a tribe, a family, and a candidate; they were drawn from the bundle by the hand of a child; and the important prize was obtained by Togrul Beg, the son of Michael, the son of Seljuk, whose surname was immortalised in the greatness of his posterity. The sultan Mahmud, who valued himself on his skill in national genealogy, professed his ignorance of the family of Seljuk; yet the father

Dynasty of  
the  
Seljuks,  
A. D.  
1038—1152.

(13) Dow, *Hist. of Hindostan*, vol. I. p. 29. 95—98. I have copied this passage as a specimen of the Persian manner; but I suspect, that, by some odd fatality, the style of Persia has been improved by that of Osnia.

(14) The Zandekan of d'Herbelot (p. 1028.), the Dandaka of Dow (vol. I. p. 97.), is probably the Dandekan of Abulfeda (*Geograph.* p. 345. Reiske), a small town of Chorassan, two days' journey from Maro, and renowned through the East for the production and manufacture of cotton.

(15) The Byzantine historians (Codrenus, tom. II. p. 766, 767. Zonaras, tom. II. p. 255. Nicephorus Bryennius, p. 21.) have confounded, in this revolution, the truth of time and place, of names and persons, of causes and events. The ignorance and errors of these Greeks (which I shall not stop to unravel) may inspire some distrust of the story of Cyzaires and Cyrus, as it is told by their most eloquent predecessors.

(16) Willerm. *Tyr.* l. i. c. 7. p. 633. The divination by arrows is ancient and famous in the East.

\* Gibbon's conjecture was well-founded. Compare the more sober and genuine version of Col. Briggs, vol. I. p. 119.—E.

Reign and  
character of  
Togrul Beg,  
A. D.  
1035—1063.

of that race appears to have been a chief of power and renown (17). For a daring intrusion into the harem of his prince, Seljuk was banished from Turkestan: with a numerous tribe of his friends and vassals, he passed the Jaxartes, encamped in the neighbourhood of Samarcand, embraced the religion of Mahomet, and acquired the crown of martyrdom in a war against the infidels. His age, of an hundred and seven years, surpassed the life of his son, and Seljuk adopted the care of his two grandsons, Togrul and Jansar; the eldest of whom, at the age of forty-five, was invested with the title of Sultan, in the royal city of Nishabur. The blind determination of chance was justified by the virtues of the successful candidate. It would be superfluous to praise the valour of a Turk; and the ambition of Togrul (18) was equal to his valour. By his arms, the Gaznevites were expelled from the eastern kingdoms of Persia, and gradually driven to the banks of the Indus, in search of a softer and more wealthy conquest. In the West he annihilated the dynasty of the Bowides; and the sceptre of Irak passed from the Persian to the Turkish nation. The princes who had felt, or who feared, the Seljukian arrows, bowed their heads in the dust; by the conquest of Aderbijan, or Media, he approached the Roman confines; and the shepherd presumed to despatch an ambassador, or herald, to demand the tribute and obedience of the emperor of Constantinople (19). In his own dominions, Togrul was the father of his soldiers and people; by a firm and equal administration, Persia was relieved from the evils of anarchy; and the same hands which had been imbrued in blood became the guardians of justice and the public peace. The more rustic, perhaps the wisest, portion of the Turkmans (20) continued to dwell in the tents of their ancestors; and, from the Oxus to the Euphrates, these military colonies were protected and propagated by their native princes. But the Turks of the court and city were refined by business and softened by pleasure; they imitated the dress, language, and manners, of Persia; and the royal palaces of Nishabur and Rei displayed the order and

[17] D'Herbelot, p. 801. Yet after the fortune of his posterity, Seljuk became the thirty-fourth in lineal descent from the great Afzashah, emperor of Touran [p. 806]. The Tartar pedigree of the house of Zengis gave a different cast to flattery and fable; and the historian Wickbold derives the Seljukides from Alankavah, the virgin mother [p. 301. col. 2.]. If they be the same as the *Zafzuts* of Abulghari Eshadur Khan [Hist. Généalogique, p. 148.], we quote in their favour the most weighty evidence of a Tartar prince himself, the descendant of Zengis, Alankavah, or Alancu, and Oguz Khan.

[18] By a slight corruption, Togrul Beg is the Taqrolu-pix of the Greeks. His reign and character are faithfully exhibited by D'Herbelot [Bibliothèque Orientale, p. 1027, 1028.] and De Guignes [Hist. des Huns, tom. iii. p. 189—204.].

[19] Cedrenus, tom. ii. p. 374, 375. Zonaras, tom. ii. p. 257. With their usual knowledge of Oriental affairs, they describe the ambassador as a *sheyf*, who, like the symbolus of the patriarch, was the vicar and successor of the caliph.

[20] From William of Tyre, I have borrowed this distinction of Turks and Turkmans, which at least is popular and convenient. The names are the same, and the addition of men is of the same import in the Persian and Teutonic idioms. Few critics will adopt the etymology of James de Vitry [Hist. Hierosol. l. i. c. 11. p. 1061.], of Tarcomani, quasi Turci et Comani, a mixed people.

magnificence of a great monarchy. The most deserving of the Arabians and Persians were promoted to the honours of the state; and the whole body of the Turkish nation embraced, with fervour and sincerity, the religion of Mahomet. The northern swarms of Barbarians, who overspread both Europe and Asia, have been irreconcilably separated by the consequences of a similar conduct. Among the Moslems, as among the Christians, their vague and local traditions have yielded to the reason and authority of the prevailing system, to the fame of antiquity, and the consent of nations. But the triumph of the Koran is more pure and meritorious, as it was not assisted by any visible splendour of worship which might allure the Pagans by some resemblance of idolatry. The first of the Seljukian sultans was conspicuous by his zeal and faith: each day he repeated the five prayers which are enjoined to the true believers: of each week, the two first days were consecrated by an extraordinary fast; and in every city a mosch was completed, before Togrul presumed to lay the foundations of a palace (21).

With the belief of the Koran, the son of Seljuk imbibed a lively reverence for the successor of the prophet. But that sublime character was still disputed by the caliphs of Bagdad and Egypt, and each of the rivals was solicitous to prove his title in the judgment of the strong, though illiterate, Barbarians. Mahmud the Gaznevide had declared himself in favour of the line of Abbas; and had treated with indignity the robe of honour which was presented by the Fatimite ambassador. Yet the ungrateful Hashemite had changed with the change of fortune; he applauded the victory of Zendecan, and named the Seljukian sultan his temporal vicegerent over the Moslem world. As Togrul executed and enlarged this important trust, he was called to the deliverance of the caliph Cayem, and obeyed the holy summons, which gave a new kingdom to his arms (22). In the palace of Bagdad, the commander of the faithful still slumbered, a venerable phantom. His servant or master, the prince of the Bowides, could no longer protect him from the insolence of meaner tyrants; and the Euphrates and Tigris were oppressed by the revolt of the Turkish and Arabian emirs. The presence of a conqueror was implored as a blessing; and the transient mischiefs of fire and sword were excused as the sharp but salutary remedies which alone could restore the health of the republic. At the head of an irresistible force, the sultan of Persia marched from Hamadan: the proud were crushed, the prostrate were spared; the prince of the Bowides disappeared; the heads of the most obstinate rebels were laid at the feet of To-

He delivers  
the caliph of  
Bagdad,  
A. D. 1055.

[21] Hist. Générale des Huns, tom. iii. p. 165, 166, 167. M. de Guignes quotes Abulmahsen, an historian of Egypt.

[22] Consult the Bibliothèque Orientale, in the articles of the Abbassides *Caher*, and *Cairum*, and the Annals of Elmacin and Abulpharagus.

His  
investiture,

grul; and he inflicted a lesson of obedience on the people of Mosul and Bagdad. After the chastisement of the guilty, and the restoration of peace, the royal shepherd accepted the reward of his labours; and a solemn comedy represented the triumph of religious prejudice over Barbarian power (23). The Turkish sultan embarked on the Tigris, landed at the gate of Racca, and made his public entry on horseback. At the palace-gate he respectfully dismounted, and walked on foot, preceded by his emirs without arms. The caliph was seated behind his black veil: the black garment of the Abbassides was cast over his shoulders, and he held in his hand the staff of the apostle of God. The conqueror of the East kissed the ground, stood some time in a modest posture, and was led towards the throne by the vizir and an interpreter. After Togrul had seated himself on another throne, his commission was publicly read, which declared him the temporal lieutenant of the vicar of the prophet. He was successively invested with seven robes of honour, and presented with seven slaves, the natives of the seven climates of the Arabian empire. His mystic veil was perfumed with musk; two crowns\* were placed on his head; two cimeters were girded to his side, as the symbols of a double reign over the East and West. After this inauguration, the sultan was prevented from prostrating himself a second time; but he twice kissed the hand of the commander of the faithful, and his titles were proclaimed by the voice of heralds and the applause of the Moslems. In a second visit to Bagdad, the Seljukian prince again rescued the caliph from his enemies; and, devoutly, on foot, led the bridle of his mule from the prison to the palace. Their alliance was cemented by the marriage of Togrul's sister with the successor of the prophet. Without reluctance he had introduced a Turkish virgin into his haram; but Cayem proudly refused his daughter to the sultan, disdained to mingle the blood of the Hashemites with the blood of a Scythian shepherd; and protracted the negotiation many months, till the gradual diminution of his revenue admonished him that he was still in the hands of a master. The royal nuptials were followed by the death of Togrul himself (24);† as he left no children, his nephew Alp Arslan succeeded to the title and prerogatives of sultan; and his name, after that of the caliph, was pronounced in the pub-

and death,  
A. D. 1063.

(23) For this curious ceremony, I am indebted to M. de Gaignes (tom. iii. p. 197, 198.), and that learned author is obliged to Boudari, who composed in Arabic the history of the Seljukides (tom. v. p. 365.). I am ignorant of his age, country, and character.

(24) Eodem anno (A. H. 455) obiit princeps Togrulbecus.... rex fuit clemens, prudens, et peritus regnandi, cujus terror corda mortalium invaserat, ita ut obedirent ei reges atque ad optum scriberent. Elmacin, Hist. Saracen. p. 342. vers. Erpenii.

\* According to Von Hammer "crowns" are † He died, being 75 years old. V. Hammer. incorrect. They are unknown as a symbol of — M. royalty in the East. V. Hammer, Osmanische Geschichte, vol. i. p. 567.—M.

lic prayers of the Moslems. Yet in this revolution, the Abbassides acquired a larger measure of liberty and power. On the throne of Asia, the Turkish monarchs were less jealous of the domestic administration of Bagdad; and the commanders of the faithful were relieved from the ignominious vexations to which they had been exposed by the presence and poverty of the Persian dynasty.

Since the fall of the caliphs, the discord and degeneracy of the Saracens respected the Asiatic provinces of Rome; which, by the victories of Nicephorus, Zimisceus, and Basil, had been extended as far as Antioch and the eastern boundaries of Armenia. Twenty-five years after the death of Basil, his successors were suddenly assaulted by an unknown race of Barbarians, who united the Scythian valour with the fanaticism of new proselytes, and the art and riches of a powerful monarchy (25). The myriads of Turkish horse overspread a frontier of six hundred miles from Tauris to Arzeroum, and the blood of one hundred and thirty thousand Christians was a grateful sacrifice to the Arabian prophet. Yet the arms of Togrul did not make any deep or lasting impression on the Greek empire. The torrent rolled away from the open country; the sultan retired without glory or success from the siege of an Armenian city; the obscure hostilities were continued or suspended with a vicissitude of events; and the bravery of the Macedonian legions renewed the fame of the conqueror of Asia (26). The name of Alp Arslan, the valiant lion, is expressive of the popular idea of the perfection of man; and the successor of Togrul displayed the fierceness and generosity of the royal animal. He passed the Euphrates at the head of the Turkish cavalry, and entered Cæsarea, the metropolis of Capadocia, to which he had been attracted by the fame and wealth of the temple of St. Basil. The solid structure resisted the destroyer: but he carried away the doors of the shrine incrusted with gold and pearls, and profaned the relics of the tutelar saint, whose mortal frailties were now covered by the venerable rust of antiquity. The final conquest of Armenia and Georgia was achieved by Alp-Arslan. In Armenia, the title of a kingdom, and the spirit of a nation, were annihilated: the artificial fortifications were yielded by the mercenaries of Constantinople; by strangers without faith, veterans without pay or arms, and recruits without experience or discipline.

The Turks  
invade the  
Roman  
empire,  
A. D. 1050.

Reign of Alp  
Arslan,  
A. D.  
1063—1072.

Conquest of  
Armenia and  
Georgia,  
A. D.  
1065—1068.

[25] For these years of the Turks and Romans, see in general the Byzantine histories of Zonaras and Cedrenus, Scylitzes the continuator of Cedrenus, and Nicephorus Bryennius Cæsar. The two first of these were monks, the two latter statesmen; yet such were the Greeks, that the difference of style and character is scarcely discernible. For the Orientals, I draw as usual on the wealth of D'Herbelot (see titles of the first Seljukides) and the accuracy of De Guignes [Hist. des Huns, tom. iii. l. x.].

[26] Ἐπέριτε γὰρ ἐν Τούρκοις λόγος, ὡς εἴη κικρομένην καταστραφῆναι τὸ Τούρκων γένος ὑπὸ τῆς τοιαύτης δυνάμεως, ὅποیان ὁ Μακεδὼν Ἀλέξανδρος ἔχων καταστράφηκεν Πέρσας. Cedrenus, tom. ii. p. 791. The credulity of the vulgar is always probable; and the Turks had learned from the Arabs the history or legend of Escander Dulkarnain [D'Herbelot, p. 317, &c.].



The loss of this important frontier was the news of a day; and the Catholics were neither surprised nor displeased, that a people so deeply infected with the Nestorian and Eutychian errors, had been delivered by Christ and his mother into the hands of the infidels (27). The woods and valleys of Mount Caucasus were more strenuously defended by the native Georgians (28) or Iberians: but the Turkish sultan and his son Malek were indefatigable in this holy war: their captives were compelled to promise a spiritual, as well as temporal, obedience; and, instead of their collars and bracelets, an iron horse-shoe, a badge of ignominy, was imposed on the infidels who still adhered to the worship of their fathers. The change, however, was not sincere or universal; and, through ages of servitude, the Georgians have maintained the succession of their princes and bishops. But a race of men, whom nature has cast in her most perfect mould, is degraded by poverty, ignorance, and vice; their profession, and still more their practice, of Christianity is an empty name; and if they have emerged from heresy, it is only because they are too illiterate to remember a metaphysical creed (29).

The emperor  
Romanus  
Diogenes,  
A. D.  
1068—1071.

The false or genuine magnanimity of Mahmud the Gaznevide, was not imitated by Alp Arslan; and he attacked without scruple the Greek empress Eudocia and her children. His alarming progress compelled her to give herself and her sceptre to the hand of a soldier; and Romanus Diogenes was invested with the Imperial purple. His patriotism, and perhaps his pride, urged him from Constantinople within two months after his accession; and the next campaign he most scandalously took the field during the holy festival of Easter. In the palace, Diogenes was no more than the husband of Eudocia: in the camp, he was the emperor of the Romans, and he sustained that character with feeble resources, and invincible courage. By his spirit and success, the soldiers were taught to act, the subjects to hope, and the enemies to fear. The Turks had penetrated into the heart of Phrygia; but the sultan himself had resigned to his emirs the prosecution of the war; and their numerous detachments were scattered over Asia in the security of conquest. Laden with spoil, and careless of discipline, they

(27) Οἱ τὴν Ἰβηρίαν καὶ Μεσοποταμίαν, καὶ τὴν παρακείμενὴν οἰκοῦσιν Ἀρμενίαν καὶ οἱ τὴν Ἰουδαίαν τοῦ Νιστορίου καὶ τὴν Αἰθαλίαν ὁρροκύνουσιν αἱρεσίαι (Scylitzes, ad calcem Codreni, tom. ii. p. 334. whose ambiguous construction shall not tempt me to suspect that he confounded the Nestorian and Monophysite heresies). He familiarly talks of the *μῆνις*, *χόλος*, *ὄργη*, *θροῦ*, qualities, as I should apprehend, very foreign to the perfect Being; but his bigotry is forced to confess, that they were soon afterwards discharged on the orthodox Romans.

(28) Had the name of Georgians been known to the Greeks (Stritter, *Memorie Byzant.* tom. iv. *Iberia*), I should derive it from their agriculture, as the *Σουβαί γέωργος* of Herodotus (l. iv. c. 18. p. 289. edit. Wesring). But it appears only since the crusades, among the Latins (Jac. a Vitrico, *Hist. Hierosol.* c. 79. p. 1095.) and Orientals (D'Herbelot, p. 407.), and was devoutly borrowed from St. George of Cappadocia.

(29) Mosheim, *Institut. Hist.* Eccles. p. 632. See in Chardin's *Travels* (tom. i. p. 171—174.), the manners and religion of this handsome but worthless nation. See the pedigree of their princes from Adam to the present century, in the *Tables* of M. de Guignes (tom. i. p. 433—438.).

were separately surprised and defeated by the Greeks: the activity of the emperor seemed to multiply his presence; and while they heard of his expedition to Antioch, the enemy felt his sword on the hills of Trebizond. In three laborious campaigns, the Turks were driven beyond the Euphrates: in the fourth and last, Romanus undertook the deliverance of Armenia. The desolation of the land obliged him to transport a supply of two months' provisions; and he marched forwards to the siege of Malazkerd (30), an important fortress in the midway between the modern cities of Arzeroum and Van. His army amounted, at the least, to one hundred thousand men. The troops of Constantinople were reinforced by the disorderly multitudes of Phrygia and Cappadocia; but the real strength was composed of the subjects and allies of Europe, the legions of Macedonia, and the squadrons of Bulgaria; the Uzi, a Moldavian horde, who were themselves of the Turkish race (31); and, above all, the mercenary and adventurous bands of French and Normans. Their lances were commanded by the valiant Ussel of Baliol, the kinsman or father of the Scottish kings (32), and were allowed to excel in the exercise of arms, or, according to the Greek style, in the practice of the Pyrrhic dance.

On the report of this bold invasion, which threatened his hereditary dominions, Alp Arslan flew to the scene of action at the head of forty thousand horse (33). His rapid and skilful evolutions distressed and dismayed the superior numbers of the Greeks; and in the defeat of Basilacius, one of their principal generals, he displayed the first example of his valour and clemency. The imprudence of the emperor had separated his forces after the reduction of Malazkerd. It was in vain that he attempted to recall the mercenary Franks: they refused to obey his summons; he disdained to await their return: the desertion of the Uzi filled his mind with anxiety and suspicion; and against the most salutary advice he rushed forwards to speedy and decisive action. Had he listened to

Defeat of the  
Romans,  
A. D. 1071,  
August.

[30] This city is mentioned by Constantine Porphyrogenitus (*de Administrat. Imperii*, l. ii. c. 44. p. 119.) and the Byzantines of the 11th century, under the name of Mastakierke, and by some is confounded with Theodosiopolis; but Delisle, in his notes and maps, has very properly fixed the situation. Abulfeda (*Geograph. tab. xviii.* p. 310.) describes Malazkerd as a small town, built with black stone, supplied with water, without trees, &c.

[31] The Uzi of the Greeks (*Stritter, Memor. Byzant. tom. iii.* p. 923—948.) are the Goz of the Orientals (*Hist. des Huns, tom. ii.* p. 522. *tom. iii.* p. 153, &c.). They appear on the Danube and the Volga, in Armenia, Syria, and Chormas, and the name seems to have been extended to the whole Turkish race.

[32] Crusius (the *Romulus of Zonaras*) is distinguished by Jeffrey Malsterra (l. i. c. 33.) among the Norman conquerors of Sicily, and with the surname of Baliol: and our own historians will tell how the Baliols came from Normandy to Durham, built Bernard's castle on the Tees, married an heiress of Scotland, &c. Ducange (*Not. at Nicephor. Bryennium*, l. ii. No. 4.) has laboured the subject in honour of the president de Baillieu, whose father had exchanged the sword for the gown.

[33] Elmæus (p. 343, 344.) assigns this probable number, which is reduced by Abulpharagius to 15,000 (p. 227.), and by D'Herbelot (p. 102.) to 12,000 horse. But the same Elmæus gives 300,000 men to the emperor, of whom Abulpharagius says, *Cam certum hominum milibus, multoque equis et magis pompa instructus*. The Greeks abstain from any definition of numbers.

the fair proposals of the sultan, Romanus might have secured a retreat, perhaps a peace; but in these overtures he supposed the fear or weakness of the enemy, and his answer was conceived in the tone of insult and defiance. "If the Barbarian wishes for peace, let him evacuate the ground which he occupies for the encampment of the Romans, and surrender his city and palace of Rei as a pledge of his sincerity." Alp Arslan smiled at the vanity of the demand, but he wept the death of so many faithful Moslems; and, after a devout prayer, proclaimed a free permission to all who were desirous of retiring from the field. With his own hands he tied up his horse's tail, exchanged his bow and arrows for a mace and cimeter, clothed himself in a white garment, perfumed his body with musk, and declared that if he were vanquished, that spot should be the place of his burial (34). The sultan himself had affected to cast away his missile weapons; but his hopes of victory were placed in the arrows of the Turkish cavalry, whose squadrons were loosely distributed in the form of a crescent. Instead of the successive lines and reserves of the Grecian tactics, Romanus led his army in a single and solid phalanx, and pressed with vigour and impatience the artful and yielding resistance of the Barbarians. In this desultory and fruitless combat he wasted the greater part of a summer's day, till prudence and fatigue compelled him to return to his camp. But a retreat is always perilous in the face of an active foe; and no sooner had the standard been turned to the rear than the phalanx was broken by the base cowardice, or the baser jealousy, of Andronicus, a rival prince, who disgraced his birth and the purple of the Cæsars (35). The Turkish squadrons poured a cloud of arrows on this moment of confusion and lassitude; and the horns of their formidable crescent were closed in the rear of the Greeks. In the destruction of the army and pillage of the camp, it would be needless to mention the number of the slain or captives. The Byzantine writers deplore the loss of an inestimable pearl; they forgot to mention, that in this fatal day the Asiatic provinces of Rome were irretrievably sacrificed.

Captivity and  
deliverance  
of the  
emperor.

As long as a hope survived, Romanus attempted to rally and save the relics of his army. When the centre, the Imperial station, was left naked on all sides, and encompassed by the victorious Turks, he still, with desperate courage, maintained the fight till the close of day, at the head of the brave and faithful subjects who adhered to his standard. They fell around him; his horse was slain; the

(34) The Byzantine writers do not speak so distinctly of the presence of the sultan: he committed his forces to an eunuch, had retired to a distance, &c. Is it ignorance, or jealousy, or truth?

(35) He was the son of the Cæsar John Ducas, brother of the emperor Constantine (Ducange, Fam. Byzant. p. 165.). Nicephorus Bryennius applauds his virtues and extenuates his faults (l. i. p. 30. 38. l. ii. p. 53.). Yet he owns his enmity to Romanus, οὐ παντὶ δὲ φιλικῶς ἔχων πρὸς Βασίλῃα. Scylitzes speaks more explicitly of his treason.

emperor was wounded; yet he stood alone and intrepid, till he was oppressed and bound by the strength of multitudes. The glory of this illustrious prize was disputed by a slave and a soldier; a slave who had seen him on the throne of Constantinople, and a soldier whose extreme deformity had been excused on the promise of some signal service. Despoiled of his arms, his jewels, and his purple, Romanus spent a dreary and perilous night on the field of battle, amidst a disorderly crowd of the meaner Barbarians. In the morning the royal captive was presented to Alp Arslan, who doubted of his fortune, till the identity of the person was ascertained by the report of his ambassadors, and by the more pathetic evidence of Basilacius, who embraced with tears the feet of his unhappy sovereign. The successor of Constantine, in a plebeian habit, was led into the Turkish divan, and commanded to kiss the ground before the lord of Asia. He reluctantly obeyed; and Alp Arslan, starting from his throne, is said to have planted his foot on the neck of the Roman emperor (36). But the fact is doubtful; and if, in this moment of insolence, the sultan complied with a national custom, the rest of his conduct has extorted the praise of his bigotted foes, and may afford a lesson to the most civilised ages. He instantly raised the royal captive from the ground; and thrice clasping his hand with tender sympathy, assured him, that his life and dignity should be inviolate in the hands of a prince who had learned to respect the majesty of his equals and the vicissitudes of fortune. From the divan, Romanus was conducted to an adjacent tent, where he was served with pomp and reverence by the officers of the sultan, who, twice each day, seated him in the place of honour at his own table. In a free and familiar conversation of eight days, not a word, not a look, of insult, escaped from the conqueror; but he severely censured the unworthy subjects who had deserted their valiant prince in the hour of danger, and gently admonished his antagonist of some errors which he had committed in the management of the war. In the preliminaries of negotiation, Alp Arslan asked him what treatment he expected to receive, and the calm indifference of the emperor displays the freedom of his mind. "If you are cruel," said he, "you will take my life; if you listen to pride, you will drag me at your chariot wheels; if you consult your interest, you will accept a ransom, and restore me to my country." "And what," continued the sultan, "would have been your own behaviour, had fortune smiled on your arms?" The reply of the Greek betrays a sentiment, which prudence, and even gratitude, should have taught him to suppress. "Had I vanquished," he fiercely said, "I would have inflicted on thy body many a stripe." The Turkish

(36) This circumstance, which we read and doubt in Seydlitz and Constantine Manasses, is more prudently omitted by Nicephorus and Zonaras.

conqueror smiled at the insolence of his captive; observed that the Christian law inculcated the love of enemies and forgiveness of injuries; and nobly declared, that he would not imitate an example which he condemned. After mature deliberation, Alp Arslan dictated the terms of liberty and peace, a ransom of a million,\* an annual tribute of three hundred and sixty thousand pieces of gold (37), the marriage of the royal children, and the deliverance of all the Moslems who were in the power of the Greeks. Romanus, with a sigh, subscribed this treaty, so disgraceful to the majesty of the empire; he was immediately invested with a Turkish robe of honour; his nobles and patricians were restored to their sovereign; and the sultan, after a courteous embrace, dismissed him with rich presents and a military guard. No sooner did he reach the confines of the empire, than he was informed that the palace and provinces had disclaimed their allegiance to a captive: a sum of two hundred thousand pieces was painfully collected; and the fallen monarch transmitted this part of his ransom, with a sad confession of his impotence and disgrace. The generosity, or perhaps the ambition, of the sultan, prepared to espouse the cause of his ally; but his designs were prevented by the defeat, imprisonment, and death, of Romanus Diogenes (38).

Death of Alp  
Arslan,  
A. D. 1072.

In the treaty of peace, it does not appear that Alp Arslan extorted any province or city from the captive emperor; and his revenge was satisfied with the trophies of his victory, and the spoils of Anatolia, from Antioch to the Black Sea. The fairest part of Asia was subject to his laws: twelve hundred princes, or the sons of princes, stood before his throne; and two hundred thousand soldiers marched under his banners. The sultan disdained to pursue the fugitive Greeks; but he meditated the more glorious conquest of Turkestan, the original seat of the house of Seljuk. He moved from Bagdad to the banks of the Oxus; a bridge was thrown over the river; and twenty days were consumed in the passage of his troops. But the progress of the great king was retarded by the governor of Berzem; and Joseph the Carizmian presumed to defend his fortress against the powers of the East. When he was produced a captive in the royal tent, the sultan, instead of praising his valour,

[37] The ransom and tribute are attested by reason and the Orientals. The other Greeks are modestly silent; but Nicephorus Bryennius dares to affirm, that the terms were *σὺν ἀσπίδι* *Πατριάρχῃ* *ἀπύχῃ*, and that the emperor would have preferred death to a shameful treaty.

[38] The defeat and captivity of Romanus Diogenes may be found in John Scylites *ad calcem* Cedreni, tom. ii. p. 835—843. Zonaras, tom. ii. p. 281—284. Nicephorus Bryennius, l. i. p. 26—32. Glycas, p. 325—327. Constantine Manasses, p. 134. Elmacin, Hist. Saracen. p. 343, 344. Abulpharag. Dynast. p. 277. D'Herbelot, p. 102, 103. De Guignes, tom. iii. p. 207—211. Besides my old acquaintance Elmacin and Abulpharagius, the historian of the Huns has consulted Abulfeida, and his epitomiser Benachounah, a Chronicle of the Caliphs, by Soyouthi, Abulmakasen of Egypt, and Nevairi of Africa.

\* Elmacin gives 1,500,000. Wilkan, Geschichte der Kreuzzüge, vol. i. p. 10. — R.

severely reproached his obstinate folly; and the insolent replies of the rebel provoked a sentence, that he should be fastened to four stakes, and left to expire in that painful situation. At this command, the desperate Carizmian, drawing a dagger, rushed headlong towards the throne: the guards raised their battle-axes; their zeal was checked by Alp Arslan, the most skilful archer of the age; he drew his bow, but his foot slipped, the arrow glanced aside, and he received in his breast the dagger of Joseph, who was instantly cut in pieces. The wound was mortal; and the Turkish prince bequeathed a dying admonition to the pride of kings. "In my youth," said Alp Arslan, "I was advised by a sage, to humble myself before God; to distrust my own strength; and never to despise the most contemptible foe. I have neglected these lessons; and my neglect has been deservedly punished. Yesterday, as from an eminence I beheld the numbers, the discipline, and the spirit, of my armies, the earth seemed to tremble under my feet; and I said in my heart, Surely thou art the king of the world, the greatest and most invincible of warriors. These armies are no longer mine; and, in the confidence of my personal strength, I now fall by the hand of an assassin (39)." Alp Arslan possessed the virtues of a Turk and a Musulman; his voice and stature commanded the reverence of mankind; his face was shaded with long whiskers; and his ample turban was fashioned in the shape of a crown. The remains of the sultan were deposited in the tomb of the Seljukian dynasty; and the passenger might read and meditate this useful inscription (40): "O YE WHO HAVE SEEN THE GLORY OF ALP ARSLAN EXALTED TO THE HEAVENS, REPAIR TO MARU, AND YOU WILL BEHOLD IT BURIED IN THE DUST." The annihilation of the inscription, and the tomb itself, more forcibly proclaims the instability of human greatness.

During the life of Alp Arslan, his eldest son had been acknowledged as the future sultan of the Turks. On his father's death, the inheritance was disputed by an uncle, a cousin, and a brother: they drew their cimeters, and assembled their followers; and the triple victory of Malek Shah (41) established his own reputation and the right of primogeniture. In every age, and more especially in Asia, the thirst of power has inspired the same passions, and occasioned the same disorders; but, from the long series of civil war, it

Reign and  
prosperity of  
Malek Shah,  
A. D.  
1072—1092.

[39] This interesting death is told by D'Herbelot (p. 103, 104.), and W. de Guignes (tom. iii. p. 212, 213.), from their Oriental writers; but neither of them have transfused the spirit of Elmacin (Hist. Saracen. p. 344, 345.).

[40] A critic of high renown (the late Dr. Johnson), who has severely scrutinised the epitaphs of Pope, might cavil in this sublime inscription at the words "repair to Maru," since the reader must already be at Maru before he could peruse the inscription.

[41] The Bibliothèque Orientale has given the text of the reign of Malek (p. 542, 543, 544, 654, 655.); and the Histoire Générale des Huns (tom. iii. p. 214—224.) has added the usual measure of repetition, emendation, and supplement. Without those two learned Frenchmen, I should be blind indeed in the Eastern world.

would not be easy to extract a sentiment more pure and magnanimous than is contained in the saying of the Turkish prince. On the eve of the battle, he performed his devotions at Thous, before the tomb of the Imam Riza. As the sultan rose from the ground, he asked his vizir Nizam, who had knelt beside him, what had been the object of his secret petition: "That your arms may be crowned with victory," was the prudent, and, most probably, the sincere answer of the minister. "For my part," replied the generous Malek, "I implored the Lord of Hosts that he would take from me my life and crown, if my brother be more worthy than myself to reign over the Moslems." The favourable judgment of Heaven was ratified by the caliph; and for the first time, the sacred title of Commander of the Faithful was communicated to a Barbarian. But this Barbarian, by his personal merit, and the extent of his empire, was the greatest prince of his age. After the settlement of Persia and Syria, he marched at the head of innumerable armies to achieve the conquest of Turkestan, which had been undertaken by his father. In his passage of the Oxus, the boatmen, who had been employed in transporting some troops, complained, that their payment was assigned on the revenues of Antioch. The sultan frowned at this preposterous choice; but he smiled at the artful flattery of his vizir. "It was not to postpone their reward, that I selected those remote places, but to leave a memorial to posterity, that, under your reign, Antioch and the Oxus were subject to the same sovereign." But this description of his limits was unjust and parsimonious; beyond the Oxus, he reduced to his obedience the cities of Bucharra, Carizme, and Samarcand, and crushed each rebellious slave, or independent savage, who dared to resist. Malek passed the Sihon or Jaxartes, the last boundary of Persian civilisation: the hordes of Turkestan yielded to his supremacy: his name was inserted on the coins, and in the prayers, of Cashgar, a Tartar kingdom on the extreme borders of China. From the Chinese frontier, he stretched his immediate jurisdiction or feudatory sway to the west and south, as far as the mountains of Georgia, the neighbourhood of Constantinople, the holy city of Jerusalem, and the spicy groves of Arabia Felix. Instead of resigning himself to the luxury of his harem, the shepherd king, both in peace and war, was in action and in the field. By the perpetual motion of the royal camp, each province was successively blessed with his presence; and he is said to have perambulated twelve times the wide extent of his dominions, which surpassed the Asiatic reign of Cyrus and the caliphs. Of these expeditions, the most pious and splendid was the pilgrimage of Mecca: the freedom and safety of the caravans were protected by his arms; the citizens and pilgrims were enriched by the profusion of his alms; and the desert was cheered by the places of relief and refreshment, which he instituted for the use of his brethren.

Hunting was the pleasure, and even the passion, of the sultan, and his train consisted of forty-seven thousand horses; but after the massacre of a Turkish chase, for each piece of game, he bestowed a piece of gold on the poor, a slight atonement, at the expense of the people, for the cost and mischief of the amusement of kings. In the peaceful prosperity of his reign, the cities of Asia were adorned with palaces and hospitals, with moschs and colleges; few departed from his Divan without reward, and none without justice. The language and literature of Persia revived under the house of Seljuk (42); and if Malek emulated the liberality of a Turk less potent than himself (43), his palace might resound with the songs of an hundred poets. The sultan bestowed a more serious and learned care on the reformation of the calendar, which was effected by a general assembly of the astronomers of the East. By a law of the prophet, the Moslems are confined to the irregular course of the lunar months; in Persia, since the age of Zoroaster, the revolution of the sun has been known and celebrated as an annual festival (44); but after the fall of the Magian empire, the intercalation had been neglected; the fractions of minutes and hours were multiplied into days; and the date of the spring was removed from the sign of Aries to that of Pisces. The reign of Malek was illustrated by the *Gelataean æra*; and all errors, either past or future, were corrected by a computation of time, which surpasses the Julian, and approaches the accuracy of the Gregorian, style (45).

In a period when Europe was plunged in the deepest barbarism, the light and splendour of Asia may be ascribed to the docility rather than the knowledge of the Turkish conquerors. An ample share of their wisdom and virtue is due to a Persian vizir, who ruled the empire under the reigns of Alp Arslan and his son. Nizam, one of the most illustrious ministers of the East, was honoured by the caliph as an oracle of religion and science; he was trusted by the sultan as the faithful vicegerent of his power and justice. After an administration of thirty years, the fame of the vizir, his wealth, and even his services, were transformed into crimes. He was overthrown by the insidious arts of a woman and a rival; and his fall was hastened by a rash declaration, that his cap and ink-horn, the badges of his office, were connected by the divine decree

His death,  
A. D. 1092.

[42] See an excellent discourse at the end of Sir William Jones's History of Nadir Shah, and the articles of the poets, Amak, Anvari, Raschidi, &c. in the Bibliothèque Orientale.

[43] His name was Kheder Khan. Four bags were placed round his sofa, and as he listened to the song, he cast handfuls of gold and silver to the poets (D'Herbelot, p. 107.). All this may be true; but I do not understand how he could reign in Transoxiana in the time of Malek Shah, and much less how Kheder could surpass him in power and pomp. I suspect that the beginning, not the end, of the sixth century, is the true æra of his reign.

[44] See Chardin, *Voyages en Persie*, tom. ii. p. 235.

[45] The *Gelataean æra* (Gelateddin, Glory of the Faith, was one of the names or titles of Malek Shah) is fixed to the xvth of March, A. H. 471, A. D. 1079. Dr. Hyde has produced the original testimonies of the Persians and Arabians (*de Religionibus veterum Persarum*, c. 16. p. 200—211.).



with the throne and diadem of the sultan. At the age of ninety-three years, the venerable statesman was dismissed by his master, accused by his enemies, and murdered by a fanatic;\* the last words of Nizam attested his innocence, and the remainder of Malek's life was short and inglorious. From Ispahan, the scene of this disgraceful transaction, the sultan moved to Bagdad, with the design of transplanting the caliph, and of fixing his own residence in the capital of the Moslem world. The feeble successor of Mahomét obtained a respite of ten days; and before the expiration of the term, the Barbarian was summoned by the angel of death. His ambassadors at Constantinople had asked in marriage a Roman princess; but the proposal was decently eluded; and the daughter of Alexius, who might herself have been the victim, expresses her abhorrence of this unnatural conjunction (46). The daughter of the sultan was bestowed on the caliph Mectadi, with the imperious condition, that, renouncing the society of his wives and concubines, he should for ever confine himself to this honourable alliance.

Division of  
the Seljukian  
empire.

The greatness and unity of the Turkish empire expired in the person of Malek Shah. His vacant throne was disputed by his brother and his four sons;† and, after a series of civil wars, the treaty which reconciled the surviving candidates confirmed a lasting separation in the Persian dynasty, the eldest and principal branch of the house of Seljuk. The three younger dynasties were those of *Kerman*, of *Syria*, and of *Roum*: the first of these commanded an extensive, though obscure (47), dominion on the shores of the Indian Ocean (48); the second expelled the Arabian princes of Aleppo and Damascus; and the third, our peculiar care, invaded the Roman provinces of Asia Minor. The generous policy of Malek contributed to their elevation: he allowed the princes of his blood, even those whom he had vanquished in the field, to seek new kingdoms worthy of their ambition; nor was he displeased that they should draw away the more ardent spirits, who might have disturbed the tranquillity of his reign. As the supreme head of his family and nation, the great sultan of Persia commanded the obedience and tribute of

[46] She speaks of this Persian royalty as ἀνδρὸς καυδοποιούστροφος ἑνός. Anna Comnena was only nine years old at the end of the reign of Malek Shah (A. D. 1092), and when she speaks of his assassination, she confounds the sultan with the vizir (Alexius, i. vi. p. 177, 178.).

[47] So obscure, that the industry of M. de Guignes could only copy (tom. i. p. 244, tom. iii. part i. p. 269, &c.) the history, or rather list, of the Seljukides of Kerman, in the Bibliothèque Orientale. They were extinguished before the end of the sixth century.

[48] Tavernier, perhaps the only traveller who has visited Kerman, describes the capital as a great ruinous village, twenty-five days' journey from Ispahan, and twenty-seven from Ormus, in the midst of a fertile country (Voyages en Turquie et en Perse, p. 107, 110.).

\* He was the first great victim of his enemy, Hassan Sabek, founder of the Assassins. Von Hammer, Geschichte der Assassinen, p. 95. — H.

† See Von Hammer, Osmanische Geschichte,

vol. i. p. 16. The Seljukian dominions were for a time re-united in the person of Sanjar, one of the sons of Malek Shah, who ruled "from Kashgar" in Antioch, from the Caspian to the straits of "Eubelmandei." — H.

his royal brethren: the thrones of Kerman and Nice, of Aleppo and Damascus; the Atabeks, and emirs of Syria and Mesopotamia, erected their standards under the shadow of his sceptre (49); and the hordes of Turkmans overspread the plains of the Western Asia. After the death of Malek, the bands of union and subordination were relaxed and finally dissolved: the indulgence of the house of Seljuk invested their slaves with the inheritance of kingdoms; and, in the Oriental style, a crowd of princes arose from the dust of their feet (50).

A prince of the royal line, Cutulmish,\* the son of Izrail, the son of Seljuk, had fallen in a battle against Alp Arslan; and the humane victor had dropt a tear over his grave. His five sons, strong in arms, ambitious of power, and eager for revenge, unsheathed their cimeters against the son of Alp Arslan. The two armies expected the signal, when the caliph, forgetful of the majesty which secluded him from vulgar eyes, interposed his venerable mediation. "Instead of shedding the blood of your brethren, your brethren both in descent and faith, unite your forces in an holy war against the Greeks, the enemies of God and his apostle." They listened to his voice; the sultan embraced his rebellious kinsmen; and the eldest, the valiant Soliman, accepted the royal standard, which gave him the free conquest and hereditary command of the provinces of the Roman empire, from Arzeroum to Constantinople, and the unknown regions of the West (51). Accompanied by his four brothers, he passed the Euphrates: the Turkish camp was soon seated in the neighbourhood of Kutaieh in Phrygia; and his flying cavalry laid waste the country as far as the Hellespont and the Black Sea. Since the decline of the empire, the peninsula of Asia Minor had been exposed to the transient, though destructive, inroads of the Persians and Saracens; but the fruits of a lasting conquest were reserved for the Turkish sultan: and his arms were introduced by the Greeks, who aspired to reign on the ruins of their country. Since the captivity of Romanus, six years the feeble son of Eudocia had trembled under the weight of the Imperial crown, till the provinces of the East and West were lost in the same month by a double rebellion: of either chief Nicephorus was the common name; but the surnames of Bryennius and Botoniates distinguish

Conquest of  
Asia Minor by  
the Turks,  
A. D.  
1074—1084.

[49] It appears from Anna Comnena, that the Turks of Asia Minor obeyed the signal and chieftain of the great sultan (Alexias, l. vi. p. 170.); and that the two sons of Soliman were detained in his court (p. 180.).

[50] This expression is quoted by Petit de la Croix (Vie de Gengiscan, p. 161.), from some poet, most probably a Persian.

[51] On the conquest of Asia Minor, M. de Guignes has derived no assistance from the Turkish or Arabian writers, who produce a naked list of the Seljukides of Roum. The Greeks are unwilling to expose their shame, and we must extort some hints from Scylitzas (p. 860. 863.), Nicephorus Bryennius (p. 88. 91, 92, &c. 103, 104.), and Anna Comnena (Alexias, p. 91, 92, &c. 163, &c.).

\* Wilken considers Cutulmish not a Turkish name. Geschichte der Kreuz-züge, vol. i. p. 9. — M.

the European and Asiatic candidates. Their reasons, or rather their promises, were weighed in the Divan; and, after some hesitation, Soliman declared himself in favour of Botoniates, opened a free passage to his troops in their march from Antioch to Nice, and joined the banner of the Crescent to that of the Cross. After his ally had ascended the throne of Constantinople, the sultan was hospitably entertained in the suburb of Chrysopolis or Scutari, and a body of two thousand Turks was transported into Europe, to whose dexterity and courage the new emperor was indebted for the defeat and captivity of his rival, Bryennius. But the conquest of Europe was dearly purchased by the sacrifice of Asia: Constantinople was deprived of the obedience and revenue of the provinces beyond the Bosphorus and Hellespont; and the regular progress of the Turks, who fortified the passes of the rivers and mountains, left not a hope of their retreat or expulsion. Another candidate implored the aid of the sultan: Melissenus, in his purple robes and red buskins, attended the motions of the Turkish camp; and the desponding cities were tempted by the summons of a Roman prince, who immediately surrendered them into the hands of the Barbarians. These acquisitions were confirmed by a treaty of peace with the emperor Alexius: his fear of Robert compelled him to seek the friendship of Soliman; and it was not till after the sultan's death that he extended as far as Nicomedia, about sixty miles from Constantinople, the eastern boundary of the Roman world. Trebizond alone, defended on either side by the sea and mountains, preserved at the extremity of the Euxine the ancient character of a Greek colony, and the future destiny of a Christian empire.

The Seljukian  
kingdom of  
Roum.

Since the first conquests of the caliphs, the establishment of the Turks in Anatolia or Asia Minor was the most deplorable loss which the church and empire had sustained. By the propagation of the Moslem faith, Soliman deserved the name of *Gazi*, a holy champion; and his new kingdom, of the Romans, or of *Roum*, was added to the tables of Oriental geography. It is described as extending from the Euphrates to Constantinople, from the Black Sea to the confines of Syria; pregnant with mines of silver and iron, of alum and copper, fruitful in corn and wine, and productive of cattle and excellent horses (52). The wealth of Lydia, the arts of the Greeks, the splendour of the Augustan age, existed only in books and ruins, which were equally obscure in the eyes of the Scythian conquerors. Yet, in the present decay, Anatolia still contains some wealthy and populous cities; and, under the Byzantine empire, they were far more flourishing in numbers, size, and opulence. By the choice of the sultan, Nice, the metropolis of Bithynia, was

[52] Such is the description of Roum by Haiton the Armenian, whose Tartar history may be found in the collections of Ramusio and Bergeron [See Abulfeda, Geograph. climat. xvii. p. 304—305.].

preferred for his palace and fortress : the seat of the Seljukian dynasty of Roum was planted one hundred miles from Constantinople; and the divinity of Christ was denied and derided in the same temple in which it had been pronounced by the first general synod of the Catholics. The unity of God, and the mission of Mahomet, were preached in the moschs; the Arabian learning was taught in the schools; the Cadhis judged according to the law of the Koran; the Turkish manners and language prevailed in the cities; and Turkman camps were scattered over the plains and mountains of Anatolia. On the hard conditions of tribute and servitude, the Greek Christians might enjoy the exercise of their religion; but their most holy churches were profaned; their priests and bishops were insulted (53); they were compelled to suffer the triumph of the *Pagans*, and the apostasy of their brethren; many thousand children were marked by the knife of circumcision; and many thousand captives were devoted to the service or the pleasures of their masters (54). After the loss of Asia, Antioch still maintained her primitive allegiance to Christ and Cæsar; but the solitary province was separated from all Roman aid, and surrounded on all sides by the Mahometan powers. The despair of Philaretus the governor prepared the sacrifice of his religion and loyalty, had not his guilt been prevented by his son, who hastened to the Nicene palace, and offered to deliver this valuable prize into the hands of Soliman. The ambitious sultan mounted on horseback, and in twelve nights (for he reposed in the day) performed a march of six hundred miles. Antioch was oppressed by the speed and secrecy of his enterprise; and the dependent cities, as far as Laodicea and the confines of Aleppo (55), obeyed the example of the metropolis. From Laodicea to the Thracian Bosphorus, or arm of St. George, the conquests and reign of Soliman extended thirty days' journey in length, and in breadth about ten or fifteen, between the rocks of Lycia and the Black Sea (56). The Turkish ignorance of navigation protected, for a while, the inglorious safety of the emperor; but no sooner had a fleet of two hundred ships been constructed by the hands of the captive Greeks, than Alexis trembled behind the walls of his capi-

[53] *Dicit eos quendam abussino Sodomitica intervertisse episcopum* (Guibert. Abbat. Hist. Hierosol. l. i. p. 464.). It is odd enough, that we should find a parallel passage of the same people in the present age. "Il n'est point d'horreur que ces Turcs n'ayeent commise, et semblables aux soldats effrénés, qui dans le sac d'une ville non contents de disposer de tout à leur gré, prétendent encore aux succès les moins desirables. Quelques Sophis ont porté leurs attentats sur la personne du vieux rabbi de la synagogue, et celle de l'Archevêque Grec." (Mémoires du Baron de Tott, tom. ii. p. 193.)

[54] The emperor, or abbot, describe the scenes of a Turkish camp as if they had been present. *Motus corruptæ in conspectu filiarum multipliciter repetitis diversorum cultibus vexabantur*; (is that the true reading?) *cum filie assistentes carmina præcinere saltando cogerebantur. Mox eadem passio ad filias, &c.*

[55] See Antioch, and the death of Soliman, in Anna Comnena (Alexius, l. vi. p. 168, 169.), with the notes of Ducange.

[56] William of Tyre (l. i. c. 9, 10. p. 635.) gives the most authentic and deplorable account of these Turkish conquests.

tal. His plaintive epistles were dispersed over Europe, to excite the compassion of the Latins, and to paint the danger, the weakness, and the riches, of the city of Constantine (57).

State and  
pilgrimage of  
Jerusalem,  
A. D.  
638—1099.

But the most interesting conquest of the Seljukian Turks was that of Jerusalem (58), which soon became the theatre of nations. In their capitulation with Omar, the inhabitants had stipulated the assurance of their religion and property; but the articles were interpreted by a master, against whom it was dangerous to dispute; and in the four hundred years of the reign of the caliphs, the political climate of Jerusalem was exposed to the vicissitudes of storms and sunshine (59). By the increase of proselytes and population, the Mahometans might excuse their usurpation of three-fourths of the city: but a peculiar quarter was reserved for the patriarch with his clergy and people; a tribute of two pieces of gold was the price of protection; and the sepulchre of Christ, with the church of the Resurrection, was still left in the hands of his votaries. Of these votaries, the most numerous and respectable portion were strangers to Jerusalem: the pilgrimages to the Holy Land had been stimulated, rather than suppressed, by the conquest of the Arabs; and the enthusiasm which had always prompted these perilous journeys, was nourished by the congenial passions of grief and indignation. A crowd of pilgrims from the East and West continued to visit the holy sepulchre, and the adjacent sanctuaries, more especially at the festival of Easter; and the Greeks and Latins, the Nestorians and Jacobites, the Copts and Abyssinians, the Armenians and Georgians, maintained the chapels, the clergy, and the poor of their respective communions. The harmony of prayer in so many various tongues, the worship of so many nations in the common temple of their religion, might have afforded a spectacle of edification and peace; but the zeal of the Christian sects was embittered by hatred and revenge; and in the kingdom of a suffering Messiah, who had pardoned his enemies, they aspired to command and persecute their spiritual brethren. The pre-eminence was asserted by the spirit and numbers of the Franks; and the greatness of Charlemagne (60) protected both the Latin pilgrims, and the Catholics

[57] In his epistle to the count of Flanders, Alexius seems to fall too low beneath his character and dignity; yet it is approved by Ducange (*Not. ad Alexiad.* p. 335, &c.), and paraphrased by the Abbot Guibert, a contemporary historian. The Greek text no longer exists; and each translator and scribe might say with Guibert (*l.* p. 473.), *verba voluta men*, a pretence of most indelicate latitude.

[58] Our best fund for the history of Jerusalem from Heraclius to the crusades is contained in two large and original passages of William Archbishop of Tyre (*l.* i. c. 1—10. *l.* xviii. c. 5, 6.), the principal author of the *Gesta Dei per Francos*. M. de Guignes has composed a very learned *Mémoire sur le Commerce des Français dans le Levant avant les Croisades*, &c. (*Mém. de l'Académie des Inscriptions*, tom. xxxvii. p. 467—500.).

[59] *Secundum Dominorum dispositionem plerumque lucida plerumque nubila recipit interstitia, et agrotantium more temporum presentium gravator aut respiciat qualitate* (*l.* i. c. 3. p. 630.). The Latency of William of Tyre is by no means contemptible; but to his account of 400 years, from the loss to the recovery of Jerusalem, he exceeds the true account by thirty years.

[60] For the transactions of Charlemagne with the Holy Land, see Eginhard (*de Vita Caroli Magni*,

of the East. The poverty of Carthage, Alexandria, and Jerusalem, was relieved by the alms of that pious emperor; and many monasteries of Palestine were founded or restored by his liberal devotion. Harun Alrashid, the greatest of the Abbassides, esteemed in his Christian brother a similar supremacy of genius and power: their friendship was cemented by a frequent intercourse of gifts and embassies; and the caliph, without resigning the substantial dominion, presented the emperor with the keys of the holy sepulchre, and perhaps of the city of Jerusalem. In the decline of the Carlovingian monarchy, the republic of Amalphi promoted the interest of trade and religion in the East. Her vessels transported the Latin pilgrims to the coasts of Egypt and Palestine, and deserved, by their useful imports, the favour and alliance of the Fatimite caliphs (61): an annual fair was instituted on Mount Cavalry; and the Italian merchants founded the convent and hospital of St. John of Jerusalem, the cradle of the monastic and military order, which has since reigned in the isles of Rhodes and of Malta. Had the Christian pilgrims been content to revere the tomb of a prophet, the disciples of Mahomet, instead of blaming, would have imitated, their piety: but these rigid Unitarians were scandalised by a worship which represents the birth, death, and resurrection, of a God; the Catholic images were branded with the name of idols; and the Moslems smiled with indignation (62) at the miraculous flame, which was kindled on the eve of Easter in the holy sepulchre (63). This pious fraud, first devised in the ninth century (64), was devoutly cherished by the Latin crusaders, and is annually repeated by the clergy of the Greek, Armenian, and Coptic sects (65), who impose on the credulous spectators (66) for their own benefit, and that of their tyrants. In every age, a principle of toleration has been fortified by a sense of interest; and the revenue of the prince and his

e. 16. p. 79—82.). Constantine Porphyrogenitus (*de Administratione Imperii*, l. ii. c. 26. p. 80.), and Pagi (*Critica*, tom. iii. A. D. 800, Nn. 13, 14, 15.).

[61] The caliph granted his privileges, Amalphitanis viris amicis et utilium introductoribus *Gesta Dei*, p. 934.). The trade of Venice to Egypt and Palestine cannot produce so odd a tale, unless we adopt the laughable translation of a Frenchman who mistook the two factions of the circus (*Veneti et Fransi*) for the Venetians and Parisians.

[62] An Arabic chronicle of Jerusalem (*apud Asemam. Bibl. Orient.* tom. I. p. 625. tom. iv. p. 368.) attests the unbelief of the caliph and the historian; yet Cantaguzene presumes to appeal to the Mahometans themselves for the truth of this perpetual miracle.

[63] In his *Dissertations on Ecclesiastical History*, the learned Noeheim has separately discussed this pretended miracle (tom. ii. p. 214—306.), *de lumine sancti sepulchri*.

[64] William of Malmshury (l. iv. c. ii. p. 209.) quotes the itinerary of the monk Bernard, an eye-witness, who visited Jerusalem A. D. 870. The miracle is confirmed by another pilgrim some years older; and Noeheim ascribes the invention to the Franks, soon after the decease of Charlemagne.

[65] Our travellers, Sandes (p. 134.), Thevenot (p. 621—627.), Mandrell (p. 94, 95.), &c. describe this extravagant farce. The Catholics are puzzled to decide, when the miracle ended, and the trick began.

[66] The Orientals themselves confess the fraud, and plead necessity and edification (*Mémoires du Chevalier D'Arvieux*, tom. ii. p. 140. Joseph Abudacni, *Hist. Capit.* c. 20.); but I will not attempt, with Noeheim, to explain the mode. Our travellers have failed with the blood of St. Januarius at Naples.

emir was increased each year, by the expense and tribute of so many thousand strangers.

Under the  
Fatimite  
caliphs,  
A. D.  
909—1076.

The revolution which transferred the sceptre from the Abbassides to the Fatimites was a benefit, rather than an injury, to the Holy Land. A sovereign resident in Egypt was more sensible of the importance of Christian trade; and the emirs of Palestine were less remote from the justice and power of the throne. But the third of these Fatimite caliphs was the famous Hakem (67), a frantic youth, who was delivered by his impiety and despotism from the fear either of God or man; and whose reign was a wild mixture of vice and folly. Regardless of the most ancient customs of Egypt, he imposed on the women an absolute confinement: the restraint excited the clamours of both sexes; their clamours provoked his fury; a part of Old Cairo was delivered to the flames; and the guards and citizens were engaged many days in a bloody conflict. At first the caliph declared himself a zealous Musulman, the founder or benefactor of moschs and colleges: twelve hundred and ninety copies of the Koran were transcribed at his expense in letters of gold; and his edict extirpated the vineyards of the Upper Egypt. But his vanity was soon flattered by the hope of introducing a new religion; he aspired above the fame of a prophet, and styled himself the visible image of the Most High God, who, after nine apparitions on earth, was at length manifest in his royal person. At the name of Hakem, the lord of the living and the dead, every knee was bent in religious adoration: his mysteries were performed on a mountain near Cairo: sixteen thousand converts had signed his profession of faith; and at the present hour, a free and warlike people, the Druses of Mount Libanus, are persuaded of the life and divinity of a madman and tyrant (68). In his divine character,

[67] See D'Herbelot (*Biblioth. Orientale*, p. 411.), Rezanodet (*Hist. Patriarch. Alex.* p. 390. 397. 400. 404.), Eluacen (*Hist. Saracen.* p. 321—323.), and Muret (p. 384—386.), an historian of Egypt, translated by Reiske from Arabic into German, and verbally interpreted to me by a friend.

[68] The religion of the Druses is concealed by their ignorance and hypocrisy. Their secret doctrines are confined to the elect who profess a contemplative life; and the vulgar Druses, the most indolent of men, occasionally conform to the worship of the Mahometans and Christians of their neighbourhood. The little that is, or deserves to be, known, may be seen in the industrious Niebuhr (*Voyages*, tom. ii. p. 354—357.), and the second volume of the recent and instructive Travels of M. de Volney.\*

\* The religion of the Druses has, within the present year, been fully developed from their own writings, which have long lain neglected in the libraries of Paris and Oxford, in the "Exposé de la Religion des Druses, by M. Silvestre de Sacy." Deux tomes, Paris, 1839. The learned author has prefixed a life of Hakem Bism-Allah, which enables us to correct several errors in the account of Gibbon. These errors chiefly arose from his want of knowledge or of attention to the chronology of Hakem's life. Hakem succeeded to the throne of Egypt in the year of the Hegira 336. He did not assume his divinity till 408. His life was indeed "a wild mixture of

"vice and folly," to which may be added, of the most sanguinary cruelty. During his reign 18,000 persons were victims of his ferocity. Yet such is the god, observes M. de Sacy, whom the Druses have worshipped for 800 years! [See p. cccxxix.] All his wildest and most extravagant actions were interpreted by his followers as having a mystic and allegoric meaning, alluding to the destruction of other religions, and the propagation of his own. It does not seem to have been the "vanity" of Hakem which induced him to introduce a new religion. The curious point in the new faith is that Hamza, the son of Ah, the real founder of the Christian religion (such is its boastful title),

Hakem hated the Jews and Christians, as the servants of his rivals; while some remains of prejudice or prudence still pleaded in favour of the law of Mahomet. Both in Egypt and Palestine, his cruel and violent persecution made some martyrs and many apostates: the common rights and special privileges of the sectaries were equally disregarded; and a general interdict was laid on the devotion of strangers and natives. The temple of the Christian world, the church of the Resurrection, was demolished to its foundations; the luminous prodigy of Easter was interrupted, and much profane labour was exhausted to destroy the cave in the rock which properly constitutes the holy sepulchre. At the report of this sacrilege, the nations of Europe were astonished and afflicted: but instead of arming in the defence of the Holy Land, they contented themselves with burning, or banishing, the Jews, as the secret advisers of the impious Barbarian (69). Yet the calamities of Jerusalem were in some measure alleviated by the inconstancy or repentance of Hakem himself; and the royal mandate was sealed for the restitution of the churches, when the tyrant was assassinated by the emissaries of his sister. The succeeding caliphs resumed the maxims of religion and policy; a free toleration was again granted; with the pious aid of the emperor of Constantinople, the holy sepulchre arose from its ruins; and, after a short abstinence, the pilgrims returned with an increase of appetite to the spiritual feast (70). In the sea-

Sacrilege of  
Hakem,  
A. D. 1099.

[69] See Glaber, l. iii. c. 7, and the Annals of Baronius and Pagi, A. D. 1099.

[70] Per idem tempus ex universo orbe tam innumerable multitudo cepit confluere ad sepulchrum Saluatoris Hierosolymis, quantum zelus hominum prius sperare poterat. Ordo inferioris plebis . . . . . mediocres . . . . . reges et comites . . . . . presules . . . . . mulieres multe nobiles cum pauperioribus . . . . . Pluribus enim erat mentis desiderium mori priusquam ad propria reverterentur [Glaber, l. iv. c. 6. Bouquet, *Histories of France*, tom. x. p. 50].\*

was content to take a secondary part. While Hakem was God, the one Supreme, the Imam Hama was his Intelligence. It was not in his "divine character" that Hakem "hated the Jews and Christians," but in that of a Mahometan bigot, which he displayed in the earlier years of his reign. His barbarous persecutions and the burning of the church of the Resurrection at Jerusalem belong entirely to that period; and his assumption of the divinity was followed by an edict of toleration to Jews and Christians. The Mahometans, whose religion he then treated with hostility and contempt, being far the most numerous, were his most dangerous enemies, and therefore the objects of his most inveterate hatred. It is another singular fact, that the religion of Hakem was by no means confined to Egypt and Syria. M. de Sacy quotes a letter addressed to the chief of the sect in India; and there is likewise a letter to the Byzantine emperor Constantine, son of Armanous (Romans), and the clergy of the empire—(Constantine the Eighth, M. de Sacy supposes, but this is irreconcilable with chronology: it must mean Constantine the Eleventh, Monomachus). The assassina-

tion of Hakem is, of course, disbelieved by his sectaries. M. de Sacy seems to consider the fact obscure and doubtful. According to his followers he disappeared, but is hereafter to return. At his return the resurrection is to take place; the triumph of Unitarianism, and the final discomfiture of all other religions. The temple of Mecca is especially devoted to destruction. It is remarkable that one of the signs of this final consummation, and of the re-appearance of Hakem, is that Christianity shall be gaining a manifest predominance over Mahometanism.

As for the religion of the Druses, I cannot agree with Gibbon, that it does not "deserve" to be better known; and am grateful to M. de Sacy, notwithstanding the prolixity and occasional repetition in his two large volumes, for the full examination of the most extraordinary religious aberration which ever extensively affected the mind of man. The worship of a mad tyrant is the basis of a subtle antaphysical creed, and of a severe, and even ascetic, morality. — M.

\* Compare the first chap. of Wilken, *Geschichte der Kreuzzüge*. — M.



Increase of  
pilgrimages,  
A. D.  
1024, &c.

voyage of Palestine, the dangers were frequent, and the opportunities rare : but the conversion of Hungary opened a safe communication between Germany and Greece. The charity of St. Stephen, the apostle of his kingdom, relieved and conducted his itinerant brethren (71); and from Belgrade to Antioch, they traversed fifteen hundred miles of a Christian empire. Among the Franks, the zeal of pilgrimage prevailed beyond the example of former times : and the roads were covered with multitudes of either sex, and of every rank, who professed their contempt of life, so soon as they should have kissed the tomb of their Redeemer. Princes and prelates abandoned the care of their dominions ; and the numbers of these pious caravans were a prelude to the armies which marched in the ensuing age under the banner of the cross. About thirty years before the first crusade, the archbishop of Mentz, with the bishops of Utrecht, Bamberg, and Ratisbon, undertook this laborious journey from the Rhine to the Jordan ; and the multitude of their followers amounted to seven thousand persons. At Constantinople, they were hospitably entertained by the emperor ; but the ostentation of their wealth provoked the assault of the wild Arabs : they drew their swords with scrupulous reluctance, and sustained a siege in the village of Capernaum, till they were rescued by the venal protection of the Fatimite emir. After visiting the holy places, they embarked for Italy, but only a remnant of two thousand arrived in safety in their native land. Ingulphus, a secretary of William the Conqueror, was a companion of this pilgrimage : he observes that they sallied from Normandy, thirty stout and well-appointed horsemen ; but that they repassed the Alps, twenty miserable palmers, with the staff in their hand, and the wallet at their back (72).

Conquest of  
Jerusalem by  
the Turks,  
A. D.  
1070—1096.

After the defeat of the Romans, the tranquillity of the Fatimite caliphs was invaded by the Turks (73). One of the lieutenants of Malek Shah, Atsiz the Carizmian, marched into Syria at the head of a powerful army, and reduced Damascus by famine and the sword. Hems, and the other cities of the province, acknowledged the caliph of Bagdad and the sultan of Persia ; and the victorious emir advanced without resistance to the banks of the Nile : the Fatimite was preparing to fly into the heart of Africa ; but the negroes of his guard and the inhabitants of Cairo made a desperate sally, and repulsed the Turk from the confines of Egypt. In his retreat, he indulged the license of slaughter and rapine : the judge and notaries of Jerusalem were invited to his camp ; and their exo-

(71) Glaber, l. iii. c. 1. Katona (Hist. Critic. Regum Hungariz, tom. i. p. 304—311.) cautions whether St. Stephen founded a monastery at Jerusalem.

(72) Barneus (A. D. 1064, No. 43—56.) has transcribed the greater part of the original narratives of Ingulphus, Marcanus, and Lambertus.

(73) See Elmacin (Hist. Saracena. p. 349, 350.) and Abulpharagius (Dynast. p. 237. vers. Pocock.). M. de Guignes (Hist. des Huns, tom. iii. part 1. p. 215, 216.) adds the testimonies, or rather the names, of Abulieda and Novairi.

cution was followed by the massacre of three thousand citizens. The cruelty or the defeat of Atsiz was soon punished by the sultan Toucush, the brother of Malek Shah, who, with a higher title and more formidable powers, asserted the dominion of Syria and Palestine. The house of Seljuk reigned about twenty years in Jerusalem (74); but the hereditary command of the holy city and territory was entrusted or abandoned to the emir Ortok, the chief of a tribe of Turkmans, whose children, after their expulsion from Palestine, formed two dynasties on the borders of Armenia and Assyria (75). The Oriental Christians and the Latin pilgrims deplored a revolution, which, instead of the regular government and old alliance of the caliphs, imposed on their necks the iron yoke of the strangers of the North (76). In his court and camp the great sultan had adopted in some degree the arts and manners of Persia; but the body of the Turkish nation, and more especially the pastoral tribes, still breathed the fierceness of the desert. From Nice to Jerusalem, the western countries of Asia were a scene of foreign and domestic hostility; and the shepherds of Palestine, who held a precarious sway on a doubtful frontier, had neither leisure nor capacity to await the slow profits of commercial and religious freedom. The pilgrims, who, through innumerable perils, had reached the gates of Jerusalem, were the victims of private rapine or public oppression, and often sunk under the pressure of famine and disease, before they were permitted to salute the holy sepulchre. A spirit of native barbarism, or recent zeal, prompted the Turkmans to insult the clergy of every sect: the patriarch was dragged by the hair along the pavement, and cast into a dungeon, to extort a ransom from the sympathy of his flock; and the divine worship in the church of the Resurrection was often disturbed by the savage ruckness of its masters. The pathetic tale excited the millions of the West to march under the standard of the cross to the relief of the Holy Land; and yet how trifling is the sum of these accumulated evils, if compared with the single act of the sacrilege of Hakem, which had been so patiently endured by the Latin Christians! A slighter provocation inflamed the more irascible temper of their descendants: a new spirit had arisen of religious chivalry and papal dominion: a nerve was touched of exquisite feeling; and the sensation vibrated to the heart of Europe.

[74] From the expedition of Isar Atsiz (A. H. 469, A. D. 1075), to the expulsion of the Ortokides (A. D. 1099). Yet William of Tyre (l. i. c. 6. p. 633.) asserts, that Jerusalem was thirty-eight years to the hands of the Turks; and an Arabic chronicle, quoted by Pagi (tom. iv. p. 202.), supposes, that the city was reduced by a Carizman general to the obedience of the caliph of Bagdad, A. H. 463, A. D. 1070. These early dates are not very compatible with the general history of Asia; and I am sure, that as late as A. D. 1061, the regnum Babylonense [of Cairo] still prevailed in Palestine (Baronius, A. D. 1064, No. 56.).

[75] De Guignes, Hist. des Huns, tom. i. p. 249—252.

[76] Willm. TST. l. i. c. 8. p. 634. who strives hard to magnify the Christian grievances. The Turks exacted an *aureus* from each pilgrim! The capash of the Franks is now fourteen dollars: and Europe does not complain of this voluntary tax.

## CHAPTER LVIII.

*Origin and Numbers of the First Crusade. — Characters of the Latin Princes. — Their March to Constantinople. — Policy of the Greek Emperor Alexius. — Conquest of Nice, Antioch, and Jerusalem, by the Franks. — Deliverance of the Holy Sepulchre. — Godfrey of Bouillon, First King of Jerusalem. — Institutions of the French or Latin Kingdom.*

The first  
crusade,  
A. D.  
1095—1099.  
Peter the  
Hermit.

ABOUT twenty years after the conquest of Jerusalem by the Turks, the holy sepulchre was visited by an hermit of the name of Peter, a native of Amiens, in the province of Picardy (1) in France. His resentment and sympathy were excited by his own injuries and the oppression of the Christian name; he mingled his tears with those of the patriarch, and earnestly inquired, if no hopes of relief could be entertained from the Greek emperors of the East. The patriarch exposed the vices and weakness of the successors of Constantine. "I will rouse," exclaimed the hermit, "the martial nations of Europe in your cause;" and Europe was obedient to the call of the hermit. The astonished patriarch dismissed him with epistles of credit and complaint; and no sooner did he land at Bari, than Peter hastened to kiss the feet of the Roman pontiff. His stature was small, his appearance contemptible; but his eye was keen and lively; and he possessed that vehemence of speech, which seldom fails to impart the persuasion of the soul (2). He was born of a gentleman's family (for we must now adopt a modern idiom), and his military service was under the neighbouring counts of Boulogne, the heroes of the first crusade. But he soon relinquished the sword and the world; and if it be true, that his wife, however noble, was aged and ugly, he might withdraw, with the less reluctance, from her bed to a convent, and at length to an hermitage.\* In this austere solitude, his body was emaciated, his fancy was inflamed; whatever he wished, he believed; whatever he believed, he saw in dreams and revelations. From Jerusalem the pilgrim returned an accomplished fanatic; but as he excelled in the popular madness of the times, pope Urban the Second received him as a prophet, applauded his glorious design, promised to support it

[1] Whimsical enough is the origin of the name of *Picards*, and from thence of *Picardie*, which does not date earlier than A. D. 1200. It was an academical joke, an epithet first applied to the quarrelsome humour of those students, in the University of Paris, who came from the frontier of France and Flanders (Valesii Notitia Galliarum, p. 447. Longueur, Description de la France, p. 54.).

[2] William of Tyre (l. i. c. 11. p. 637, 638.) thus describes the hermit: *Fovillius, persona contemptibilis, vivax ingenii, et oculum habens perspicacem gratumque, et sponte fluens ei non deerat eloquium.* See Alberti Aqueusii, p. 185. Guibert, p. 482. Anna Comnena in Alexiad, l. x. p. 284, &c. with Ducange's notes, p. 349.

\* Wilken considers this fact as doubtful, vol. i. p. 47.—W.

in a general council, and encouraged him to proclaim the deliverance of the Holy Land. Invigorated by the approbation of the pontiff, his zealous missionary traversed, with speed and success, the provinces of Italy and France. His diet was abstemious, his prayers long and fervent, and the alms which he received with one hand, he distributed with the other: his head was bare, his feet naked, his meagre body was wrapt in a coarse garment; he bore and displayed a weighty crucifix; and the ass on which he rode was sanctified, in the public eye, by the service of the man of God. He preached to innumerable crowds in the churches, the streets, and the highways: the hermit entered with equal confidence the palace and the cottage; and the people, for all was people, was impetuously moved by his call to repentance and arms. When he painted the sufferings of the natives and pilgrims of Palestine, every heart was melted to compassion; every breast glowed with indignation, when he challenged the warriors of the age to defend their brethren, and rescue their Saviour: his ignorance of art and language was compensated by sighs, and tears, and ejaculations; and Peter supplied the deficiency of reason by loud and frequent appeals to Christ and his mother, to the saints and angels of paradise, with whom he had personally conversed.\* The most perfect orator of Athens might have envied the success of his eloquence: the rustic enthusiast inspired the passions which he felt, and Christendom expected with impatience the counsels and decrees of the supreme pontiff.

The magnanimous spirit of Gregory the Seventh had already embraced the design of arming Europe against Asia; the ardour of his zeal and ambition still breathes in his epistles: from either side of the Alps, fifty thousand Catholics had enlisted under the banner of St. Peter (3); and his successor reveals his intention of marching at their head against the impious sectaries of Mahomet. But the glory or reproach of executing, though not in person, this holy enterprise, was reserved for Urban the Second (4), the most faithful of his disciples. He undertook the conquest of the East, whilst the larger portion of Rome was possessed and fortified by his rival Guibert of Ravenna, who contended with Urban for the name and honours of the pontificate. He attempted to unite the powers of the West, at a time when the princes were separated from the church, and the people from their princes, by the excommunication which himself and his predecessors had thundered against the emperor and the king of France. Philip the First, of France, sup-

Urban II. in the council of Placentia, A. D. 1099, March.

(3) Ultra quinquaginta millia, si me possunt in expeditione pro duce et pontifice habere, armati manu voluit in inimicos Dei insurgere et ad sepulchrum Domini ipso ducente pervenire (Gregor. vii. epist. ii. 31. in tom. xii. p. 322. concil.).

(4) See the original Elys of Urban II. by Pandalphus Pinnus and Bernardus Guido, in Muratori, *Her. Ital. Script. tom. iii. pars i. p. 352, 353.*

\* He had seen the Saviour in a vision: a letter had fallen from heaven. Wifken, vol. i. p. 49.—M.

ported with patience the censures which he had provoked by his scandalous life and adulterous marriage. Henry the Fourth, of Germany, asserted the right of investitures, the prerogative of confirming his bishops by the delivery of the ring and crozier. But the emperor's party was crushed in Italy by the arms of the Normans and the countess Mathilda; and the long quarrel had been recently envenomed by the revolt of his son Conrad and the shame of his wife (5), who, in the synods of Constance and Placentia, confessed the manifold prostitutions to which she had been exposed by an husband regardless of her honour and his own (6). So popular was the cause of Urban, so weighty was his influence, that the council which he summoned at Placentia (7) was composed of two hundred bishops of Italy, France, Burgundy, Swabia, and Bavaria. Four thousand of the clergy, and thirty thousand of the laity, attended this important meeting; and, as the most spacious cathedral would have been inadequate to the multitude, the session of seven days was held in a plain adjacent to the city. The ambassadors of the Greek emperor, Alexius Comnenus, were introduced to plead the distress of their sovereign, and the danger of Constantinople, which was divided only by a narrow sea, from the victorious Turks, the common enemies of the Christian name. In their suppliant address they flattered the pride of the Latin princes; and, appealing at once to their policy and religion, exhorted them to repel the Barbarians on the confines of Asia, rather than to expect them in the heart of Europe. At the sad tale of the misery and perils of their Eastern brethren, the assembly burst into tears: the most eager champions declared their readiness to march; and the Greek ambassadors were dismissed with the assurance of a speedy and powerful succour. The relief of Constantinople was included in the larger and most distant project of the deliverance of Jerusalem; but the prudent Urban adjourned the final decision to a second synod, which he proposed to celebrate in some city of France in the autumn of the same year. The short delay would propagate the flame of enthusiasm; and his firmest hope was in a nation of soldiers (8) still proud of the pre-eminence of their name, and am-

(5) She is known by the different names of Præcis, Eupræcia, Eufrasia, and Adélaïs; and was the daughter of a Russian prince, and the widow of a margrave of Brandenburg. *Struv. Corpus Hist. Germanicæ*, p. 340.

(6) *Horribus odio eam cepit habere: ideo incarcerationem eam, et concessit ut plerique vim ei inferrent; immo filium hostes ut eam subagilaret* (Dodechia, *Constant. Marian. Sen. apud Baron. A. D. 1093*, No. 4.). In the synod of Constance, she is described by Bertholdus, rerum inspector: *quæ se tantas et tam inauditas fornicationum spurcitias, et a tantis passim finisse coquestra est, &c.* and at Placentia: *astis misericorditer suscepit, eo quod ipsam tantas spurcitias non tam commissas quam in vitam periculosam pro certo exoneravit papa cum sancta synodo.* *Apud Baron. A. D. 1093*, No. 4. 1094. No. 3. A rare subject for the infallible decision of a pope and council. These abominations are repugnant to every principle of human nature, which is not altered by a desperate about rings and croziers. Yet it should seem, that the wretched woman was tempted by the priests to relate or subscribe some infamous stories of herself and her husband.

(7) See the narrative and acts of the synod of Placentia, *Council. tom. xii. p. 321, &c.*

(8) Guilbert, himself a Frenchman, praises the piety and valour of the French nation, the author

bitious to emulate their hero Charlemagne (9), who, in the popular romance of Turpin (10), had achieved the conquest of the Holy Land. A latent motive of affection or vanity might influence the choice of Urban: he was himself a native of France, a monk of Clugny, and the first of his countrymen who ascended the throne of St. Peter. The pope had illustrated his family and province; nor is there perhaps a more exquisite gratification than to revisit, in a conspicuous dignity, the humble and laborious scenes of our youth.

It may occasion some surprise that the Roman pontiff should erect, in the heart of France, the tribunal from whence he hurled his anathemas against the king; but our surprise will vanish so soon as we form a just estimate of a king of France of the eleventh century (11). Philip the First was the great-grandson of Hugh Capet, the founder of the present race, who, in the decline of Charlemagne's posterity, added the regal title to his patrimonial estates of Paris and Orleans. In this narrow compass, he was possessed of wealth and jurisdiction; but in the rest of France, Hugh and his first descendants were no more than the feudal lords of about sixty dukes and counts, of independent and hereditary power (12), who disdained the control of laws and legal assemblies, and whose disregard of their sovereign was revenged by the disobedience of their inferior vassals. At Clermont, in the territories of the count of Auvergne (13), the pope might brave with impunity the resentment of Philip; and the council which he convened in that city was not less numerous or respectable than the synod of Placentia (14). Besides his court and council of Roman cardinals, he was supported by thirteen archbishops and two hundred and twenty-five bishops: the number of mitred prelates was computed at four hundred; and the fathers of the church were blessed by the saints, and enlightened by the doctors of the age. From the adjacent kingdoms, a martial train of lords and knights of power and

Council of  
Clermont,  
A. D. 1095,  
November.

and example of the crusades: *Gens nobilis, prudens, bellicosa, dapibus et otiosa . . . Quos enim Britones, Anglos, Ligures, et bonis eos moribus videmus, non illico Francos homines appellamus?* (p. 475.) He owns, however, that the vivacity of the French degenerates into petulance among foreigners (p. 483.) and vain loquaciousness (p. 502.).

(9) *Per viam quam jussudum Carolus Magnus mirificus rex Francorum aptari fecit usque C. P.* (*Gesta Francorum*, p. 1. Robert. Menach. Hist. Hieros. l. i. p. 33, &c.)

(10) John Tulpinus, or Turpinus, was Archbishop of Rheims, A. D. 773. After the year 1000, this romance was composed in his name, by a monk of the borders of France and Spain; and such was the idea of ecclesiastical merit, that he describes himself as a fighting and drinking priest! Yet the book of lies was pronounced authentic by Pope Calixtus II. (A. D. 1122), and is respectfully quoted by the abbé Suger, in the great Chronicles of St. Denis (*Fabric. Biblioth. Latin. mediæ ævi*, edit. Mansi, tom. iv. p. 161.).

(11) See *État de la France*, by the Comte de Boulainvilliers, tom. l. p. 180—182. and the second volume of the *Observations sur l'Histoire de France*, by the Abbé de Mably.

(12) In the provinces to the south of the Loire, the first Capetians were scarcely allowed a feudal supremacy. On all sides, Normandy, Bretagne, Aquitaine, Burgundy, Lorraine, and Flanders, constructed the name and limits of the proper France. See *Andrien Vales Notitia Galliarum*.

(13) These counts, a younger branch of the dukes of Aquitaine, were at length despoiled of the greatest part of their country by Philip Augustus. The bishops of Clermont gradually became princes of the city. *Mélanges tirés d'une grande Bibliothèque*, tom. xxvii. p. 288, &c.

(14) See the acts of the council of Clermont, Concil. tom. xii. p. 829, &c.

renown attended the council (15), in high expectation of its resolves; and such was the ardour of zeal and curiosity, that the city was filled, and many thousands, in the month of November, erected their tents or huts in the open field. A session of eight days produced some useful or edifying canons for the reformation of manners; a severe censure was pronounced against the licence of private war; the Truce of God (16) was confirmed, a suspension of hostilities during four days of the week; women and priests were placed under the safeguard of the church; and a protection of three years was extended to husbandmen and merchants, the defenceless victims of military rapine. But a law, however venerable be the sanction, cannot suddenly transform the temper of the times; and the benevolent efforts of Urban deserve the less praise, since he laboured to appease some domestic quarrels, that he might spread the flames of war from the Atlantic to the Euphrates. From the synod of Placentia, the rumour of his great design had gone forth among the nations: the clergy on their return had preached in every diocese the merit and glory of the deliverance of the Holy Land; and when the pope ascended a lofty scaffold in the marketplace of Clermont, his eloquence was addressed to a well-prepared and impatient audience. His topics were obvious, his exhortation was vehement, his success inevitable. The orator was interrupted by the shout of thousands, who with one voice, and in their rustic idiom, exclaimed aloud, "God wills it, God wills it (17)." "It is indeed the will of God," replied the pope; "and let this memorable word, the inspiration surely of the Holy Spirit, be for ever adopted as your cry of battle, to animate the devotion and courage of the champions of Christ. His cross is the symbol of your salvation; wear it, a red, a bloody cross, as an external mark, on your breasts or shoulders, as a pledge of your sacred and irrevocable engagement." The proposal was joyfully accepted; great numbers, both of the clergy and laity, impressed on their garments the sign of the cross (18), and solicited the pope to march at their head. This dangerous honour was declined by the more

[15] *Confluxerunt ad concilium e multis regionibus, viri potentes et honorati, innumeri quousque cingulis hinc inde militis superbi* (Hakrle, an eye-witness, p. 56—58. Robert. Mon. p. 31, 32. Will. Tyr. i. 14, 15, p. 639—641. Gaidert, p. 478—480. Fulcher. Carnet, p. 382.).

[16] The Truce of God (*Treva*, or *Trenga Dei*) was first invented in Aquitaine, A. D. 1032; blamed by some bishops as an occasion of perjury, and rejected by the Normans as contrary to their privileges (Ducange, Gloss. Latin. tom. vi. p. 682—685.).

[17] *Deus vult, Deus vult!* was the pure acclamation of the clergy who understood Latin (Robert. Mon. l. i. p. 32.). By the illiterate laity, who spoke the Provençal or Limousin idiom, it was corrupted to *Deus lo vult*, or *Dieu el vult*. See Chron. Cassinense, l. iv. c. 11. p. 497. in Muratori, Script. Rerum Ital. tom. iv. and Ducange (Dissertat. xi. p. 207. sur Joinville, and Gloss. Latin. tom. ii. p. 690.), who, in his preface, produces a very difficult specimen of the dialect of Rouergue, A. D. 1100, very near, both in time and place, to the council of Clermont (p. 15, 16.).

[18] Most commonly on their shoulders, in gold, or silk, or cloth, sewed as their garments. In the first crusade, all were red; in the third, the French alone preserved that colour, while green crosses were adopted by the Flemings, and white by the English (Ducange, tom. ii. p. 651.). Yet in England, the red ever appears the favourite, and, as it were, the national, colour of our military ensigns and uniforms.

prudent successor of Gregory, who alleged the schism of the church, and the duties of his pastoral office, recommending to the faithful, who were disqualified by sex or profession, by age or infirmity, to aid, with their prayers and alms, the personal service of their robust brethren. The name and powers of his legate he devolved on Adhemar bishop of Puy, the first who had received the cross at his hands. The foremost of the temporal chiefs was Raymond count of Toulouse, whose ambassadors in the council excused the absence, and pledged the honour, of their master. After the confession and absolution of their sins, the champions of the cross were dismissed with a superfluous admonition to invite their countrymen and friends; and their departure for the Holy Land was fixed to the festival of the Assumption, the fifteenth of August, of the ensuing year (19).

So familiar, and as it were so natural to man, is the practice of violence, that our indulgence allows the slightest provocation, the most disputable right, as a sufficient ground of national hostility. But the name and nature of an *holy war* demands a more rigorous scrutiny; nor can we hastily believe, that the servants of the Prince of Peace would unsheath the sword of destruction, unless the motive were pure, the quarrel legitimate, and the necessity inevitable. The policy of an action may be determined from the tardy lessons of experience; but, before we act, our conscience should be satisfied of the justice and propriety of our enterprise. In the age of the crusades, the Christians, both of the East and West, were persuaded of their lawfulness and merit; their arguments are clouded by the perpetual abuse of Scripture and rhetoric; but they seem to insist on the right of natural and religious defence, their peculiar title to the Holy Land, and the impiety of their Pagan and Mahometan foes (20). 1. The right of a just defence may fairly include

Justice of the  
crusades?

(19) Bongarsius, who has published the original writers of the crusades, adopts, with much complacency, the fantastic title of *Guibertus, Gesta Dei per Francos*; though some critics propose to read *Gesta Dieboldi per Francos* (Hanovæ, 1611, two vols. in folio). I shall briefly enumerate, as they stand in this collection, the authors whom I have used for the first crusade. I. *Gesta Francorum*. II. *Robertus Monachus*. III. *Radulphus*. IV. *Raimundus de Agiles*. V. *Albertus Aquevis*. VI. *Fulcherius Carnotensis*. VII. *Guibertus*. VIII. *Wilhelmus Tyriensis*. Muratori has given us, IX. *Radulphus Cadomensis de Gesta Tancredi* (Script. Ber. Ital. tom. v. p. 285—332.), and, X. *Bernardus Thesaurarius de Acquisitione Terre Sancte* (tom. vii. p. 664—848.).\* The last of these was unknown to a late French historian, who has given a large and critical list of the writers of the crusades (*Extrait des Croisades*, tom. i. p. 43—141.), and most of whose judgments my own experience will allow me to ratify. It was late before I could obtain a sight of the French historians collected by Duchesne. I. *Petri Tudebodi Sacerdotis Sivevicensis Historia de Hierosolymitano itinere* (tom. iv. p. 773—815.), has been transferred into the first anonymous writer of Bongarsius. II. The *Metrical History of the First Crusade*, in six books (p. 890—912.), is of small value or account.

(20) If the reader will turn to the first scene of the First Part of Henry the Fourth, he will see in the text of Shakspeare the natural feelings of enthusiasm; and in the notes of Dr. Johnson, the workings of a bigotted, though vigorous, mind, greedy of every pretence to hate and persecute those who dissent from his creed.

\* Several new documents, particularly from the modern historians of the crusades, M. Michaud and Wilken.—M.



our civil and spiritual allies: it depends on the existence of danger; and that danger must be estimated by the twofold consideration of the malice, and the power, of our enemies. A pernicious tenet has been imputed to the Mahometans, the duty of *extirpating* all other religions by the sword: This charge of ignorance and bigotry is refuted by the Koran, by the history of the Musulman conquerors, and by their public and legal toleration of the Christian worship. But it cannot be denied, that the Oriental churches are depressed under their iron yoke; that, in peace and war, they assert a divine and indefeasible claim of universal empire; and that, in their orthodox creed, the unbelieving nations are continually threatened with the loss of religion or liberty. In the eleventh century, the victorious arms of the Turks presented a real and urgent apprehension of these losses. They had subdued, in less than thirty years, the kingdoms of Asia, as far as Jerusalem and the Hellespont; and the Greek empire tottered on the verge of destruction. Besides an honest sympathy for their brethren, the Latins had a right and interest in the support of Constantinople, the most important barrier of the West; and the privilege of defence must reach to prevent, as well as to repel, an impending assault. But this salutary purpose might have been accomplished by a moderate succour; and our calmer reason must disclaim the innumerable hosts and remote operations, which overwhelmed Asia and depopulated Europe.\* II. Palestine could add nothing to the strength or safety of the Latins; and fanaticism alone could pretend to justify the conquest of that distant and narrow province. The Christians affirmed that their inalienable title to the promised land had been sealed by the blood of their divine Saviour: it was their right and duty to rescue their inheritance from the unjust possessors, who profaned his sepulchre, and oppressed the pilgrimage of his disciples. Vainly would it be alleged that the pre-eminence of Jerusalem, and the sanctity of Palestine, have been abolished with the Mosaic law; that the God of the Christians is not a local deity, and that the recovery of Bethlem or Calvary, his cradle or his tomb, will not atone for the violation of the moral precepts of the Gospel. Such arguments glance aside from the leaden shield of superstition; and the religious mind will not easily relinquish its hold on the sacred ground of mystery and miracle. III. But the holy wars which have been waged in

\* The manner in which the war was conducted surely has little relation to the abstract question of the justice or injustice of the war. The most just and necessary war may be conducted with the most prodigal waste of human life, and the wildest fanaticism; the most unjust with the coolest moderation and consummate generalship. The question is, whether the liberties and religion of Europe were in danger from the aggressions of Mahometanism? if so, it is difficult

to limit the right, though it may be proper to question the wisdom, of overwhelming the enemy with the armed population of a whole continent, and repelling, if possible, the invading conqueror into his native deserts. The crusades are monuments of human folly! but to which of the more regular wars of civilized Europe, waged for personal ambition or national jealousy, will our calmer reason appeal as monuments either of human justice or human wisdom?—H.

every climate of the globe, from Egypt to Livonia, and from Peru to Hindostan, require the support of some more general and flexible tenet. It has been often supposed, and sometimes affirmed, that a difference of religion is a worthy cause of hostility; that obstinate unbelievers may be slain or subdued by the champions of the cross; and that grace is the sole fountain of dominion as well as of mercy.\* Above four hundred years before the first crusade, the eastern and western provinces of the Roman empire had been acquired about the same time, and in the same manner, by the Barbarians of Germany and Arabia. Time and treaties had legitimated the conquests of the *Christian* Franks; but in the eyes of their subjects and neighbours, the Mahometan princes were still tyrants and usurpers, who, by the arms of war or rebellion, might be lawfully driven from their unlawful possession (21).

As the manners of the Christians were relaxed, their discipline of penance (22) was enforced; and with the multiplication of sins, the remedies were multiplied. In the primitive church, a voluntary and open confession prepared the work of atonement. In the middle ages, the bishops and priests interrogated the criminal; compelled him to account for his thoughts, words, and actions; and prescribed the terms of his reconciliation with God. But as this discretionary power might alternately be abused by indulgence and tyranny, a rule of discipline was framed, to inform and regulate the spiritual judges. This mode of legislation was invented by the Greeks; their *penitentials* (23) were translated, or imitated, in the Latin church; and, in the time of Charlemagne, the clergy of every diocese were provided with a code, which they prudently concealed from the knowledge of the vulgar. In this dangerous estimate of crimes and punishments, each case was supposed, each difference was remarked, by the experience or penetration of the monks; some sins are enumerated which innocence could not have suspected, and others which reason cannot believe; and the more or-

Spiritual  
motives and  
indulgences.

[21] The *vith Discourse* of Fleury on Ecclesiastical History [p. 223—261.] contains an accurate and rational view of the causes and effects of the crusades.

[22] The penance, indulgence, &c. of the middle ages are amply discussed by Muratori (*Antiquit. Ital. medi. Aevi*, tom. v. dissert. lxxvi. p. 769—768) and by M. Chais (*Lettres sur les Juhéa et les Indulgences*, tom. ii. lettres 21 et 22. p. 478—556.), with this difference, that the abuses of superstition are mildly, perhaps faintly, exposed by the learned Italian, and peevishly magnified by the Dutch monster.

[23] Schmitt (*Histoire des Allemands*, tom. ii. p. 241—229. 452—462.) gives an abstract of the *Penitential* of Rheginus in the ninth, and of Burchard in the tenth, century. In one year, five-and-thirty murders were perpetrated at Worms.

\* "God," says the abbot Gubert, "invented the crusades as a new way for the laity to atone for their sins and to merit salvation." This extraordinary and characteristic passage must be given entire. "Deus nostro tempore prælia sacra instituit, ut ordo equestris et vulgus sarraceni qui vetuere paganismi eximio in multis versabatur cadet, novum repo-

"rent salubris promerenda genus, ut nec familiaris electa, ut fieri audeat, monastica conversatione, seu religiosa quolibet professione sacculum relinquere cogantur; sed soli cuncta licentia et habitis ex suo ipsorum officio Dei aliquatenus gratiam consequantur." Gub. Abbas, p. 371. See Wilkes, vol. i. p. 63. — K.

dinary offences of fornication and adultery, of perjury and sacrilege, of rapine and murder, were expiated by a penance, which, according to the various circumstances, was prolonged from forty days to seven years. During this term of mortification, the patient was healed, the criminal was absolved, by a salutary regimen of fasts and prayers: the disorder of his dress was expressive of grief and remorse; and he humbly abstained from all the business and pleasure of social life. But the rigid execution of these laws would have depopulated the palace, the camp, and the city; the Barbarians of the West believed and trembled; but nature often rebelled against principle; and the magistrate laboured without effect to enforce the jurisdiction of the priest. A literal accomplishment of penance was indeed impracticable: the guilt of adultery was multiplied by daily repetition; that of homicide might involve the massacre of a whole people; each act was separately numbered; and, in those times of anarchy and vice, a modest sinner might easily incur a debt of three hundred years. His insolvency was relieved, by a commutation, or *indulgence*: a year of penance was appreciated at twenty-six *solidi* (24) of silver, about four pounds sterling, for the rich; at three *solidi*, or nine shillings, for the indigent: and these alms were soon appropriated to the use of the church, which derived, from the redemption of sins, an inexhaustible source of opulence and dominion. A debt of three hundred years, or twelve hundred pounds, was enough to impoverish a plentiful fortune; the scarcity of gold and silver was supplied by the alienation of land; and the princely donations of Pepin and Charlemagne are expressly given for the *remedy* of their soul. It is a maxim of the civil law, that whosoever cannot pay with his purse, must pay with his body; and the practice of flagellation was adopted by the monks, a cheap, though painful, equivalent. By a fantastic arithmetic, a year of penance was taxed at three thousand lashes (25); and such was the skill and patience of a famous hermit, St. Dominic of the Iron Cuirass (26), that in six days he could discharge an entire century, by a whipping of three hundred thousand stripes. His example was followed by many penitents of both sexes; and, as a vicarious sacrifice was accepted, a sturdy disciplinarian might expiate on his own back the sins of his benefactors (27). These compensations of the purse and

[24] Till the sixth century, we may suppose the clear account of six *denarii*, or pence, to the *solidus*, or shilling; and 24 *solidi* to the pound weight of silver, about the pound sterling. Our money is diminished to a third, and the French to a fifth, of this primitive standard.

[25] Each century of lashes was sanctified with the recital of a psalm; and the whole Psalter, with the accompaniment of 15,000 stripes, was equivalent to five years.

[26] The Life and Achievements of St. Dominic Loricatus was composed by his friend and admirer, Peter Damiansus. See Fleury, *Hist. Ecclesi.* tom. xvi. p. 96-104. Baronius, A. D. 1056, No. 7. who observes from Damiansus, how fashionable, even among ladies of quality (*sublimis generis*), this expiation (*porgatorii genus*) was grown.

[27] At a quarter, or even half a rial a lash, Sancho Panza was a cheaper, and possibly not a more dishonest, workman. I remember in Pere Labat (*Voyages en Italie*, tom. vii. p. 16-29.) a very lively picture of the dexterity of one of these artists.

the person introduced, in the eleventh century, a more honourable mode of satisfaction. The merit of military service against the Saracens of Africa and Spain had been allowed by the predecessors of Urban the Second. In the council of Clermont, that pope proclaimed a *plenary indulgence* to those who should enlist under the banner of the cross; the absolution of *all* their sins, and a full receipt for *all* that might be due of canonical penance (28). The cold philosophy of modern times is incapable of feeling the impression that was made on a sinful and fanatic world. At the voice of their pastor, the robber, the incendiary, the homicide, arose by thousands to redeem their souls, by repeating on the infidels the same deeds which they had exercised against their Christian brethren; and the terms of atonement were eagerly embraced by offenders of every rank and denomination. None were pure; none were exempt from the guilt and penalty of sin; and those who were the least amenable to the justice of God and the church, were the best entitled to the temporal and eternal recompense of their pious courage. If they fell, the spirit of the Latin clergy did not hesitate to adorn their tomb with the crown of martyrdom (29); and should they survive, they could expect without impatience the delay and increase of their heavenly reward. They offered their blood to the Son of God, who had laid down his life for their salvation: they took up the cross, and entered with confidence into the way of the Lord. His providence would watch over their safety; perhaps his visible and miraculous power would smooth the difficulties of their holy enterprise. The cloud and pillar of Jehovah had marched before the Israelites into the promised land. Might not the Christians more reasonably hope that the rivers would open for their passage; that the walls of the strongest cities would fall at the sound of their trumpets; and that the sun would be arrested in his mid-career, to allow them time for the destruction of the infidels?

Of the chiefs and soldiers who marched to the holy sepulchre, I will dare to affirm, that *all* were prompted, by the spirit of enthusiasm; the belief of merit, the hope of reward, and the assurance of divine aid. But I am equally persuaded, that in *many* it was not the sole, that in *some* it was not the leading, principle of action. The use and abuse of religion are feeble to stem, they are strong and irresistible to impel, the stream of national manners. Against the private wars of the Barbarians, their bloody tournaments, licen-

Temporal and  
carol  
motives.

[28] Quicunque pro sola devotioe, non pro honore vel pecunia adeptione, ad liberandam ecclesiam Dei Jerusalem profectus fuerit, iter illud pro omni parentis reputatur. Caen. Concil. Chron. ii. p. 829. Guibert styles it novam salutis genus (p. 471.), and is almost philosophical on the subject.\*

[29] Such at least was the belief of the crusaders, and such is the uniform style of the historians (Esprit des Croisades, tom. iii. p. 477.); but the prayer for the repose of their souls is inconsistent in orthodox theology with the merits of martyrdom.

\* See note, page 211.—N.

tious loves, and judicial duels, the popes and synods might ineffectually thunder. It is a more easy task to provoke the metaphysical disputes of the Greeks, to drive into the cloister the victims of anarchy or despotism, to sanctify the patience of slaves and cowards, or to assume the merit of the humanity and benevolence of modern Christians. War and exercise were the reigning passions of the Franks or Latins; they were enjoined, as a penance, to gratify those passions, to visit distant lands, and to draw their swords against the nations of the East. Their victory, or even their attempt, would immortalise the names of the intrepid heroes of the cross; and the purest piety could not be insensible to the most splendid prospect of military glory. In the petty quarrels of Europe, they shed the blood of their friends and countrymen, for the acquisition perhaps of a castle or a village. They could march with alacrity against the distant and hostile nations who were devoted to their arms: their fancy already grasped the golden sceptres of Asia; and the conquest of Apulia and Sicily by the Normans might exalt to royalty the hopes of the most private adventurer. Christendom, in her rudest state, must have yielded to the climate and cultivation of the Mahometan countries; and their natural and artificial wealth had been magnified by the tales of pilgrims, and the gifts of an imperfect commerce. The vulgar, both the great and small, were taught to believe every wonder, of lands flowing with milk and honey, of mines and treasures of gold and diamonds, of palaces of marble and jasper, and of odoriferous groves of cinnamon and frankincense. In this earthly paradise, each warrior depended on his sword to carve a plenteous and honourable establishment, which he measured only by the extent of his wishes (30). Their vassals and soldiers trusted their fortunes to God and their master: the spoils of a Turkish emir might enrich the meanest follower of the camp; and the flavour of the wines, the beauty of the Grecian women (31), were temptations more adapted to the nature, than to the profession, of the champions of the cross. The love of freedom was a powerful incitement to the multitudes who were oppressed by feudal or ecclesiastical tyranny. Under this holy sign, the peasants and burghers, who were attached to the servitude of the glebe, might escape from an haughty lord, and transplant themselves and their families to a land of liberty. The monk might release himself from the discipline of his convent: the debtor might suspend the

[30] The same hopes were displayed in the letters of the adventurers *ad animandos qui in Francia residerant*. Hugh de Bretteville could boast, that his share amounted to one abbey and ten castles, of the yearly value of 1500 marks, and that he should acquire an hundred castles by the conquest of Aleppo (Gadert, p. 554, 555).

[31] In his genuine or fictitious letter to the Count of Flanders, Alexius mingles with the danger of the church, and the relics of saints, the *aurei et argentei amor*, and *pulcherrimarum feminarum voluptas* [p. 476.]; as if, says the indignant Gubert, the Greek women were handsomer than those of France.

accumulation of usury, and the pursuit of his creditors; and outlaws and malefactors of every cast might continue to brave the laws and elude the punishment of their crimes (32).

These motives were potent and numerous: when we have singly computed their weight on the mind of each individual, we must add the infinite series, the multiplying powers of example and fashion. The first proselytes became the warmest and most effectual missionaries of the cross: among their friends and countrymen they preached the duty, the merit, and the recompense, of their holy vow; and the most reluctant hearers were insensibly drawn within the whirlpool of persuasion and authority. The martial youths were fired by the reproach or suspicion of cowardice; the opportunity of visiting with an army the sepulchre of Christ was embraced by the old and infirm, by women and children, who consulted rather their zeal than their strength; and those who in the evening had derided the folly of their companions, were the most eager, the ensuing day, to tread in their footsteps. The ignorance, which magnified the hopes, diminished the perils, of the enterprise. Since the Turkish conquest, the paths of pilgrimage were obliterated; the chiefs themselves had an imperfect notion of the length of the way and the state of their enemies; and such was the stupidity of the people, that, at the sight of the first city or castle beyond the limits of their knowledge, they were ready to ask whether that was not the Jerusalem, the term and object of their labours. Yet the more prudent of the crusaders, who were not sure that they should be fed from heaven with a shower of quails or manna, provided themselves with those precious metals, which, in every country, are the representatives of every commodity. To defray, according to their rank, the expenses of the road, princes alienated their provinces, nobles their lands and castles, peasants their cattle and the instruments of husbandry. The value of property was depreciated by the eager competition of multitudes; while the price of arms and horses was raised to an exorbitant height by the wants and impatience of the buyers (33). Those who remained at home, with sense and money, were enriched by the epidemical disease: the sovereigns acquired at a cheap rate the domains of their vassals; and the ecclesiastical purchasers completed the payment by the assurance of their prayers. The cross, which was commonly sewed on the garment, in cloth or silk, was inscribed by some zealots on their skin: an hot iron, or indelible liquor, was applied to perpetuate the mark; and a crafty monk, who showed the miraculous

Influence of  
example.

[32] See the privileges of the *Croisignati*, freedom from debt, worry, injury, secular justice, &c. The pope was their perpetual guardian (Ducange, tom. ii. p. 651, 652.).

[33] Gilbert (p. 481.) paints in lively colours this general emotion. He was one of the few contemporaries who had genius enough to feel the astonishing scenes that were passing before their eyes. *Erat itaque videre miraculum, caro omnes elatere, atque vili vendere, &c.*

impression on his breast, was repaid with the popular veneration and the richest benefices of Palestine (34).

Departure of  
the first  
grandmasters,  
A. D. 1096,  
March,  
May, &c.

The fifteenth of August had been fixed in the council of Clermont for the departure of the pilgrims: but the day was anticipated by the thoughtless and needy crowd of plebeians; and I shall briefly despatch the calamities which they inflicted and suffered, before I enter on the more serious and successful enterprise of the chiefs. Early in the spring, from the confines of France and Lorraine, above sixty thousand of the populace of both sexes flocked round the first missionary of the crusade, and pressed him with clamorous importunity to lead them to the holy sepulchre. The hermit, assuming the character, without the talents or authority, of a general, impelled or obeyed the forward impulse of his votaries along the banks of the Rhine and Danube. Their wants and numbers soon compelled them to separate, and his lieutenant, Walter the Penniless, a valiant though needy soldier, conducted a vanguard of pilgrims, whose condition may be determined from the proportion of eight horsemen to fifteen thousand foot. The example and footsteps of Peter were closely pursued by another fanatic, the monk Godescalc, whose sermons had swept away fifteen or twenty thousand peasants from the villages of Germany. Their rear was again pressed by an herd of two hundred thousand, the most stupid and savage refuse of the people, who mingled with their devotion a brutal license of rapine, prostitution, and drunkenness. Some counts and gentlemen, at the head of three thousand horse, attended the motions of the multitude to partake in the spoil; but their genuine leaders (may we credit such folly?) were a goose and a goat, who were carried in the front, and to whom these worthy Christians ascribed an infusion of the divine spirit (35). Of these, and of other bands of enthusiasts, the first and most easy warfare

[34] Some instances of these stigmate are given in the *Esprit des Croisades* [tom. iii. p. 169, &c.] from authors whom I have not seen.

[35] *Fuit et aliud scelus detestabile in hac congregatione pedestris populi stulti et vesanae levitatis, nesciens quemdam divinum spiritum asserere aut afflatum, et capellam non minus eodem respectum, et has sibi daces secundas vix fecerant, &c.* (Albert. Aquisgranensis, l. i. c. 34. p. 196.). Had these peasants founded an empire, they might have introduced, as in Egypt, the worship of animals, which their philosophic descendants would have glossed over with some specious and subtle allegory.\*

\* A singular "allegoric" explanation of this strange fact has recently been broached: it is connected with the charge of idolatry and Eastern heretical opinions subsequently made against the Templars. "We have no doubt that 'they were Manichee or Gnostic standards.' [The author says the animals themselves were carried before the army.—M.] 'The goose, 'in Egyptian symbols, as every Egyptian scholar knows, meant 'divine Son,' or 'Son of God.' 'The goat meant Typhon, or the Devil. Thus 'we have the Manichee opposing principles of 'good and evil, as standards, at the head of the

"ignorant mob of crusading invaders. Can any one doubt that a large portion of this host must have been infected with the Manichee or 'Gnostic idolatry?' Account of the Temple Church by R. W. Billings, page 5. London, 1838. This is, at all events, a curious coincidence, especially considered in connection with the extensive dissemination of the Paulician opinions among the common people of Europe. At any rate, in so inexplicable a matter, we are inclined to catch at any explanation, however wild or subtle.—M.

was against the Jews, the murderers of the Son of God. In the trading cities of the Moselle and the Rhine, their colonies were numerous and rich; and they enjoyed, under the protection of the emperor and the bishops, the free exercise of their religion (36). At Verdun, Treves, Mentz, Spire, Worms, many thousands of that unhappy people were pillaged and massacred (37); nor had they felt a more bloody stroke since the persecution of Hadrian: A remnant was saved by the firmness of their bishops, who accepted a feigned and transient conversion; but the more obstinate Jews opposed their fanaticism to the fanaticism of the Christians, barricaded their houses, and precipitating themselves, their families, and their wealth, into the rivers or the flames, disappointed the malice, or at least the avarice, of their implacable foes.

Between the frontiers of Austria and the seat of the Byzantine monarchy, the crusaders were compelled to traverse an interval of six hundred miles; the wild and desolate countries of Hungary (38) and Bulgaria. The soil is fruitful, and intersected with rivers; but it was then covered with morasses and forests, which spread to a boundless extent, whenever man has ceased to exercise his dominion over the earth. Both nations had imbibed the rudiments of Christianity; the Hungarians were ruled by their native princes; the Bulgarians by a lieutenant of the Greek emperor; but, on the slightest provocation, their ferocious nature was rekindled, and ample provocation was afforded by the disorders of the first pilgrims. Agriculture must have been unskilful and languid among a people, whose cities were built of reeds and timber, which were deserted in the summer season for the tents of hunters and shepherds. A scanty supply of provisions was rudely demanded, forcibly seized, and greedily consumed; and on the first quarrel, the crusaders gave a loose to indignation and revenge. But their ignorance of the country, of war, and of discipline, exposed them to every snare. The Greek præfect of Bulgaria commanded a regular force; † at the

Their  
destruction is  
Hungary and  
Asia,  
A. D. 1096.

[36] Benjamin of Tudela describes the state of his Jewish brethren from Cologne along the Rhine: they were rich, generous, learned, hospitable, and lived in the eager hope of the Messiah (*Voyage*, tom. i. p. 242—245. *par Barstier*). In seventy years (he wrote about A. D. 1170) they had recovered from these massacres.

[37] These massacres and depredations on the Jews, which were renewed at each crusade, are copiously related. It is true, that St. Bernard (epist. 363. tom. i. p. 329.) admonishes the Oriental Franks, *non sunt persequendi Judæi, non sunt trucidandi*. The contrary doctrine had been preached by a rival monk.\*

[38] See the contemporary description of Hungary in Otho of Frisingen, l. ii. c. 31. *de Muratori*, Script. Rerum Italicarum, tom. vi. p. 665, 666.

\* This is an unjust sarcasm against St. Bernard. He stood above all rivalry of this kind. See note 31. c. ix. — H.

† The narrative of the first march is very incorrect. The first party moved under Walter de Paenog and Walter the Penniless: they passed safe through Hungary, the kingdom of Kalmény, and were attacked in Bulgaria. Peter followed

with 40,000 men; passed through Hungary; but seeing the clothes of sixteen crusaders, who had been empaled on the walls of Semlin, he attacked and stormed the city. He then marched to Nîm, where, at first, he was hospitably received; but an accidental quarrel taking place, he suffered a great defeat. Wülken, vol. i. p. 84—86. — H.



trumpet of the Hungarian king, the eighth or the tenth of his martial subjects bent their bows and mounted on horseback; their policy was insidious, and their retaliation on these pious robbers was unrelenting and bloody (39). About a third of the naked fugitives, and the hermit Peter was of the number, escaped to the Thracian mountains; and the emperor, who respected the pilgrimage and succour of the Latins, conducted them by secure and easy journeys to Constantinople, and advised them to await the arrival of their brethren. For a while they remembered their faults and losses; but no sooner were they revived by the hospitable entertainment, than their venom was again inflamed; they stung their benefactor, and neither gardens, nor palaces, nor churches, were safe from their depredations. For his own safety, Alexius allured them to pass over to the Asiatic side of the Bosphorus; but their blind impetuosity soon urged them to desert the station which he had assigned, and to rush headlong against the Turks, who occupied the road of Jerusalem. The hermit, conscious of his shame, had withdrawn from the camp to Constantinople; and his lieutenant, Walter the Penniless, who was worthy of a better command, attempted without success to introduce some order and prudence among the herd of savages. They separated in quest of prey, and themselves fell an easy prey to the arts of the sultan. By a rumour that their foremost companions were rioting in the spoils of the capital, Soliman\* tempted the main body to descend into the plain of Nice: they were overwhelmed by the Turkish arrows; and a pyramid of bones (40) informed their companions of the place of their defeat. Of the first crusaders, three hundred thousand had already perished, before a single city was rescued from the infidels, before their graver and more noble brethren had completed the preparations of their enterprise (41).

The chiefs of  
the first  
crusade.

None of the great sovereigns of Europe embarked their persons in the first crusade. The emperor Henry the Fourth was not dis-

[39] The old Hungarians, without excepting Tertius, are ill informed of the first crusade, which they involve in a single passage. Katona, like ourselves, can only quote the writers of France; but he compares with local science the ancient and modern geography. *Ante portam Cypriam*, is Sopron or Poon; *Malicilla*, Zaulin; *Fluvius Maros*, Sava; *Lintz*, Leith; *Mesbroch*, or *Mersburg*, Onar, or Moson; *Tollenburg*, Eragg (*de Regno Hungaricæ*, tom. iii. p. 19—53.).

[40] Anna Comæna (Alexius, l. x. p. 287.) describes this *ὄρεων χολερός* as a mountain *ὄρεα καὶ βυθὸς καὶ πύργος ἀποκατασκευασμένων*. In the siege of Nice, such were used by the Franks themselves as the materials of a wall.

[41] See Table on opposite page.

\* Soliman had been killed in 1085, in a battle against Tomanach, brother of Malek Schah, between Aleppo and Antioch. It was not Soliman, therefore, but his son David, surnamed Kaldje Arslan, the "Sword of the East," who reigned in Nice. Almost all the occidental authors have fallen into this mistake, which was detected by

M. Richard, *Hist. des Crois.* 4th edit. and *Extraits des Aut. Arab. rel. aux Croisades*, par M. Renaud, Paris, 1829, p. 3. His kingdom extended from the Orontes to the Euphrates, and as far as the Bosphorus. Kaldje Arslan must uniformly be substituted for Soliman. Bousset, note on Le Beau, tom. xv. p. 311. — H.

(41) To save time and space, I shall represent, in a short table, the particular references to the great events of the first crusade.

	The Crowd.	The Chiefs.	The Road to Constantinop.	Alcalus.	Nice and Asia Minor.	Edessa.	Antioch.	The Battle	The Holy Lance.	Conquest of Jerusalem.
I. Gesta Francorum	p. 1, 2.	p. 2.	p. 2, 3.	p. 4, 5.	p. 5-7.	—	p. 9-13.	p. 15-22.	p. 18-20.	p. 20-25.
II. Robertus Monachus	p. 33, 34.	p. 33, 36.	p. 36, 37.	p. 37, 38.	p. 39-45.	—	p. 45-55.	p. 55-60.	p. 61, 62.	p. 74-81.
III. Baldricus	p. 80.	—	p. 91-95.	p. 91-94.	p. 91-101.	—	p. 101-111.	p. 111-122.	p. 116-119.	p. 120-126.
IV. Raimundus des Agiles	—	—	p. 129, 140.	p. 140, 141.	p. 142.	—	p. 112-119.	p. 140-153.	p. 150, 152, 156.	p. 172-183.
V. Albertus Aquis	i. ii. c. 7-31.	—	i. ii. c. 1-8.	{ i. ii. c. 9 } — 19.	{ i. ii. c. 20-45 } i. iii. c. 1-4.	{ i. iii. c. 6-32 } i. iv. p. 12. i. v. 15-22.	{ i. iii. c. 23 } — 66 iv. i. v. 26.	{ i. iv. c. 7 } — 59.	i. iv. c. 43.	{ i. v. c. 43, 46 } i. vi. c. 4-60.
VI. Fulcherius Carnotensis	p. 384.	—	p. 383, 386.	p. 386.	p. 387-389.	p. 389-399.	p. 390-392.	p. 392-393.	p. 394.	p. 395-400.
VII. Guibertus	p. 482, 483.	—	p. 483, 489.	p. 482-490.	{ p. 491-493 } 498.	p. 495, 497.	p. 498 500-512.	p. 513-523.	{ p. 520 } 530-533.	p. 525-537.
VIII. Willermus Tyrrensis	i. i. c. 48-50.	i. i. c. 17.	{ i. ii. c. 1-4 } 13, 17, 22.	i. ii. c. 5-23	{ i. iii. c. 1-12 } i. iv. c. 13-25.	i. iv. c. 1-6.	{ i. iv. p. 34 } i. v. 1-23.	i. vi. c. 1-23.	i. vi. c. 14.	{ i. vii. c. 1-25 } i. viii. c. 1-94.
IX. Radulphus Cadomensis	—	c. 1, 3, 45.	c. 4-7, 17.	{ c. 8-15 } { 16, 19. }	{ c. 11-16 } 21-47.	—	c. 48-74.	c. 75-91.	c. 100-109.	c. 111-138.
X. Bernardus Tenebrarius	c. 7-11.	—	c. 11-20.	c. 11-20.	c. 21-25.	c. 26.	c. 27-38.	c. 39-52.	c. 53.	c. 54-77.

posed to obey the summons of the Pope; Philip the First of France was occupied by his pleasures; William Rufus of England by a recent conquest; the kings of Spain were engaged in a domestic war against the Moors; and the northern monarchs of Scotland, Denmark (42), Sweden, and Poland, were yet strangers to the passions and interests of the South. The religious ardour was more strongly felt by the princes of the second order, who held an important place in the feudal system. Their situation will naturally cast under four distinct heads the review of their names and characters; but I may escape some needless repetition, by observing at once, that courage and the exercise of arms are the common attribute of these Christian adventurers. I. The first rank both in war and council is justly due to Godfrey of Bouillon; and happy would it have been for the crusaders, if they had trusted themselves to the sole conduct of that accomplished hero, a worthy representative of Charlemagne, from whom he was descended in the female line. His father was of the noble race of the counts of Boulogne: Brabant, the lower province of Lorraine (43), was the inheritance of his mother; and by the emperor's bounty he was himself invested with that ducal title, which has been improperly transferred to his lordship of Bouillon in the Ardennes (44). In the service of Henry the Fourth, he bore the great standard of the empire, and pierced with his lance the breast of Rodolph, the rebel king: Godfrey was the first who ascended the walls of Rome; and his sickness, his vow, perhaps his remorse for bearing arms against the pope, confirmed an early resolution of visiting the holy sepulchre, not as a pilgrim, but a deliverer. His valour was matured by prudence and moderation; his piety, though blind, was sincere; and, in the tumult of a camp, he practised the real and fictitious virtues of a convent. Superior to the private factions of the chiefs, he reserved his enmity for the enemies of Christ; and though he gained a kingdom by the attempt, his pure and disinterested zeal was acknowledged by his rivals. Godfrey of Bouillon (45) was accompanied by his two brothers, by Eustace the elder, who had succeeded to the county of Boulogne, and by the younger, Baldwin, a character of more ambiguous virtue. The duke of Lorraine was alike celebrated on either side of the Rhine: from his birth and education, he was equally conversant with the French and Teutonic lan-

I. Godfrey of  
Bouillon.

[42] The author of the *Esprit des Croisades* has doubted, and might have disbelieved, the crusade and tragic death of prince Soren, with 1500 or 15,000 Danes, who was cut off by sultan Soliman in Cappadocia, but who still lives in the poem of Tasso (tom. iv. p. 111—115.).

[43] The fragments of the kingdoms of Lotharinga, or Lorraine, were broken into the two duchies, of the Moselle, and of the Meuse: the first has preserved its name, which in the latter has been changed into that of Brabant (Vales. *Notit. Gall.* p. 283—288.).

[44] See, in the *Description of France*, by the Abbé de Longueur, the articles of *Boulogne*, part i. p. 54. *Brabant*, part ii. p. 47, 48. *Bouillon*, p. 134. On his departure, Godfrey sold or pawned Bouillon to the church for 1500 marks.

[45] See the family character of Godfrey, in William of Tyre, l. ix. c. 5—8.; his previous design in Guibert [p. 485.]; his sickness and vow, in Bernard the Piar. [c. 78.].

guages: the barons of France, Germany, and Lorraine, assembled their vassals; and the confederate force that marched under his banner was composed of fourscore thousand foot and about ten thousand horse. II. In the parliament that was held at Paris, in the king's presence, about two months after the council of Clermont, Hugh, count of Vermandois, was the most conspicuous of the princes who assumed the cross. But the appellation of *the Great* was applied, not so much to his merit or possessions (though neither were contemptible), as to the royal birth of the brother of the king of France (46). Robert, duke of Normandy, was the eldest son of William the Conqueror; but on his father's death he was deprived of the kingdom of England, by his own indolence and the activity of his brother Rufus. The worth of Robert was degraded by an excessive levity and easiness of temper: his cheerfulness seduced him to the indulgence of pleasure; his profuse liberality impoverished the prince and people; his indiscriminate clemency multiplied the number of offenders; and the amiable qualities of a private man became the essential defects of a sovereign. For the trifling sum of ten thousand marks, he mortgaged Normandy during his absence to the English usurper (47); but his engagement and behaviour in the holy war announced in Robert a reformation of manners, and restored him in some degree to the public esteem. Another Robert was count of Flanders, a royal province, which, in this century, gave three queens to the thrones of France, England, and Denmark: he was surnamed the Sword and Lance of the Christians; but in the exploits of a soldier, he sometimes forgot the duties of a general. Stephen, count of Chartres, of Blois, and of Troyes, was one of the richest princes of the age; and the number of his castles has been compared to the three hundred and sixty-five days of the year. His mind was improved by literature; and, in the council of the chiefs, the eloquent Stephen (48) was chosen to discharge the office of their president. These four were the principal leaders of the French, the Normans, and the pilgrims of the British isles: but the list of the barons who were possessed of three or four towns would exceed, says a contemporary, the catalogue of the Trojan war (49). III. In the south of France, the command

II. Hugh of Vermandois, Robert of Normandy, Robert of Flanders, Stephen of Chartres, &c.

[46] Anna Comnena supposes, that Hugh was proud of his nobility, riches, and power (l. x. p. 258.); the two last articles appear more equivoical; but an *εὐγενεία*, which seven hundred years ago was famous in the palace of Constantinople, attests the ancient dignity of the Capetian family of France.

[47] Will. Gemeticensis, l. vii. c. 7. p. 672, 673. in Camden. Normannicis. He pawned the duchy for one hundredth part of the present yearly revenue. Ten thousand marks may be equal to five hundred thousand livres, and Normandy annually yields fifty-seven millions to the king (Necker, Administration des Finances, tom. i. p. 287.).

[48] His original letter to his wife is inserted in the Spicilegium of Dom. Luc. d'Acheri, tom. iv., and quoted in the Esprit des Croisades, tom. i. p. 63.

[49] Unus enim, duum, trium seu quatuor oppidorum dominos quis enumeret? quorum tanta fuit copia, ut non vix totidem Trojans obsidio cogiscie possetur. [Ever the lively and interesting Guibert, p. 406.]

III. Raymond  
of Toulouse.

was assumed by Adhemar, bishop of Puy, the pope's legate, and by Raymond, count of St. Giles and Toulouse, who added the prouder titles of duke of Narbonne and marquis of Provence. The former was a respectable prelate, alike qualified for this world and the next. The latter was a veteran warrior, who had fought against the Saracens of Spain, and who consecrated his declining age, not only to the deliverance, but to the perpetual service, of the holy sepulchre. His experience and riches gave him a strong ascendant in the Christian camp, whose distress he was often able, and sometimes willing, to relieve. But it was easier for him to extort the praise of the Infidels; than to preserve the love of his subjects and associates. His eminent qualities were clouded by a temper, haughty, envious, and obstinate; and, though he resigned an ample patrimony, for the cause of God, his piety, in the public opinion, was not exempt from avarice and ambition (50). A mercantile, rather than a martial, spirit prevailed among his *provincials* (51), a common name, which included the natives of Auvergne and Languedoc (52), the vassals of the kingdom of Burgundy or Arles. From the adjacent frontier of Spain, he drew a band of hardy adventurers; as he marched through Lombardy, a crowd of Italians flocked to his standard, and his united force consisted of one hundred thousand horse and foot. If Raymond was the first to enlist and the last to depart, the delay may be excused by the greatness of his preparation and the promise of an everlasting farewell. IV. The name of Bohemond, the son of Robert Guiscard, was already famous by his double victory over the Greek emperor: but his father's will had reduced him to the principality of Tarentum, and the remembrance of his Eastern trophies, till he was awakened by the rumour and passage of the French pilgrims. It is in the person of this Norman chief that we may seek for the coolest policy and ambition, with a small alloy of religious fanaticism. His conduct may justify a belief that he had secretly directed the design of the pope, which he affected to second with astonishment and zeal: at the siege of Amalphi, his example and discourse inflamed the passions of a confederate army; he instantly tore his garment to supply crosses for the numerous candidates, and prepared to visit Constantinople and Asia at the head of ten thousand horse and twenty thousand foot. Several princes of the Norman race accompanied this veteran general;

IV.  
Bohemond  
and Tancred.

[50] It is singular enough, that Raymond of St. Giles, a second character in the genuine history of the crusades, should shine as the first of heroes in the writings of the Greeks (Anna Comnen. Alexiad. l. 2. xi.) and the Arabians (Longuevau, p. 129.).

[51] Omnes de Burgundia, et Alvernia, et Vasconia, et Gothi (of Languedoc), provinciales appellabantur, ceteri vero Francigenæ et hoc in exercitu: inter hostes autem Franci dicebantur. Raymond des Agiles, p. 144.

[52] The town of his birth, or first appanage, was consecrated to St. Agidius, whose name, as early as the first crusade, was corrupted by the French into St. Giles, or St. Gile. It is situate in the Lower Languedoc, between Nîmes and the Rhône, and still boasts a collegiate church of the foundation of Raymond (Mélanges tirés d'une Grande Bibliothèque, tom. lxxvii. p. 21.).

and his cousin Tancred (53) was the partner, rather than the servant, of the war. In the accomplished character of Tancred, we discover all the virtues of a perfect knight (54), the true spirit of chivalry, which inspired the generous sentiments and social offices of man far better than the base philosophy, or the baser religion, of the times.

Between the age of Charlemagne and that of the crusades, a revolution had taken place among the Spaniards, the Normans, and the French, which was gradually extended to the rest of Europe. The service of the infantry was degraded to the plebeians; the cavalry formed the strength of the armies, and the honourable name of *miles*, or soldier, was confined to the gentlemen (55) who served on horseback, and were invested with the character of knighthood. The dukes and counts, who had usurped the rights of sovereignty, divided the provinces among their faithful barons: the barons distributed among their vassals the fiefs or benefices of their jurisdiction; and these military tenants, the peers of each other and of their lord, composed the noble or equestrian order, which disdained to conceive the peasant or burgher as of the same species with themselves. The dignity of their birth was preserved by pure and equal alliances; their sons alone, who could produce four quarters or lines of ancestry, without spot or reproach, might legally pretend to the honour of knighthood; but a valiant plebeian was sometimes enriched and ennobled by the sword, and became the father of a new race. A single knight could impart, according to his judgment, the character which he received; and the warlike sovereigns of Europe derived more glory from this personal distinction than from the lustre of their diadem. This ceremony, of which some traces may be found in Tacitus and the woods of Germany (56), was in its origin simple and profane; the candidate, after some previous trial, was invested with the sword and spurs; and his cheek or shoulder was touched with a slight blow, as an emblem of the last affront

Chivalry.

[53] The mother of Tancred was Emma, sister of the great Robert Guiscard; his father, the Marquis Odo the Good. It is singular enough, that the family and country of so illustrious a person should be unknown; but Horatio reasonably conjectures that he was an Italian, and perhaps of the race of the marquises of Montferrat in Piedmont (Ferry i. tom. v. p. 281, 282.).

[54] To gratify the childish vanity of the house of Este, Tasso has inserted in his poem, and in the first crusade, a fabulous hero, the brave and amorous Rinaldo (x. 75. xvii. 66—94.). He might borrow his name from a Rinaldo, with the Aquila bianca Este, who vanquished, as the standard-bearer of the Roman church, the emperor Frederic I. (Storia Imperiale di Rinaldo, in Muratori Script. Ital. tom. ix. p. 360. Ariosto, Orlando Furioso, in 39.). But, 1. The distance of sixty years betwixt the youth of the two Rinaldos, destroys their identity. 2. The *Storia Imperiale* is a forgery of the Conte Boyardo, at the end of the xvth century (Muratori, p. 281—219.). 3. Thus Rinaldo, and his exploits, are not less chimerical than the hero of Tasso (Muratori, *Antichità Este, tom. i. p. 350.*).

[55] Of the words *gentilis*, *gentilhomme*, *gentleman*, two etymologies are produced: 1. From the Barbarians of the 15th century, the soldiers, and at length the conquerors of the Roman empire, who were vain of their foreign nobility; and, 2. From the waste of the civilians, who consider *gentilis* as synonymous with *ingenuus*. Selden inclines to the first, but the latter is more pure, as well as probable.

[56] *Præter scætoque jurecoem ornato.* Tacitus, *Germania*, c. 13.

which it was lawful for him to endure. But superstition mingled in every public and private action of life: in the holy wars, it sanctified the profession of arms; and the order of chivalry was assimilated in its rights and privileges to the sacred orders of priesthood. The bath and white garment of the novice were an indecent copy of the regeneration of baptism: his sword, which he offered on the altar, was blessed by the ministers of religion: his solemn reception was preceded by fasts and vigils; and he was created a knight in the name of God, of St. George, and of St. Michael the archangel. He swore to accomplish the duties of his profession; and education, example, and the public opinion, were the inviolable guardians of his oath. As the champion of God and the ladies (I blush to unite such discordant names), he devoted himself to speak the truth; to maintain the right; to protect the distressed; to practise *courtesy*, a virtue less familiar to the ancients; to pursue the infidels; to despise the allurements of ease and safety; and to vindicate in every perilous adventure the honour of his character. The abuse of the same spirit provoked the illiterate knight to disdain the arts of industry and peace; to esteem himself the sole judge and avenger of his own injuries; and proudly to neglect the laws of civil society and military discipline. Yet the benefits of this institution, to refine the temper of Barbarians, and to infuse some principles of faith, justice, and humanity, were strongly felt, and have been often observed. The asperity of national prejudice was softened; and the community of religion and arms spread a similar colour and generous emulation over the face of Christendom. Abroad, in enterprise and pilgrimage, at home in martial exercise, the warriors of every country were perpetually associated; and impartial taste must prefer a Gothic tournament to the Olympic games of classic antiquity (57). Instead of the naked spectacles which corrupted the manners of the Greeks, and banished from the stadium the virgins and matrons, the pompous decoration of the lists was crowned with the presence of chaste and high-born beauty, from whose hands the conqueror received the prize of his dexterity and courage. The skill and strength that were exerted in wrestling and boxing bear a distant and doubtful relation to the merit of a soldier; but the tournaments, as they were invented in France, and eagerly adopted both in the East and West, presented a lively image of the business of the field. The single combats, the general skirmish, the defence of a pass, or castle, were rehearsed as in actual service; and the contest, both in real and mimic war, was decided by the superior management of the horse and lance. The

(57) The athletic exercises, particularly the *orestes* and *pancratium*, were condemned by Lycinus, Philopomenus, and Galen, a lawyer, a general, and a physician. Against their authority and reasons, the reader may weigh the apology of Lucian, in the character of Solon. See Westcott on the Olympic Games, in his *Pindar*, vol. ii. p. 56—96. 245—248.

lance was the proper and peculiar weapon of the knight: his horse was of a large and heavy breed; but this charger, till he was roused by the approaching danger, was usually led by an attendant, and he quietly rode a pad or palfrey of a more easy pace. His helmet, and sword, his greaves, and buckler, it would be superfluous to describe; but I may remark, that, at the period of the crusades, the armour was less ponderous than in later times; and that, instead of a massy cuirass, his breast was defended by an hauberk or coat of mail. When their long lances were fixed in the rest, the warriors furiously spurred their horses against the foe; and the light cavalry of the Turks and Arabs could seldom stand against the direct and impetuous weight of their charge. Each knight was attended to the field by his faithful squire, a youth of equal birth and similar hopes; he was followed by his archers and men at arms, and four, or five, or six soldiers, were computed as the furniture of a complete lance. In the expeditions to the neighbouring kingdoms or the Holy Land, the duties of the feudal tenure no longer subsisted; the voluntary service of the knights and their followers was either prompted by zeal or attachment, or purchased with rewards and promises; and the numbers of each squadron were measured by the power, the wealth, and the fame, of each independent chieftain. They were distinguished by his banner, his armorial coat, and his cry of war; and the most ancient families of Europe must seek in these achievements the origin and proof of their nobility. In this rapid portrait of chivalry, I have been urged to anticipate on the story of the crusades, at once an effect, and a cause, of this memorable institution (58).

Such were the troops, and such the leaders, who assumed the cross for the deliverance of the holy sepulchre. As soon as they were relieved by the absence of the plebeian multitude, they encouraged each other, by interviews and messages, to accomplish their vow, and hasten their departure. Their wives and sisters were desirous of partaking the danger and merit of the pilgrimage: their portable treasures were conveyed in bars of silver and gold; and the princes and barons were attended by their equipage of hounds and hawks to amuse their leisure and to supply their table. The difficulty of procuring subsistence for so many myriads of men and horses engaged them to separate their forces: their choice or situation determined the road; and it was agreed to meet in the neighbourhood of Constantinople, and from thence to begin their operations against the Turks. From the banks of the Meuse and

March of the  
princes to  
Constantino-  
ple,  
A. D. 1096,  
August  
15—A. D.  
1097, May.

[58] On the curious subject of knighthood, knights-service, nobility, arms, cry of war, banners, and tournaments, an ample fund of information may be sought in Selden (*Opera*, tom. iii. part I. *Titles of honour*, part II. c. 1. §. 6.), DuCange (*Gloss. Latina*, tom. iv. p. 389—412, &c.), *Dissertation sur Joinville* (l. vi—xii. p. 127—142. p. 165—222.), and M. de St. Palais (*Mémoires sur la Chevalerie*).



the Moselle, Godfrey of Bouillon followed the direct way of Germany, Hungary, and Bulgaria; and, as long as he exercised the sole command, every step afforded some proof of his prudence and virtue. On the confines of Hungary he was stopped three weeks by a Christian people, to whom the name, or at least the abuse, of the cross was justly odious. The Hungarians still smarted with the wounds which they had received from the first pilgrims: in their turn they had abused the right of defence and retaliation; and they had reason to apprehend a severe revenge from an hero of the same nation, and who was engaged in the same cause. But, after weighing the motives and the events, the virtuous duke was content to pity the crimes and misfortunes of his worthless brethren; and his twelve deputies, the messengers of peace, requested in his name a free passage and an equal market. To remove their suspicions, Godfrey trusted himself, and afterwards his brother, to the faith of Carloman,\* king of Hungary, who treated them with a simple but hospitable entertainment: the treaty was sanctified by their common gospel; and a proclamation, under pain of death, restrained the animosity and license of the Latin soldiers. From Austria to Belgrade, they traversed the plains of Hungary, without enduring or offering an injury; and the proximity of Carloman, who hovered on their flanks with his numerous cavalry, was a precaution not less useful for their safety than for his own. They reached the banks of the Save; and no sooner had they passed the river, than the king of Hungary restored the hostages, and saluted their departure with the fairest wishes for the success of their enterprise. With the same conduct and discipline, Godfrey pervaded the woods of Bulgaria and the frontiers of Thrace; and might congratulate himself, that he had almost reached the first term of his pilgrimage, without drawing sword against a Christian adversary. After an easy and pleasant journey through Lombardy, from Turin to Aquileia, Raymond and his provincials marched forty days through the savage country of Dalmatia (59) and Sclavonia. The weather was a perpetual fog; the land was mountainous and desolate; the natives were either fugitive or hostile: loose in their religion and government, they refused to furnish provisions or guides; murdered the stragglers; and exercised by night and day the vigilance of the count, who derived more security from the punishment of some captive robbers than from his interview and treaty with the prince

[59] The *Familie Dalmatice* of Ducange are meagre and imperfect; the national historians are recent and fabulous, the Greeks remote and careless. In the year 1104, Coloman reduced the maritime country as far as Trau and Salona [Katona, *Hist. Crit.* tom. iii. p. 192-207.].

\* Carloman (or Calman) demanded the brother of Godfrey as hostage; but count Baldwin refused the humiliating submission. Godfrey shamed him into this sacrifice for the common good, by offering to surrender himself. Wilken, vol. I. p. 104.—M.

of Scodra (60). His march between Durazzo and Constantinople was harassed, without being stopped, by the peasants and soldiers of the Greek emperor; and the same faint and ambiguous hostility was prepared for the remaining chiefs, who passed the Adriatic from the coast of Italy. Bohemond had arms and vessels, and foresight and discipline; and his name was not forgotten in the provinces of Epirus and Thessaly. Whatever obstacles he encountered were surmounted by his military conduct and the valour of Tancred; and if the Norman prince affected to spare the Greeks, he gorged his soldiers with the full plunder of an heretical castle (61). The nobles of France pressed forwards with the vain and thoughtless ardour of which their nation has been sometimes accused. From the Alps to Apulia the march of Hugh the Great, of the two Roberts, and of Stephen of Chartres, through a wealthy country, and amidst the applauding Catholics, was a devout or triumphant progress: they kissed the feet of the Roman pontiff; and the golden standard of St. Peter was delivered to the brother of the French monarch (62). But in this visit of piety and pleasure, they neglected to secure the season, and the means of their embarkation: the winter was insensibly lost: their troops were scattered and corrupted in the towns of Italy. They separately accomplished their passage, regardless of safety or dignity; and within nine months from the feast of the Assumption, the day appointed by Urban, all the Latin princes had reached Constantinople. But the count of Vermandois was produced as a captive; his foremost vessels were scattered by a tempest; and his person, against the law of nations, was detained by the lieutenants of Alexius. Yet the arrival of Hugh had been announced by four-and-twenty knights in golden armour, who commanded the emperor to reverse the general of the Latin Christians, the brother of the king of kings (63).\*

(60) Scodra appears in Livy as the capital and fortress of Gentius king of the Illyrians, *rex manitissimus*, afterwards a Roman colony (Cellarius, tom. i. p. 393, 394). It is now called Ioudar, or Scutari (D'Anville, *Géographie Ancienne*, tom. i. p. 164.). The sanjak (now a pasha) of Scutari, or Schendere, was the viñth under the Beglerbeg of Romania, and furnished 600 soldiers on a revenue of 78,787 six-dollars (Marsigh, *Stato Militare del Imperio Ottomano*, p. 128.).

(61) In Pelagonia castrum hereticum. . . . spoliatum cum suis habitatoribus igne combustum. *Nec id eis injuria contigit*: quia illorum detestabilis sermo et cancer scilicet, jamque circumjacentes regiones suo pravo dogmate fœdaverat (Robert. Mon. p. 36, 37.). After coolly relating the fact, the archbishop Baldiric adds, as a praise, *Omnes signisimè illi viatores, Judæos, hæreticos, Sarracenos iniquissimè habent exosos; quos omnes appellant inimicos Dei* (p. 92.).

(62) Ἀναλαβόμενος ἀπὸ Ρώμης τὴν χρυσὴν τοῦ Ἁγίου Πέτρου σημαίαν (Alexiad, l. x. p. 268.).

(63) Ὁ Βασιλεὺς τῶν βασιλείων, καὶ ἀρχηγὸς τοῦ θραγγίανου στρατεύματος ἄπαντος. This Oriental pomp is extravagant in a count of Vermandois; but the patriot Ducange repeats with much complacency (Not. ad Alexiad. p. 352, 353. Dissert. xxvii. sur Joinville, p. 315.) the passages of Matthew Paris (A. D. 1254) and Froissard (vol. iv. p. 204.), which style the king of France *rex regum*, and *chef de toutes les rois Chrétiens*.

\* Hugh was taken at Durazzo, and sent by land to Constantinople, Wilken.—H.

Policy of the  
emperor  
Alexius  
Comnenus,  
A. D. 1096,  
December—  
A. D. 1097,  
May.

In some Oriental tale I have read the fable of a shepherd, who was ruined by the accomplishment of his own wishes: he had prayed for water; the Ganges was turned into his grounds, and his flock and cottage were swept away by the inundation. Such was the fortune, or at least the apprehension, of the Greek emperor Alexius Comnenus, whose name has already appeared in this history, and whose conduct is so differently represented by his daughter Anne (64), and by the Latin writers (65). In the council of Placentia, his ambassadors had solicited a moderate succour, perhaps of ten thousand soldiers: but he was astonished by the approach of so many potent chiefs and fanatic nations. The emperor fluctuated between hope and fear, between timidity and courage; but in the crooked policy which he mistook for wisdom, I cannot believe, I cannot discern, that he maliciously conspired against the life or honour of the French heroes. The promiscuous multitudes of Peter the Hermit were savage beasts, alike destitute of humanity and reason: nor was it possible for Alexius to prevent or deplore their destruction. The troops of Godfrey and his peers were less contemptible, but not less suspicious, to the Greek emperor. Their motives *might* be pure and pious; but he was equally alarmed by his knowledge of the ambitious Bohemond,\* and his ignorance of the Transalpine chiefs: the courage of the French was blind and headstrong; they might be tempted by the luxury and wealth of Greece, and elated by the view and opinion of their invincible strength; and Jerusalem might be forgotten in the prospect of Constantinople. After a long march and painful abstinence, the troops of Godfrey encamped in the plains of Thrace; they heard with indignation, that their brother, the count of Vermandois, was imprisoned by the Greeks; and their reluctant duke was compelled to indulge them in some freedom of retaliation and rapine. They were appeased by the submission of Alexius: he promised to supply their camp; and as they refused, in the midst of winter, to pass the Bosphorus, their quarters were

[64] Anna Comnena was born the 1st of December, A. D. 1083, indiction vii. [Alexiad. l. vi. p. 166, 167.] At thirteen, the time of the first crusade, she was nubile, and perhaps married to the younger Nicephorus Bryennius, whom she fondly styles τὸν ἰὺν Κρίσπον [l. x. p. 295, 296]. Some moderns have imagined, that her enmity to Bohemond was the fruit of disappointed love. In the transactions of Constantinople and Nice, her partial accounts [Alex. l. x. xi. p. 283—317.] may be opposed to the partiality of the Latins, but in their subsequent exploits she is brief and ignorant.

[65] In their views of the character and conduct of Alexius, Maimbourg has favoured the Catholic Franks, and Voltaire has been partial to the schismatic Greeks. The prejudice of a philosopher is less excusable than that of a Jesuit.

\* Wilken quotes a remarkable passage of William of Malmesbury as to the secret motives of Urban and of Bohemond in urging the crusade. Illud repositus propositum non ita vulgabat, quod Boemundi consilio, pene totam Europam in Asiaticam expeditionem moveret, ut in tanto tumultu omnium provinciarum facile obsertis auxiliariis, et Urbano Romam et Boemundus

Illyricum et Macedoniam pervaderent. Nam eas terras at quicquid præterea a Dyrrachio usque ad Thessalonicam præcedunt, Guiscardus pater, super Alexium acquisierat; idcirco illas Boemundus suo juri competere clamabat: inops hereditatis Apulæ, quam genitor Rogerio, minori filio delegaverat. Wilken, vol. ii. p. 313.—M.

assigned among the gardens and palaces on the shores of that narrow sea. But an incurable jealousy still rankled in the minds of the two nations, who despised each other as slaves and Barbarians. Ignorance is the ground of suspicion, and suspicion was inflamed into daily provocations: prejudice is blind, hunger is deaf; and Alexius is accused of a design to starve or assault the Latins in a dangerous post, on all sides encompassed with the waters (66). Godfrey sounded his trumpets, burst the net, overspread the plain, and insulted the suburbs: but the gates of Constantinople were strongly fortified; the ramparts were lined with archers; and after a doubtful conflict, both parties listened to the voice of peace and religion. The gifts and promises of the emperor insensibly soothed the fierce spirit of the western strangers; as a Christian warrior, he rekindled their zeal for the prosecution of their holy enterprise, which he engaged to second with his troops and treasures. On the return of spring, Godfrey was persuaded to occupy a pleasant and plentiful camp in Asia; and no sooner had he passed the Bosphorus, than the Greek vessels were suddenly recalled to the opposite shore. The same policy was repeated with the succeeding chiefs, who were swayed by the example, and weakened by the departure, of their foremost companions. By his skill and diligence, Alexius prevented the union of any two of the confederate armies at the same moment under the walls of Constantinople; and before the feast of the Pentecost not a Latin pilgrim was left on the coast of Europe.

The same arms which threatened Europe might deliver Asia, and repel the Turks from the neighbouring shores of the Bosphorus and Hellespont. The fair provinces from Nice to Antioch were the recent patrimony of the Roman emperor; and his ancient and perpetual claim still embraced the kingdoms of Syria and Egypt. In his enthusiasm, Alexius indulged, or affected, the ambitious hope of leading his new allies to subvert the thrones of the East; but the calmer dictates of reason and temper dissuaded him from exposing his royal person to the faith of unknown and lawless Barbarians. His prudence, or his pride, was content with extorting from the French princes an oath of homage and fidelity, and a solemn promise, that they would either restore, or hold, their Asiatic conquests, as the humble and loyal vassals of the Roman empire. Their independent spirit was fired at the mention of this foreign and voluntary servitude: they successively yielded to the dexterous application of gifts and flattery; and the first proselytes became the most eloquent and effectual missionaries to multiply the companions of their shame. The pride of Hugh of Vermandois was soothed by the

He obtains  
the homage  
of the  
crusaders.

(66) Between the Black Sea, the Bosphorus, and the river Buthyas, which is deep in summer, and runs fifteen miles through a flat meadow. Its communication with Europe and Constantinople is by the stone bridge of the *Blackerna*, which in successive ages was restored by Justinian and Basil (Gyllius de Bosphoro Thracico, l. ii. c. 3. Ducange, C. P. Christiana, l. iv. c. 2. p. 179.).

honours of his captivity; and in the brother of the French king, the example of submission was prevalent and weighty. In the mind of Godfrey of Bouillon every human consideration was subordinate to the glory of God and the success of the crusade. He had firmly resisted the temptations of Bohemond and Raymond, who urged the attack and conquest of Constantinople. Alexius esteemed his virtues, deservedly named him the champion of the empire, and dignified his homage with the filial name and the rights of adoption (67). The hateful Bohemond was received as a true and ancient ally; and if the emperor reminded him of former hostilities, it was only to praise the valour that he had displayed, and the glory that he had acquired, in the fields of Durazzo and Larissa. The son of Guiscard was lodged and entertained, and served with Imperial pomp: one day, as he passed through the gallery of the palace, a door was carelessly left open to expose a pile of gold and silver, of silk and gems, of curious and costly furniture, that was heaped in seeming disorder, from the floor to the roof of the chamber. "What conquests," exclaimed the ambitious miser, "might not be achieved by the possession of such a treasure?"—"It is your own," replied a Greek attendant, who watched the motions of his soul; and Bohemond, after some hesitation, condescended to accept this magnificent present. The Norman was flattered by the assurance of an independent principality; and Alexius eluded, rather than denied, his daring demand of the office of great domestic, or general, of the East. The two Roberts, the son of the conqueror of England, and the kinsman of three queens (68), bowed in their turn before the Byzantine throne. A private letter of Stephen of Chartres attests his admiration of the emperor, the most excellent and liberal of men, who taught him to believe that he was a favourite, and promised to educate and establish his youngest son. In his southern province, the count of St. Giles and Toulouse faintly recognised the supremacy of the king of France, a prince of a foreign nation and language. At the head of an hundred thousand men, he declared that he was the soldier and servant of Christ alone, and that the Greek might be satisfied with an equal treaty of alliance and friendship. His obstinate resistance enhanced the value and the price of his submission; and he shone, says the princess Anne, among the Barbarians, as the sun amidst the stars of heaven. His disgust of the noise and insolence of the French, his suspicions of the designs of Bohemond, the emperor imparted to his faithful Raymond; and that aged statesman might clearly discern, that however false in

(67) There were two sorts of adoption, the one by arms, the other by introducing the son between the shirt and skin of his father. Ducange (*sur Joinville*, *Dis.* xxi. p. 270.) supposes Godfrey's adoption to have been of the latter sort.

(68) After his return, Robert of Flanders became the man of the king of England, for a pension of four hundred marks. See the first act in Rymer's *Fœdera*.

friendship, he was sincere in his enmity (69). The spirit of chivalry was last subdued in the person of Tancred; and none could deem themselves dishonoured by the imitation of that gallant knight. He disdained the gold and flattery of the Greek monarch; assaulted in his presence an insolent patrician; escaped to Asia in the habit of a private soldier; and yielded with a sigh to the authority of Bohemond and the interest of the Christian cause. The best and most ostensible reason was the impossibility of passing the sea and accomplishing their vow, without the license and the vessels of Alexius; but they cherished a secret hope, that as soon as they trod the continent of Asia, their swords would obliterate their shame, and dissolve the engagement, which on his side might not be very faithfully performed. The ceremony of their homage was grateful to a people who had long since considered pride as the substitute of power. High on his throne, the emperor sat mute and immoveable: his majesty was adored by the Latin princes; and they submitted to kiss either his feet or his knees, an indignity which their own writers are ashamed to confess, and unable to deny (70).

Private or public interest suppressed the murmurs of the dukes and counts; but a French baron (he is supposed to be Robert of Paris (71)) presumed to ascend the throne, and to place himself by the side of Alexius. The sage reproof of Baldwin provoked him to exclaim, in his barbarous idiom, "Who is this rustic, that keeps his seat, while so many valiant captains are standing round him?" The emperor maintained his silence, dissembled his indignation, and questioned his interpreter concerning the meaning of the words, which he partly suspected from the universal language of gesture and countenance. Before the departure of the pilgrims, he endeavoured to learn the name and condition of the audacious baron. "I am a Frenchman," replied Robert, "of the purest and most ancient nobility of my country. All that I know is, that there is a church in my neighbourhood (72), the resort of those who are desirous of approving their valour in single combat. Till an enemy appears, they address their prayers to God and his saints.

Insolence of  
the Franks.

[69] *Sensit vestra regnandi, falsos in amore, odia non fugere.* Tuet. vi. 44.

[70] The proud historians of the crusades slide and stumble over this humiliating step. Yet, since the heroes knelt to salute the emperor as he sat motionless on his throne, it is clear that they must have kissed either his feet or knees. It is only singular, that Anna should not have amply supplied the silence or ambiguity of the Latins. The abasement of their princes would have added a fine chapter to the Cereemoniale Austriacum.

[71] He called himself *Φραγγός καθάρος των εγγύων* [Alexius, l. x. p. 301.]. What a title of noblesse of the thirteenth century, if any one could now prove his inheritance! Anna relates, with visible pleasure, that the swelling Barbarian, *Ακτινός τετυρωμένος*, was killed, or wounded, after fighting in the front in the battle of Dorylaeum (l. xi. p. 317.). This circumstance may justify the suspicion of Ducange (Not. p. 362.), that he was no other than Robert of Paris, of the district most peculiarly styled the Duchy or Island of France (*L'Isle de France*).

[72] With the same penetration, Ducange discovers his church to be that of St. Dreux, or Drouin, of Seimons, *quem duello dimicaturi solent invocare: pugiles qui ad memoriam ejus (has tombs) pernoctant ievictos reddunt, et et de Burgundia et Italia tali necessitate confuguntur ad eum.* *Jona. Saribericensis, epist. 139.*

"That church I have frequently visited, but never have I found an antagonist who dared to accept my defiance." Alexius dismissed the challenger with some prudent advice for his conduct in the Turkish warfare; and history repeats with pleasure this lively example of the manners of his age and country.

Their review,  
and numbers,  
A. D. 1097,  
May.

The conquest of Asia was undertaken and achieved by Alexander, with thirty-five thousand Macedonians and Greeks (73); and his best hope was in the strength and discipline of his phalanx of infantry. The principal force of the crusaders consisted in their cavalry; and when that force was mustered in the plains of Bithynia, the knights and their martial attendants on horseback amounted to one hundred thousand fighting men, completely armed with the helmet and coat of mail. The value of these soldiers deserved a strict and authentic account; and the flower of European chivalry might furnish, in a first effort, this formidable body of heavy horse. A part of the infantry might be enrolled for the service of scouts, pioneers, and archers; but the promiscuous crowd were lost in their own disorder; and we depend not on the eyes or knowledge, but on the belief and fancy, of a chaplain of count Baldwin (74), in the estimate of six hundred thousand pilgrims able to bear arms, besides the priests and monks, the women and children, of the Latin camp. The reader starts; and before he is recovered from his surprise, I shall add, on the same testimony, that if all who took the cross had accomplished their vow, above SIX MILLIONS would have migrated from Europe to Asia. Under this oppression of faith, I derive some relief from a more sagacious and thinking writer (75), who, after the same review of the cavalry, accuses the credulity of the priest of Chartres, and even doubts whether the *Cisalpine* regions (in the geography of a Frenchman) were sufficient to produce and pour forth such incredible multitudes. The coolest scepticism will remember, that of these religious volunteers great numbers never beheld Constantinople and Nice. Of enthusiasm the influence is irregular and transient: many were detained at home by reason or cowardice, by poverty or weakness; and many were repulsed by the obstacles of the way, the more insuperable as they were unforeseen, to these ignorant fanatics. The savage countries of Hungary and Bulgaria were whitened with their bones: their vanguard was cut in pieces by the Turkish sultan; and the loss of the first adventure, by the sword, or climate, or fatigue, has already been

[73] There is some diversity on the numbers of his army; but no authority can be compared with that of Ptolemy, who states it at five thousand horse and thirty thousand foot (see Usher's *Annales*, p. 152.).

[74] *Falcher. Carnotezsis*, p. 387. He enumerates nineteen nations of different names and languages (p. 389.); but I do not clearly apprehend his difference between the *Franci* and *Galli*, *Itali* and *Apuli*. Elsewhere (p. 385.) he contemptuously brands the deserters.

[75] *Guibert*, p. 556. Yet even his gentle opposition implies an immense multitude. By Urban II. in the fervour of his zeal, it is only rated 300,000 pilgrims (*epist. xvi. Concil. tom. xii. p. 731.*).

stated at three hundred thousand men. Yet the myriads that survived, that marched, that pressed forwards on the holy pilgrimage, were a subject of astonishment to themselves and to the Greeks. The copious energy of her language sinks under the efforts of the princess Anne (76): the images of locusts, of leaves and flowers, of the sands of the sea, or the stars of heaven, imperfectly represent what she had seen and heard; and the daughter of Alexius exclaims, that Europe was loosened from its foundations, and hurled against Asia. The ancient hosts of Darius and Xerxes labour under the same doubt of a vague and indefinite magnitude; but I am inclined to believe, that a larger number has never been contained within the lines of a single camp, than at the siege of Nice, the first operation of the Latin princes. Their motives, their characters, and their arms, have been already displayed. Of their troops, the most numerous portion were natives of France: the Low Countries, the banks of the Rhine, and Apulia, sent a powerful reinforcement: some bands of adventurers were drawn from Spain, Lombardy, and England (77); and from the distant bogs and mountains of Ireland or Scotland (78) issued some naked and savage fanatics; ferocious at home but unwarlike abroad. Had not superstition condemned the sacrilegious prudence of depriving the poorest or weakest Christian of the merit of the pilgrimage, the useless crowd, with mouths but without hands, might have been stationed in the Greek empire, till their companions had opened and secured the way of the Lord. A small remnant of the pilgrims, who passed the Bosphorus, was permitted to visit the holy sepulchre. Their northern constitution was scorched by the rays, and infected by the vapours, of a Syrian sun. They consumed, with heedless prodigality, their stores of water and provision: their numbers exhausted the inland country: the sea was remote, the Greeks were unfriendly, and the Christians of every sect fled before the voracious and cruel rapine of their brethren. In the dire necessity of famine, they sometimes roasted and devoured the flesh of their infant or adult captives. Among the Turks and Saracens, the idolaters of Europe were rendered more odious by the name and reputation of Cannibals: the spies, who introduced themselves into

[76] Alexias, l. x. p. 283. 305. Her fastidious delicacy complains of their strange and inarticulate names, and indeed there is scarcely one that she has not contrived to disfigure with the proud ignorance, so dear and familiar to a polished people. I shall select only one example, *Sangelas*, for the coast of St. Giles.

[77] William of Malmshury (who wrote about the year 1150) has inserted in his history (l. iv. p. 130—154.) a narrative of the first crusade; but I wish that, instead of listening to the tenuous murmur which had passed the British ocean (p. 143.), he had confined himself to the numbers, families, and adventures of his countrymen. I find in Dugdale, that an English Norman, Stephen earl of Albemarle and Herefordshire, led the rear-guard with duke Robert, at the battle of Antioch [Baronage, part i. p. 61.].

[78] *Videtur Scotorum apud se ferocium alias imbellium cuneos* (Guibert, p. 471.): the *crus insuetum*, *hirsuta chlamys*, may suit the Highlanders; but the *finhas uliginosis*, may rather apply to the Irish bogs. William of Malmshury expressly mentions the Welsh and Scots, &c. (l. iv. p. 133.) who quitted, the former *venationem saltuum*, the latter *familiaritatem pelicum*.



the kitchen of Bohemond, were shown several human bodies turning on the spit; and the artful Norman encouraged a report, which increased at the same time the abhorrence and the terror of the infidels (79).

Siege of Nice,  
A. D. 1097,  
May 14—  
June 20.

I have expatiated with pleasure on the first steps of the crusaders, as they paint the manners and character of Europe: but I shall abridge the tedious and uniform narrative of their blind achievements, which were performed by strength and are described by ignorance. From their first station in the neighbourhood of Nicomedia, they advanced in successive divisions; passed the contracted limit of the Greek empire; opened a road through the hills, and commenced, by the siege of his capital, their pious warfare against the Turkish sultan. His kingdom of Roum extended from the Hellespont to the confines of Syria, and barred the pilgrimage of Jerusalem: his name was Kilidge-Arslan, or Soliman (80), of the race of Seljuk, and son of the first conqueror; and in the defence of a land which the Turks considered as their own, he deserved the praise of his enemies, by whom alone he is known to posterity. Yielding to the first impulse of the torrent, he deposited his family and treasure in Nice; retired to the mountains with fifty thousand horse; and twice descended to assault the camps or quarters of the Christian besiegers, which formed an imperfect circle of above six miles. The lofty and solid walls of Nice were covered by a deep ditch, and flanked by three hundred and seventy towers; and on the verge of Christendom, the Moslems were trained in arms, and inflamed by religion. Before this city, the French princes occupied their stations, and prosecuted their attacks without correspondence or subordination: emulation prompted their valour; but their valour was sullied by cruelty, and their emulation degenerated into envy and civil discord. In the siege of Nice, the arts and engines of antiquity were employed by the Latins; the mine and the battering-ram, the tortoise, and the belfrey or moveable turret, artificial fire, and the *catapult* and *balist*, the sling, and the cross-bow for the casting of stones and darts (81). In the space of seven weeks much labour and blood were expended, and some progress, espo-

(79) This cannibal hunger, sometimes real, more frequently an artifice or a lie, may be found in Anna Comnena (Alexias, l. x. p. 288), Gilbert (p. 546.), Radulph. Cadom. (c. 97.). The stratagem is related by the author of the *Gesta Francorum*, the monk Robert Baldric, and Raymond des Agiles, in the siege and famine of Antioch.

(80) His Moslem name of Soliman is used by the Latins, and his character is highly embellished by Tasso. His Turkish name of Kilidge-Arslan (A. M. 465—500, A. D. 1192—1206. See De Guignes's *Tables*, tom. i. p. 245.) is employed by the Orientals, and with some corruption by the Greeks; but little more than his name can be found in the Mahometan writers, who are dry and sulky on the subject of the first crusade (De Guignes, tom. iii. p. ii. p. 10—20.).\*

(81) On the fortifications, engines, and sieges of the middle ages, see Muratori (*Antiquitat. Italiae*, tom. ii. dissert. xxvi. p. 452—524.). The *belfrey*, from whence our belfrey, was the moveable tower of the ancients (Ducange, tom. i. p. 608.).

See note, p. 218. Soliman and Kilidge-Arslan were father and son.—M.

cially by count Raymond, was made on the side of the besiegers. But the Turks could protract their resistance and secure their escape, as long as they were masters of the lake (82) Ascanius, which stretches several miles to the westward of the city. The means of conquest were supplied by the prudence and industry of Alexius; a great number of boats was transported on sledges from the sea to the lake; they were filled with the most dexterous of his archers; the flight of the sultana was intercepted; Nice was invested by land and water; and a Greek emissary persuaded the inhabitants to accept his master's protection, and to save themselves, by a timely surrender, from the rage of the savages of Europe. In the moment of victory, or at least of hope, the crusaders, thirsting for blood and plunder, were awed by the Imperial banner that streamed from the citadel;\* and Alexius guarded with jealous vigilance this important conquest. The murmurs of the chiefs were stifled by honour or interest; and after an halt of nine days, they directed their march towards Phrygia under the guidance of a Greek general, whom they suspected of a secret connivance with the sultan. The consort and the principal servants of Soliman had been honourably restored without ransom; and the emperor's generosity to the *miscreants* (83) was interpreted as treason to the Christian cause.

Soliman was rather provoked than dismayed by the loss of his capital: he admonished his subjects and allies of this strange invasion of the Western Barbarians; the Turkish emirs obeyed the call of loyalty or religion; the Turkman hordes encamped round his standard; and his whole force is loosely stated by the Christians at two hundred, or even three hundred and sixty, thousand horse. Yet he patiently waited till they had left behind them the sea and the Greek frontier; and hovering on the flanks, observed their careless and confident progress in two columns beyond the view of each other. Some miles before they could reach Dorylæum in Phrygia, the left, and least numerous, division was surprised, and attacked, and almost oppressed, by the Turkish cavalry (84). The heat of the weather, the clouds of arrows, and the barbarous onset, overwhelmed the crusaders; they lost their order and confidence, and the fainting fight was sustained by the personal valour, rather

Battle of  
Dorylæum,  
A. D. 1097,  
July 4.

[82] I cannot forbear remarking the resemblance between the siege and lake of Nice, with the operations of Hernan Cortez before Mexico. See Dr. Robertson, Hist. of America, l. v.

[83] *Miscreants*, a word invented by the French crusaders, and confined to that language to its primitive sense. It should seem, that the zeal of our ancestors boiled higher, and that they branded every unbeliever as a rascal. A similar prejudice still larks in the minds of many who think themselves Christians.

[84] Baronius has produced a very doubtful letter to his brother Roger (A. D. 1098, No. 15.). The enemies consisted of Mides, Persians, Chaldeans; be it so. The first attack was cum nostro incommodo; true and tender. But why Godfrey of Bouillon and Hugh brothers? Tancred is styled Alexius; of whom? certainly not of Roger, nor of Bohemond.

\* *Ασκα Ασκαοα* calls it *δρυλας τῆς παραθουρας*. M.

than by the military conduct, of Bohemond, Tancred, and Robert of Normandy. They were revived by the welcome banners of duke Godfrey, who flew to their succour, with the count of Vermandois, and sixty thousand horse; and was followed by Raymond of Toulouse, the bishop of Puy, and the remainder of the sacred army. Without a moment's pause, they formed in new order, and advanced to a second battle. They were received with equal resolution; and, in their common disdain for the unwarlike people of Greece and Asia, it was confessed on both sides, that the Turks and the Franks were the only nations entitled to the appellation of soldiers (85). Their encounter was varied, and balanced by the contrast of arms and discipline; of the direct charge, and wheeling evolutions; of the couched lance, and the brandished javelin; of a weighty broad-sword, and a crooked sabre; of cumbrous armour, and thin flowing robes; and of the long Tartar bow, and the *arbalist* or cross-bow, a deadly weapon, yet unknown to the Orientals (86). As long as the horses were fresh, and the quivers full, Soliman maintained the advantage of the day; and four thousand Christians were pierced by the Turkish arrows. In the evening, swiftness yielded to strength: on either side, the numbers were equal, or at least as great as any ground could hold, or any generals could manage; but in turning the hills, the last division of Raymond and his *provincials* was led, perhaps without design, on the rear of an exhausted enemy; and the long contest was determined. Besides a nameless and unaccounted multitude, three thousand *Pagan* knights were slain in the battle and pursuit; the camp of Soliman was pillaged; and in the variety of precious spoil, the curiosity of the Latins was amused with foreign arms and apparel, and the new aspect of dromedaries and camels. The importance of the victory was proved by the hasty retreat of the sultan: reserving ten thousand guards of the relics of his army, Soliman evacuated the kingdom of Roum, and hastened to implore the aid, and kindle the resentment, of his Eastern brethren. In a march of five hundred miles, the crusaders traversed the Lesser Asia, through a wasted land and deserted towns, without finding either a friend or an enemy. The geographer (87) may trace the position of Do-

March  
through the  
Lesser Asia,  
July—  
September.

(85) *Verustamen dicunt se esse de Francorum generatione; et quia nullus homo naturaliter debet esse miles nisi Franci et Turci* (Gesta Francorum, p. 7.). The same community of blood and valour is attested by archbishop Baldric (p. 99.).

(86) *Bolista, Balestra, Arbalestre*. See Muratori, *Antiq.* tom. ii. p. 517—524. Ducange, *Gloss. Latin.* tom. i. p. 531, 532. In the time of Anus Comnenus, this weapon, which she describes under the name of *tzangra*, was unknown in the East (l. x. p. 291.). By an humane inconsistency, the pope strove to prohibit it in Christian wars.

(87) The curious reader may compare the classic learning of Cellarius and the geographical science of D'Anville. Willium of Tyre is the only historian of the crusades who has any knowledge of antiquity; and M. Otter trod almost in the footsteps of the Franks from Constantinople to Antioch (*Voyage en Turquie et en Perse*, tom. i. p. 35—85.).\*

\* The journey of Col. Macdonald Kiuneir in Asia Minor throws considerable light on the geography of this march of the crusaders.—M.

rylæum, Antioch of Pisidia, Iconium, Archelais, and Germanicia, and may compare those classic appellations with the modern names of Eskishehr the old city, Akshehr the white city, Cogni, Erekli, and Marash. As the pilgrims passed over a desert, where a draught of water is exchanged for silver, they were tormented by intolerable thirst; and on the banks of the first rivulet, their haste and intemperance were still more pernicious to the disorderly throng. They climbed with toil and danger the steep and slippery sides of Mount Taurus: many of the soldiers cast away their arms to secure their footsteps; and had not terror preceded their van, the long and trembling file might have been driven down the precipice by an handful of resolute enemies. Two of their most respectable chiefs, the duke of Lorraine and the count of Toulouse, were carried in litters: Raymond was raised, as it is said by miracle, from a hopeless malady; and Godfrey had been torn by a bear, as he pursued that rough and perilous chase in the mountains of Pisidia.

To improve the general consternation, the cousin of Bohemond and the brother of Godfrey were detached from the main army with their respective squadrons of five, and of seven, hundred knights. They over-ran in a rapid career the hills and sea-coast of Cilicia, from Cogni to the Syrian gates: the Norman standard was first planted on the walls of Tarsus and Malmistra; but the proud injustice of Baldwin at length provoked the patient and generous Italian; and they turned their consecrated swords against each other in a private and profane quarrel. Honour was the motive, and fame the reward, of Tancred; but fortune smiled on the more selfish enterprise of his rival (88). He was called to the assistance of a Greek or Armenian tyrant, who had been suffered under the Turkish yoke to reign over the Christians of Edessa. Baldwin accepted the character of his son and champion; but no sooner was he introduced into the city, than he inflamed the people to the massacre of his father, occupied the throne and treasure, extended his conquests over the hills of Armenia and the plain of Mesopotamia, and founded the first principality of the Franks or Latins, which subsisted fifty-four years beyond the Euphrates (89).

Before the Franks could enter Syria, the summer, and even the autumn, were completely wasted: the siege of Antioch, or the separation and repose of the army during the winter season, was strongly debated in their council: the love of arms and the holy sepulchre urged them to advance; and reason perhaps was on the side

Baldwin  
founds the  
principality  
of Edessa,  
A. D.  
1097—1151.

Siege of  
Antioch,  
A. D. 1097,  
Oct. 21—  
A. D. 1098,  
June 3.

(88) This detached conquest of Edessa is best represented by Fulcherius Carnotensis, or of Chartres (in the collections of Bongarsius, Duchesne, and Martene), the valiant chaplain of count Baldwin (*Esprit des Croisades*, tom. i. p. 13, 14.). In the disputes of that prince with Tancred, his partiality is encountered by the partiality of Radulphus Cadomensis, the soldier and historian of the gallant marquis.

(89) See de Guignes, *Hist. des Huns*, tom. i. p. 456.

of resolution, since every hour of delay abates the fame and force of the invader, and multiplies the resources of defensive war. The capital of Syria was protected by the river Orontes; and the *iron bridge*,\* of nine arches, derives its name from the massy gates of the two towers which are constructed at either end. They were opened by the sword of the duke of Normandy: his victory gave entrance to three hundred thousand crusaders, an account which may allow some scope for losses and desertion, but which clearly detects much exaggeration in the review of Nice. In the description of Antioch (90), it is not easy to define a middle term between her ancient magnificence, under the successors of Alexander and Augustus, and the modern aspect of Turkish desolation. The Tetrapolis, or four cities, if they retained their name and position, must have left a large vacuity in a circumference of twelve miles; and that measure, as well as the number of four hundred towers, are not perfectly consistent with the five gates, so often mentioned in the history of the siege. Yet Antioch must have still flourished as a great and populous capital. At the head of the Turkish emirs, Baghisian, a veteran chief, commanded in the place: his garrison was composed of six or seven thousand horse, and fifteen or twenty thousand foot: one hundred thousand Moslems are said to have fallen by the sword; and their numbers were probably inferior to the Greeks, Armenians, and Syrians, who had been no more than fourteen years the slaves of the house of Seljuk. From the remains of a solid and stately wall, it appears to have arisen to the height of threescore feet in the valleys; and wherever less art and labour had been applied, the ground was supposed to be defended by the river, the morass, and the mountains. Notwithstanding these fortifications, the city had been repeatedly taken by the Persians, the Arabs, the Greeks, and the Turks: so large a circuit must have yielded many pervious points of attack; and in a siege that was formed about the middle of October, the vigour of the execution could alone justify the boldness of the attempt. Whatever strength and valour could perform in the field was abundantly discharged by the champions of the cross: in the frequent occasions of sallies, of forage, of the attack and defence of convoys, they were often victorious; and we can only complain, that their exploits are sometimes enlarged beyond the scale of probability and truth. The sword of Godfrey (91) divided a Turk from the shoulder to the haunch;

[90] For Antioch, see Pococke (*Description of the East*, vol. II. p. i. p. 188—195.), Otter (*Voyage en Turquie*, &c. tom. i. p. 81, &c.), the Turkish geographer (in Otter's notes), the *Index Geographicus* of Schultens (*ad calcem Bobadin. Vit. Saladin.*), and *Abulfeda* (*Tabula Syriæ*, p. 115, 116. vers. Reiske.).

[91] *Ensem elevat, cumque a sinistra parte scapularum, tanta virtute intorsit, ut quod pectus*

\* This bridge was over the Ifris, not the Orontes, at a distance of three leagues from Antioch. See Wilken, vol. I. p. 172.—M.

and one half of the infidel fell to the ground, while the other was transported by his horse to the city gate. As Robert of Normandy rode against his antagonist, "I devote thy head," he piously exclaimed, "to the dæmons of hell;" and that head was instantly cloven to the breast by the resistless stroke of his descending falchion. But the reality or the report of such gigantic prowess (92) must have taught the Moslems to keep within their walls; and against those walls of earth or stone, the sword and the lance were unavailing weapons. In the slow and successive labours of a siege, the crusaders were supine and ignorant, without skill to contrive, or money to purchase, or industry to use, the artificial engines and implements of assault. In the conquest of Nice, they had been powerfully assisted by the wealth and knowledge of the Greek emperor: his absence was poorly supplied by some Genoese and Pisan vessels, that were attracted by religion or trade to the coast of Syria: the stores were scanty, the return precarious, and the communication difficult and dangerous. Indolence or weakness had prevented the Franks from investing the entire circuit; and the perpetual freedom of two gates relieved the wants and recruited the garrison of the city. At the end of seven months, after the ruin of their cavalry, and an enormous loss by famine, desertion, and fatigue, the progress of the crusaders was imperceptible, and their success remote, if the Latin Ulysses, the artful and ambitious Bohemond, had not employed the arms of cunning and deceit. The Christians of Antioch were numerous and discontented: Phirouz, a Syrian renegade, had acquired the favour of the emir and the command of three towers; and the merit of his repentance disguised to the Latins, and perhaps to himself, the foul design of perfidy and treason. A secret correspondence, for their mutual interest, was soon established between Phirouz and the prince of Tarento; and Bohemond declared in the council of the chiefs, that he could deliver the city into their hands.\* But he claimed the sovereignty of Antioch as the reward of his service; and the proposal which had been rejected by the envy, was at length extorted from the distress, of his equals. The nocturnal surprise was executed by the French and Norman princes, who ascended in person the scaling-ladders that

*medium disjunctis spinam et vitalia interrompiti: et sic lubricis ensis super crus dextrum integer exivit: sicque caput integrum cum dextra parte corporis immersit gurgite, partemque que equo presidebat remisit civitati (Robert. Mon. p. 50.). Cujus ense trajectus, Turcus duo factus est Turci: ut inferior alter in urbem equitaret, alter arcitenens in flumine nataret (Radolph. Cadom. c. 53. p. 304.). Yet he justifies the deed by the stupendous viribus of Godfrey; and William of Tyre covers it by ubi ponit populus facti novitate. . . . mirabilis (L. v. c. 6. p. 704.). Yet it must not have appeared incredible to the knights of that age.*

[92] See the exploits of Robert, Raymond, and the modest Tancred, who imposed silence on his squire (Radolph. Cadom. c. 53.).

\* See the interesting extract from Kemaleddin's History of Aleppo in Wilken, preface to vol. ii. p. 36. Phirouz, or As-serraf, the breast-plate maker, had been pillaged and put to the torture by Bagi-Sejan, the prince of Antioch. — H.

were thrown from the walls: their new proselyte, after the murder of his too scrupulous brother, embraced and introduced the servants of Christ; the army rushed through the gates; and the Moslems soon found, that although mercy was hopeless, resistance was impotent. But the citadel still refused to surrender; and the victors themselves were speedily encompassed and besieged by the innumerable forces of Kerboga, prince of Mosul, who, with twenty-eight Turkish emirs, advanced to the deliverance of Antioch. Five-and-twenty days the Christians spent on the verge of destruction; and the proud lieutenant of the caliph and the sultan left them only the choice of servitude or death (93). In this extremity they collected the relics of their strength, sallied from the town, and in a single memorable day annihilated or dispersed the host of Turks and Arabians, which they might safely report to have consisted of six hundred thousand men (94). Their supernatural allies I shall proceed to consider: the human causes of the victory of Antioch were the fearless despair of the Franks; and the surprise, the disorders, perhaps the errors, of their unskillful and presumptuous adversaries. The battle is described with as much disorder as it was fought; but we may observe the tent of Kerboga, a moveable and spacious palace, enriched with the luxury of Asia, and capable of holding above two thousand persons; we may distinguish his three thousand guards, who were cased, the horses as well as the men, in complete steel.

Victory of the  
crusaders,  
A. D. 1098,  
June 28.

Their famine  
and distress  
at Antioch.

In the eventual period of the siege and defence of Antioch, the crusaders were alternately exalted by victory or sunk in despair; either swelled with plenty or emaciated with unger. A speculative reasoner might suppose, that their faith had a strong and serious influence on their practice; and that the soldiers of the cross, the deliverers of the holy sepulchre, prepared themselves by a sober and virtuous life for the daily contemplation of martyrdom. Experience blows away this charitable illusion; and seldom does the history of profane war display such scenes of intemperance and prostitution as were exhibited under the walls of Antioch. The grove of Daphne no longer flourished; but the Syrian air was still impregnated with the same vices; the Christians were seduced by every temptation (95) that nature either prompts or reprobates; the authority of the chiefs

[93] After mentioning the distress and humble petition of the Franks, Abolpharagius adds the haughty reply of Codruska, or Kerboga; "Nun evasuri estis nisi per gladium" (Dynast. p. 242.).

[94] In describing the host of Kerboga, most of the Latin historians, the author of the *Gesta* [p. 17.], Robert Monachus [p. 56.], Baldric [p. 111.], Fulcherius Carnotensis [p. 392.], Guibert [p. 512.], William of Tyre [l. vi. c. 3. p. 714.], Bernard Thesaurarius [c. 39. p. 695.], are content with the vague expressions of infinita multitudo, immensum agmen, innumera copia or gentes, which correspond with the *μεγαλὴ ἀνὰριθμητὸν χιλιάδων* of Anna Comnena (Alexias, l. xi. p. 318—320.). The numbers of the Turks are fixed by Albert Aqueensis at 200,000 [l. iv. c. 10. p. 242.], and by Rudolphus Cadomensis at 400,000 horse [c. 72. p. 309.].

[95] See the tragic and scandalous fate of an archdeacon of royal birth, who was slain by the Turks as he reposed in an orchard, playing at dice with a Syrian concubine.

was despised; and sermons and edicts were alike fruitless against those scandalous disorders, not less pernicious to military discipline, than repugnant to evangelic purity. In the first days of the siege and the possession of Antioch, the Franks consumed with wanton and thoughtless prodigality the frugal subsistence of weeks and months: the desolate country no longer yielded a supply; and from that country they were at length excluded by the arms of the besieging Turks. Disease, the faithful companion of want, was envenomed by the rains of the winter, the summer heats, unwholesome food, and the close imprisonment of multitudes. The pictures of famine and pestilence are always the same, and always disgusting; and our imagination may suggest the nature of their sufferings and their resources. The remains of treasure or spoil were eagerly lavished in the purchase of the vilest nourishment; and dreadful must have been the calamities of the poor, since, after paying three marks of silver for a goat and fifteen for a lean camel (96), the count of Flanders was reduced to beg a dinner, and duke Godfrey to borrow a horse. Sixty thousand horse had been reviewed in the camp: before the end of the siege they were diminished to two thousand, and scarcely two hundred fit for service could be mustered on the day of battle. Weakness of body and terror of mind extinguished the ardent enthusiasm of the pilgrims; and every motive of honour and religion was subdued by the desire of life (97). Among the chiefs, three heroes may be found without fear or reproach: Godfrey of Bouillon was supported by his magnanimous piety; Bohemond by ambition and interest; and Tancred declared, in the true spirit of chivalry, that as long as he was at the head of forty knights, he would never relinquish the enterprise of Palestine. But the count of Toulouse and Provence was suspected of a voluntary indisposition: the duke of Normandy was recalled from the sea-shore by the censures of the church; Hugh the Great, though he led the vanguard of the battle, embraced an ambiguous opportunity of returning to France; and Stephen count of Chartres basely deserted the standard which he bore, and the council in which he presided. The soldiers were discouraged by the flight of William viscount of Melun, surnamed the *Carpenter*, from the weighty strokes of his axe; and the saints were scandalised by the fall\* of Peter the Her-

(96) The value of an ox rose from five solidi [fifteen shillings] at Christmas to two marks (four pounds), and afterwards much higher: a kid or lamb, from one shilling to eighteen of our present money: in the second famine, a loaf of bread, or the head of an animal, sold for a piece of gold. More examples might be produced; but it is the ordinary, not the extraordinary, prices, that deserve the notice of the philosopher.

(97) *Alii multi, quorum nomina non tenemus; quia, deleta de libro vite, presentis operi eoe sent incedere* [Will. Tyr. l. vi. c. 5. p. 715.]. Gualbert (p. 518. 523.) attempts to excuse Hugh the Great, and even Stephen of Chartres.

\* Peter fell during the siege: he went afterwards on an embassy to Kerboga. Wilken, vol. i. p. 217.—M.



mit, who, after arming Europe against Asia, attempted to escape from the penance of a necessary fast. Of the multitude of recreant warriors, the names (says an historian) are blotted from the book of life; and the opprobrious epithet of the rope-dancers was applied to the deserters who dropt in the night from the walls of Antioch. The emperor Alexius (98), who seemed to advance to the succour of the Latins, was dismayed by the assurance of their hopeless condition. They expected their fate in silent despair; oaths and punishments were tried without effect; and to rouse the soldiers to the defence of the walls, it was found necessary to set fire to their quarters.

Legend of the  
Holy Lance.

For their salvation and victory, they were indebted to the same fanaticism which had led them to the brink of ruin. In such a cause, and in such an army, visions, prophecies, and miracles, were frequent and familiar. In the distress of Antioch, they were repeated with unusual energy and success: St. Ambrose had assured a pious ecclesiastic, that two years of trial must precede the season of deliverance and grace; the deserters were stopped by the presence and reproaches of Christ himself; the dead had promised to arise and combat with their brethren; the Virgin had obtained the pardon of their sins; and their confidence was revived by a visible sign, the seasonable and splendid discovery of the HOLY LANCE. The policy of their chiefs has on this occasion been admired, and might surely be excused; but a pious fraud is seldom produced by the cool conspiracy of many persons; and a voluntary impostor might depend on the support of the wise and the credulity of the people. Of the diocese of Marseilles, there was a priest of low cunning and loose manners, and his name was Peter Bartholemey. He presented himself at the door of the council-chamber, to disclose an apparition of St. Andrew, which had been thrice reiterated in his sleep, with a dreadful menace, if he presumed to suppress the commands of heaven. "At Antioch," said the apostle, "in the church of my brother St. Peter, near the high altar, is concealed the steel head of the lance that pierced the side of our Redeemer. In three days, that instrument of eternal, and now of temporal, salvation, will be manifested to his disciples. Search, and ye shall find: bear it aloft in battle; and that mystic weapon shall penetrate the souls of the miscreants." The pope's legate, the bishop of Puy, affected to listen with coldness and distrust; but the revelation was eagerly accepted by count Raymond, whom his faithful subject, in the name of the apostle, had chosen for the guardian of the holy lance. The experiment was resolved; and on the third day, after a due preparation of prayer and fasting, the priest of Marseilles

[98] See the progress of the crusade, the retreat of Alexius, the victory of Antioch, and the conquest of Jerusalem, in the *Alexiad*, l. xi. p. 317—327. Anna was so prone to exaggeration, that she magnifies the exploits of the Latins.

introduced twelve trusty spectators, among whom were the count and his chaplain; and the church-doors were barred against the impetuous multitude. The ground was opened in the appointed place; but the workmen, who relieved each other, dug to the depth of twelve feet without discovering the object of their search. In the evening, when count Raymond had withdrawn to his post, and the weary assistants began to murmur, Bartholemy, in his shirt, and without his shoes, boldly descended into the pit; the darkness of the hour and of the place enabled him to secrete and deposit the head of a Saracen lance; and the first sound, the first gleam, of the steel was saluted with a devout rapture. The holy lance was drawn from its recess, wrapt in a veil of silk and gold, and exposed to the veneration of the crusaders; their anxious suspense burst forth in a general shout of joy and hope, and the desponding troops were again inflamed with the enthusiasm of valour. Whatever had been the arts, and whatever might be the sentiments of the chiefs, they skilfully improved this fortunate revolution by every aid that discipline and devotion could afford. The soldiers were dismissed to their quarters with an injunction to fortify their minds and bodies for the approaching conflict, freely to bestow their last pittance on themselves and their horses, and to expect with the dawn of day the signal of victory. On the festival of St. Peter and St. Paul, the gates of Antioch were thrown open: a martial psalm, "Let the Lord arise, and let his enemies be scattered!" was chanted by a procession of priests and monks; the battle array was marshalled in twelve divisions, in honour of the twelve apostles; and the holy lance, in the absence of Raymond, was entrusted to the hands of his chaplain. The influence of this relic or trophy was felt by the servants, and perhaps by the enemies, of Christ (99); and its potent energy was heightened by an accident, a stratagem, or a rumour, of a miraculous complexion. Three knights, in white garments and resplendent arms, either issued, or seemed to issue, from the hills: the voice of Adhemar, the pope's legate, proclaimed them as the martyrs St. George, St. Theodore, and St. Maurice: the tumult of battle allowed no time for doubt or scrutiny; and the welcome apparition dazzled the eyes or the imagination of a fanatic army.\* In the season of danger and triumph, the revelation of Bartholemy of Marsailles was unanimously asserted; but as soon as the temporary service was accomplished, the personal dignity and liberal alms which the count of Toulouse derived from the custody of the

Celestial  
warriors.

[99] The Mahometan Aboulmahasen (apud de Guignes, tom. ii. p. ii. p. 95.) is more correct in his account of the holy lance than the Christians, Anna Comnena and Abulpharagius: the Greek princess confounds it with a nail of the cross (l. xi. p. 326.); the Jacobite primate, with St. Peter's staff (p. 242.).

\* The real cause of this victory appears to have been the feud in Kerboga's army. Wilken, vol. ii. p. 40. — H.

holy lance, provoked the envy, and awakened the reason, of his rivals. A Norman clerk presumed to sift, with a philosophic spirit, the truth of the legend, the circumstances of the discovery, and the character of the prophet; and the pious Bohemond ascribed their deliverance to the merits and intercession of Christ alone. For a while, the Provincials defended their national palladium with clamours and arms; and new visions condemned to death and hell the profane sceptics, who presumed to scrutinise the truth and merit of the discovery. The prevalence of incredulity compelled the author to submit his life and veracity to the judgment of God. A pile of dry faggots, four feet high, and fourteen long, was erected in the midst of the camp; the flames burnt fiercely to the elevation of thirty cubits; and a narrow path of twelve inches was left for the perilous trial. The unfortunate priest of Marseilles traversed the fire with dexterity and speed; but his thighs and belly were scorched by the intense heat: he expired the next day;\* and the logic of believing minds will pay some regard to his dying protestations of innocence and truth. Some efforts were made by the Provincials to substitute a cross, a ring, or a tabernacle, in the place of the holy lance, which soon vanished in contempt and oblivion (100). Yet the revelation of Antioch is gravely asserted by succeeding historians; and such is the progress of credulity, that miracles, most doubtful on the spot and at the moment, will be received with implicit faith at a convenient distance of time and space.

The state of  
the Turks and  
caliphs of  
Egypt.

The prudence or fortune of the Franks had delayed their invasion till the decline of the Turkish empire (101). Under the manly government of the three first sultans, the kingdoms of Asia were united in peace and justice; and the innumerable armies which they led in person were equal in courage, and superior in discipline, to the Barbarians of the West. But at the time of the crusade, the inheritance of Malék Shaw was disputed by his four sons; their private ambition was insensible of the public danger; and, in the vicissitudes of their fortune, the royal vassals were ignorant, or regardless, of the true object of their allegiance. The twenty-eight emirs who marched with the standard of Kerboga were his rivals or enemies: their hasty levies were drawn from the towns and tents of Mesopotamia and Syria; and the Turkish veterans were

(100) The two antagonists who express the most intimate knowledge and the strongest conviction of the miracle, and of the fraud, are Raymond des Agiles, and Radelphus Cadomensis, the one attached to the count of Toulouse, the other to the Norman prince. Fulcherius Carantensis presumes to say, *Audite fraudem et non fraudem!* and afterwards, *lavenit lacerum, fallaciter occultatum forsitum.* The rest of the herd are loud and strenuous.

(101) See M. de Guignes, tom. ii. p. ii. p. 223, &c.; and the articles of *Barkiarok*, *Mohammed*, *Sangiar*, in *D'Herbelot*.

\* The twelfth day after. He was much injured, those who witnessed his escape, unburt, as it was and his flesh torn off, from the ardour of pious first supposed. Wilkes, vol. i. p. 263. — M. congratulation with which he was assailed, by

employed or consumed in the civil wars beyond the Tigris. The caliph of Egypt embraced this opportunity of weakness and discord to recover his ancient possessions; and his sultan Aphdal besieged Jerusalem and Tyre, expelled the children of Ortok, and restored in Palestine the civil and ecclesiastical authority of the Fatimites (102). They heard with astonishment of the vast armies of Christians that had passed from Europe to Asia, and rejoiced in the sieges and battles which broke the power of the Turks, the adversaries of their sect and monarchy. But the same Christians were the enemies of the prophet; and from the overthrow of Nice and Antioch, the motive of their enterprise, which was gradually understood, would urge them forwards to the banks of the Jordan, or perhaps of the Nile. An intercourse of epistles and embassies, which rose and fell with the events of war, was maintained between the throne of Cairo and the camp of the Latins; and their adverse pride was the result of ignorance and enthusiasm. The ministers of Egypt declared in a haughty, or insinuated in a milder, tone, that their sovereign, the true and lawful commander of the faithful, had rescued Jerusalem from the Turkish yoke; and that the pilgrims, if they would divide their numbers, and lay aside their arms, should find a safe and hospitable reception at the sepulchre of Jesus. In the belief of their lost condition, the caliph Mostali despised their arms and imprisoned their deputies: the conquest and victory of Antioch prompted him to solicit those formidable champions with the gifts of horses and silk robes, of vases, and purses of gold and silver; and in his estimate of their merit or power, the first place was assigned to Bohemond, and the second to Godfrey. In either fortune, the answer of the crusaders was firm and uniform: they disdained to inquire into the private claims or possessions of the followers of Mahomet: whatsoever was his name or nation, the usurper of Jerusalem was their enemy; and instead of prescribing the mode and terms of their pilgrimage, it was only by a timely surrender of their city and province, their sacred right, that he could deserve their alliance, or deprecate their impending and irresistible attack (103).

Yet this attack, when they were within the view and reach of their glorious prize, was suspended above ten months after the defeat of Kerboga. The zeal and courage of the crusaders were chilled in the moment of victory; and, instead of marching to improve the consternation, they hastily dispersed to enjoy the luxury, of Syria. The causes of this strange delay may be found in the

Delay of the  
Franks, A. D.  
1098, July —  
A. D. 1099,  
May.

[102] The emir, or sultan Aphdal, recovered Jerusalem and Tyre, A. H. 469 [Renanist, Hist. Patriarch. Alexandrin. p. 478. De Guignes, tom. I. p. 249. from Abulfeda and Ben Schouaah]. Jerusalem ante adventum vestrum recuperavimus, Tarcos ejecimus, say the Fatimite ambassadors.

[103] See the transactions between the caliph of Egypt and the crusaders in William of Tyre (l. iv. c. 24. l. vi. c. 19.) and Albert Aquensis (l. iii. c. 59.), who are more sensible of their importance than the contemporary writers.

want of strength and subordination. In the painful and various service of Antioch, the cavalry was annihilated; many thousands of every rank had been lost by famine, sickness, and desertion: the same abuse of plenty had been productive of a third famine; and the alternative of intemperance and distress had generated a pestilence, which swept away above fifty thousand of the pilgrims. Few were able to command, and none were willing to obey: the domestic feuds, which had been stifled by common fear, were again renewed in acts, or at least in sentiments, of hostility; the fortune of Baldwin and Bohemond excited the envy of their companions; the bravest knights were enlisted for the defence of their new principalities; and count Raymond exhausted his troops and treasures in an idle expedition into the heart of Syria.\* The winter was consumed in discord and disorder; a sense of honour and religion was re-kindled in the spring; and the private soldiers, less susceptible of ambition and jealousy, awakened with angry clamours the indolence of their chiefs. In the month of May, the relics of this mighty host proceeded from Antioch to Laodicea: about forty thousand Latins, of whom no more than fifteen hundred horse, and twenty thousand foot, were capable of immediate service. Their easy march was continued between Mount Libanus and the sea-shore: their wants were liberally supplied by the coasting traders of Genoa and Pisa; and they drew large contributions from the emirs of Tripoli, Tyre, Sidon, Acre, and Cæsarea, who granted a free passage, and promised to follow the example of Jerusalem. From Cæsarea they advanced into the midland country: their clerks recognised the sacred geography of Lydda, Ramla, Emmaus, and Bethlem,† and as soon as they descried the holy city, the crusaders forgot their toils and claimed their reward (104).

Their march  
to Jerusalem,  
A. D. 1099,  
May 13—  
[March,  
Wilken,  
p. 253.]  
June 6.

Siege and  
conquest of  
Jerusalem,  
A. D. 1099,  
June 7—  
July 15.

Jerusalem has derived some reputation from the number and importance of her memorable sieges. It was not till after a long and obstinate contest that Babylon and Rome could prevail against the obstinacy of the people, the craggy ground that might supersede the necessity of fortifications, and the walls and towers that would have fortified the most accessible plain (105). These obstacles were diminished in the age of the crusades. The bulwarks had been

(104) The greatest part of the march of the Franks is traced, and most accurately traced, in Moun-drell's *Journey from Aleppo to Jerusalem*, (p. 17—67.); on des meilleurs moroccons, sans contredit, qu'on ait dans ce genre (D'Anville, *Mémoire sur Jérusalem*, p. 27.).

(105) See the masterly description of Tacitus (*Hist.* v. 11, 12, 13.), who supposes, that the Jewish lawgivers had provided for a perpetual state of hostility against the rest of mankind.‡

\* This is not quite correct: he took Marra on his road. His excursions were partly to obtain provisions for the army and fodder for the horses. Wilken, vol. i. p. 226. — M.

† Scarcely of Bethlehem, to the south of Jerusalem. — M.

‡ This is an exaggerated inference from the words of Tacitus, who speaks of the *founders* of the city, not the *inhabitants*. *Providentius conditores, ex discretate morum, crebra bella: inde cuncta quamvis adversum longum obissem.* — M.

completely destroyed and imperfectly restored : the Jews, their nation, and worship, were for ever banished ; but nature is less changeable than man, and the site of Jerusalem, though somewhat softened and somewhat removed, was still strong against the assaults of an enemy. By the experience of a recent siege, and a three years' possession, the Saracens of Egypt had been taught to discern, and in some degree to remedy, the defects of a place, which religion as well as honour forbade them to resign. Aladin, or Iftikhar, the caliph's lieutenant, was entrusted with the defence : his policy strove to restrain the native Christians by the dread of their own ruin and that of the holy sepulchre ; to animate the Moslems by the assurance of temporal and eternal rewards. His garrison is said to have consisted of forty thousand Turks and Arabians ; and if he could muster twenty thousand of the inhabitants, it must be confessed that the besieged were more numerous than the besieging army (106). Had the diminished strength and numbers of the Latins allowed them to grasp the whole circumference of four thousand yards (about two English miles and a half) (107), to what useful purpose should they have descended into the valley of Ben Hinnom and torrent of Cedron (108), or approached the precipices of the south and east, from whence they had nothing either to hope or fear ? Their siege was more reasonably directed against the northern and western sides of the city. Godfrey of Bouillon erected his standard on the first swell of Mount Calvary : to the left, as far as St. Stephen's gate, the line of attack was continued by Tancred and the two Roberts ; and count Raymond established his quarters from the citadel to the foot of Mount Sion, which was no longer included within the precincts of the city. On the fifth day, the crusaders made a general assault, in the fanatic hope of battering down the walls without engines and of scaling them without ladders. By the dint of brutal force, they burst the first barrier, but they were driven back with shame and slaughter to the camp : the influence of vision and prophecy was deadened by the too frequent abuse of those pious stratagems ; and time and labour were found to be the only means of victory. The time of the siege was indeed fulfilled

(106) The lively scepticism of Voltaire is balanced with sense and erudition by the French author of the *Esprit des Croisades* (tom. iv. p. 246—268.), who observes, that, according to the Arabians, the inhabitants of Jerusalem must have exceeded 200,000 ; that in the siege of Titus, Josephus collects 1,300,000 Jews ; that they are stated by Tacitus himself at 600,000 ; and that the largest defalcation, that his scepticism can justify, will still leave them more numerous than the Roman army.

(107) Mandrell, who diligently perambulated the walls, found a circuit of 4630 paces, or 4167 English yards (p. 109, 110.) : from an authentic plan, D'Anville concludes a measure nearly similar, of 1960 French toises (p. 23—28.), in his scarce and valuable tract. For the topography of Jerusalem, see Reland (*Palæstina*, tom. ii. p. 872—880.).

(108) Jerusalem was possessed only of the torrent of Cedron, dry in summer, and of the little spring or brook of Siloe (Reland, tom. i. p. 294, 300.). Both strangers and natives complained of the want of water, which in time of war was studiously aggravated. Within the city, Tacitus mentions a perennial fountain, an aqueduct, and cisterns for rain water. The aqueduct was conveyed from the rivulet Tekoe or Esham, which is likewise mentioned by Bohadin (in *Vit. Saladin*. p. 234.).

in forty days, but they were forty days of calamity and anguish. A repetition of the old complaint of famine may be imputed in some degree to the voracious or disorderly appetite of the Franks; but the stony soil of Jerusalem is almost destitute of water; the scanty springs and hasty torrents were dry in the summer season; nor was the thirst of the besiegers relieved, as in the city, by the artificial supply of cisterns and aqueducts. The circumjacent country is equally destitute of trees for the uses of shade or building; but some large beams were discovered in a cave by the crusaders: a wood near Sichem, the enchanted grove of Tasso (109), was cut down: the necessary timber was transported to the camp by the vigour and dexterity of Tancred; and the engines were framed by some Genoese artists, who had fortunately landed in the harbour of Jaffa. Two moveable turrets were constructed at the expense, and in the stations, of the duke of Lorraine and the count of Toulouse, and rolled forwards with devout labour, not to the most accessible, but to the most neglected, parts of the fortification. Raymond's tower was reduced to ashes by the fire of the besieged, but his colleague was more vigilant and successful; the enemies were driven by his archers from the rampart; the draw-bridge was let down; and on a Friday at three in the afternoon, the day and hour of the Passion, Godfrey of Bouillon stood victorious on the walls of Jerusalem. His example was followed on every side by the emulation of valour; and about four hundred and sixty years after the conquest of Omar, the holy city was rescued from the Mahometan yoke. In the pillage of public and private wealth, the adventurers had agreed to respect the exclusive property of the first occupant; and the spoils of the great mosque, seventy lamps and massy vases of gold and silver, rewarded the diligence, and displayed the generosity, of Tancred. A bloody sacrifice was offered by his mistaken votaries to the God of the Christians: resistance might provoke, but neither age nor sex could mollify, their implacable rage: they indulged themselves three days in a promiscuous massacre (110); and the infection of the dead bodies produced an epidemical disease. After seventy thousand Moslems had been put to the sword, and the harmless Jews had been burnt in their synagogue, they could still reserve a multitude of captives, whom interest or lassitude persuaded them to spare. Of these savage heroes of the cross, Tancred alone betrayed some sentiments of compassion; yet we may

[109] *Jerusalem liberata*, canto xlii. It is pleasant enough to observe how Tasso has copied and embellished the minutest details of the siege.

[110] Besides the Latins, who are not ashamed of the massacre, see Elmucin (*Hist. Saracen.* p. 363.), Abulgharagius (*Dynast.* p. 243.), and M. de Guignes (*tom. ii. p. ii. p. 99.*), from Aboulmahasen.

\* This does not appear by Wilken's account, p. 294. They fought in vain the whole of the Thursday. — M.

praise the more selfish lenity of Raymond, who granted a capitulation and safe-conduct to the garrison of the citadel (111). The holy sepulchre was now free; and the bloody victors prepared to accomplish their vow. Barcheaded and barefoot, with contrite hearts, and in an humble posture, they ascended the hill of Calvary, amidst the loud anthems of the clergy; kissed the stone which had covered the Saviour of the world; and bedewed with tears of joy and penitence the monument of their redemption. This union of the fiercest and most tender passions has been variously considered by two philosophers; by the one (112), as easy and natural; by the other (113), as absurd and incredible. Perhaps it is too rigorously applied to the same persons and the same hour: the example of the virtuous Godfrey awakened the piety of his companions; while they cleansed their bodies, they purified their minds; nor shall I believe that the most ardent in slaughter and rapine were the foremost in the procession to the holy sepulchre.

Eight days after this memorable event, which pope Urban did not live to hear, the Latin chiefs proceeded to the election of a king, to guard and govern their conquests in Palestine. Hugh the Great, and Stephen of Chartres, had retired with some loss of reputation, which they strove to regain by a second crusade and an honourable death. Baldwin was established at Edessa, and Bohemond at Antioch; and the two Roberts, the duke of Normandy (114) and the count of Flanders, preferred their fair inheritance in the West to a doubtful competition or a barren sceptre. The jealousy and ambition of Raymond were condemned by his own followers, and the free, the just, the unanimous voice of the army, proclaimed Godfrey of Bouillon the first and most worthy of the champions of Christendom. His magnanimity accepted a trust as full of danger as of glory; but in a city where his Saviour had been crowned with thorns, the devout pilgrim rejected the name and ensigns of royalty; and the founder of the kingdom of Jerusalem contented himself with the modest title of Defender and Baron of the Holy Sepulchre. His government of a single year (115), too short for the public happiness, was interrupted in the first fortnight by a summons to the field, by the approach of the vizir or sultan of Egypt, who had been too slow to prevent, but who was impatient to avenge, the loss of Jerusalem. His total overthrow in

Election and  
reign of  
Godfrey of  
Bouillon,  
A. D. 1099,  
July 23—  
A. D. 1100,  
July 18.

[111] The old tower Paphnias, in the middle ages Neblosa, was named Castellum Pisanum, from the patriarch Daimbert. It is still the citadel, the residence of the Turkish aga, and commands a prospect of the Dead Sea, Judaea, and Arabia (D'Anville, p. 19—23.). It was likewise called the Tower of David, *ἡ πύργος δαυὶδ τοῦ βασιλέως*.

[112] Hume, in his History of England, vol. i. p. 311, 312. octavo edition.

[113] Voltaire, in his *Essai sur l'Histoire Générale*, tom. ii. c. 54. p. 345, 346.

[114] The English ascribe to Robert of Normandy, and the Provincials to Raymond of Toulouse, the glory of refusing the crown; but the honest voice of tradition has preserved the memory of the ambition and revenge (Villehardouin, No. 136.) of the count of St. Giles. He died at the siege of Tripoli, which was possessed by his descendants.

[115] See the election, the battle of Ascalon, &c. in William of Tyre, l. ix. c. 1—12., and in the conclusion of the Latin historians of the first crusade.



Battle of  
Ascalon,  
A. D. 1099,  
August 12.

the battle of Ascalon sealed the establishment of the Latins in Syria, and signalised the valour of the French princes, who in this action bade a long farewell to the holy wars. Some glory might be derived from the prodigious inequality of numbers, though I shall not count the myriads of horse and foot \* on the side of the Fatimites; but, except three thousand Ethiopians or Blacks, who were armed with flails or scourges of iron, the Barbarians of the South fled on the first onset, and afforded a pleasing comparison between the active valour of the Turks and the sloth and effeminacy of the natives of Egypt. After suspending before the holy sepulchre the sword and standard of the sultan, the new king (he deserves the title) embraced his departing companions, and could retain only with the gallant Tancred three hundred knights, and two thousand foot-soldiers, for the defence of Palestine. His sovereignty was soon attacked by a new enemy, the only one against whom Godfrey was a coward. Adhemar, bishop of Puy, who excelled both in council and action, had been swept away in the last plague of Antioch: the remaining ecclesiastics preserved only the pride and avarice of their character; and their seditious clamours had required that the choice of a bishop should precede that of a king. The revenue and jurisdiction of the lawful patriarch were usurped by the Latin clergy: the exclusion of the Greeks and Syrians was justified by the reproach of heresy or schism (116); and, under the iron yoke of their deliverers, the Oriental Christians regretted the tolerating government of the Arabian caliphs. Daimbert, archbishop of Pisa, had long been trained in the secret policy of Rome: he brought a fleet of his countrymen to the succour of the Holy Land, and was installed, without a competitor, the spiritual and temporal head of the church.† The new patriarch (117) immediately grasped the sceptre which had been acquired by the toil and blood of the victorious pilgrims; and both Godfrey and Bohemond submitted to receive at his hands the investiture of their feudal possessions. Nor was this sufficient; Daimbert claimed the immediate property of Jerusalem and Jaffa: instead of a firm and generous refusal, the hero negotiated with the priest; a quarter of either city was ceded to the church; and the modest bishop was satisfied with an eventual reversion of the rest, on the death of Godfrey without children, or on the future acquisition of a new seat at Cairo or Damascus.

Without this indulgence, the conqueror would have almost been stripped of his infant kingdom, which consisted only of Jerusalem

[116] Renaulot, *Hist. Patriarch. Alex.* p. 479.

[117] See the claims of the patriarch Daimbert, in William of Tyre (l. ix. c. 15–18. x. 4. 7. 9.), who asserts with marvellous candour the independence of the conquerors and kings of Jerusalem.

\* 20,000 Franks, 300,000 Mussulmen, according to Wilken, vol. ii. p. 9. — M. and degraded. He was ever after the secret enemy of Daimbert or Dagobert. Wilken, vol. i.

† Arnulf was first chosen, but illegitimately, p. 206. vol. ii. 52. — M.

and Jaffa, with about twenty villages and towns of the adjacent country (118). Within this narrow verge, the Mahometans were still lodged in some impregnable castles; and the husbandman, the trader, and the pilgrim, were exposed to daily and domestic hostility. By the arms of Godfrey himself, and of the two Baldwins, his brother and cousin, who succeeded to the throne, the Latins breathed with more ease and safety; and at length they equalled, in the extent of their dominions, though not in the millions of their subjects, the ancient princes of Judah and Israel (119). After the reduction of the maritime cities of Laodicea, Tripoli, Tyre, and Ascalon (120), which were powerfully assisted by the fleets of Venice, Genoa, and Pisa, and even of Flanders and Norway (121), the range of sea-coast from Scanderoon to the borders of Egypt was possessed by the Christian pilgrims. If the prince of Antioch disclaimed his supremacy, the counts of Edessa and Tripoli owned themselves the vassals of the king of Jerusalem: the Latins reigned beyond the Euphrates; and the four cities of Hems, Hamah, Damascus, and Aleppo, were the only relics of the Mahometan conquests in Syria (122). The laws and language, the manners and titles, of the French nation and Latin church, were introduced into these transmarine colonies. According to the feudal jurisprudence, the principal states and subordinate baronies descended in the line of male and female succession (123): but the children of the first conquerors (124), a motley

The  
kingdom of  
Jerusalem,  
A. D.  
1099—1187.

(118) *Willerm. Tyr.* l. x. 19. *The Historia Hierosolimitana* of Jacobus a Vitriaco [l. i. c. 21—50.], and the *Secreta Fideium Crucis* of Marinus Sanutus [l. iii. p. 1.], describe the state and conquests of the Latin kingdom of Jerusalem.

(119) An actual number, not including the tribes of Levi and Benjamin, gave David an army of 1,300,000, or 1,574,000 fighting men; which, with the addition of women, children, and slaves, may imply a population of thirteen millions, in a country sixty leagues in length, and thirty broad. The honest and rational Le Clerc [Comment. on 2d Samuel, xxiv. and 1st Chronicles, xxi.] extenuates in haste, and mutters his suspicion of a false transcript; a dangerous suspicion!

(120) These sieges are related, each in its proper place, in the great history of William of Tyre, from the sixth to the seventh book, and more briefly told by Bernardus Thesaurarius [de Acquisitione Terre Sancte, c. 89—98. p. 732—740.]. Some domestic facts are celebrated in the *Chronicles* of Pisa, Genoa, and Venice, in the fifth, sixth, and eighth tomes of Muratori.

(121) *Quidam populus de insulis occidentis egressus, et maxime de ea parte que Norvegia dicitur.* William of Tyre [l. xi. c. 14. p. 304.] marks their course per Britannicum mare et Galpen to the siege of Sidon.

(122) *Benelathir*, apud de Guignes, *Hist. des Huns*, tom. ii. part ii. p. 150, 151. A. D. 1177. He must speak of the inland country.

(123) Sanut very sensibly descants on the mischiefs of female succession, in a land bounded circumdatus, ubi crocota varia et virtuosa esse deberent. Yet, at the summons, and with the approbation, of her feudal lord, a noble damsel was obliged to choose a husband and champion [Assises de Jerusalem, c. 242, &c.]. See in M. de Guignes [tom. i. p. 441—471.] the accurate and useful tables of these dynasties, which are chiefly drawn from the *Lignages d'Outremer*.

(124) They were called by derision *Poullains*, *Pullans*, and their name is over pronounced without contempt [Ducange, *Gloss. Latin.* tom. v. p. 535. and Observations sur Joinville, p. 84, 85.; Jacob. a Vitriaco, *Hist. Hierosol.* l. i. c. 67. 72.; and Sanut, l. iii. p. viii. c. 2. p. 182.]. Illu-

\* David determined to take a census of his vast dominions, which extended from Lebanon to the frontiers of Egypt, from the Euphrates to the Mediterranean. The numbers (in 2 Sam. xxiv. 9. and 1 Chron. xxi. 5.) differ; but the lowest gives 800,000 men fit to bear arms in Israel, 500,000 to Judah. *Hist. of Jews*, vol. i. p. 248. Gibbon has taken the highest census in his estimate of the population, and confined the dominions of David to cis-Jordanic Palestine. — M.

and degenerate race, were dissolved by the luxury of the climate; the arrival of new crusaders from Europe was a doubtful hope and a casual event. The service of the feudal tenures (125) was performed by six hundred and sixty-six knights, who might expect the aid of two hundred more under the banner of the count of Tripoli; and each knight was attended to the field by four squires or archers on horseback (126). Five thousand and seventy-five *sergeants*, most probably foot-soldiers, were supplied by the churches and cities; and the whole legal militia of the kingdom could not exceed eleven thousand men, a slender defence against the surrounding myriads of Saracens and Turks (127). But the firmest bulwark of Jerusalem was founded on the knights of the Hospital of St. John (128), and of the temple of Solomon (129); on the strange association of a monastic and military life, which fanaticism might suggest, but which policy must approve. The flower of the nobility of Europe aspired to wear the cross, and to profess the vows, of these respectable orders; their spirit and discipline were immortal; and the speedy donation of twenty-eight thousand farms, or manors (130), enabled them to support a regular force of cavalry and infantry for the defence of Palestine. The austerity of the convent soon evaporated in the exercise of arms: the world was scandalised by the pride, avarice, and corruption of these Christian soldiers; their claims of immunity and jurisdiction disturbed the harmony of the church and state; and the public peace was endangered by their jealous emulation. But in their most dissolute period, the knights of the hospital and temple maintained their fearless and fanatic character: they neglected to live, but they were prepared to die, in the service of Christ; and the spirit of chivalry, the parent and offspring of the crusades, has been transplanted by this institution from the holy sepulchre to the isle of Malta (131).

trium virorum, qui ad Terræ Sanctæ . . . liberationem in ipsa manserunt, degeneres filii . . . in deliciis coarctati, molles et effeminati, &c.

(125) This authentic detail is extracted from the *Annales de Jérusalem* [c. 324. 326—331.]. *Sonnet* l. iii. p. viii. c. 1. p. 174.) reckons only 518 knights, and 5775 followers.

(126) The sum total, and the division, ascertain the service of the three great baronies at 100 knights each; and the text of the *Annales*, which extends the number to 500, can only be justified by this supposition.

(127) Yet on great emergencies (says *Sonnet*) the barons brought a voluntary aid; decentem comitum militum juxta statum suum.

(128) William of Tyre [l. xviii. c. 3, 4, 5.] relates the ignoble origin, and early insolence, of the Hospitalers, who soon deserted their humble patron, St. John the Eleemosynary, for the more august character of St. John the Baptist (see the ineffectual struggles of Pagi, *Critica*, A. D. 1099, No. 14—18.). They assumed the profession of arms about the year 1190; the Hospital was *matern*; the Temple, *filia*; the Teutonic order was founded A. D. 1190, at the siege of Acre [Wosheim. *Institut.* p. 389, 390.].

(129) See St. Bernard de Laude *Novæ Militiæ Templi*, composed A. D. 1132—1136, in *Opp.* tom. i. p. ii. p. 547—563. edit. Mabillon, Venet. 1750. Such an encomium, which is thrown away on the dead Templars, would be highly valued by the historians of Malta.

(130) Matthew Paris, *Hist. Major.* p. 544. He assigns to the Hospitalers 10,000, to the Templars 9,000 *maneria*, a word of much higher import (as Ducange has rightly observed) in the English than in the French idiom. *Manor* is a lordship, *manoir* a dwelling.

(131) In the three first books of the *Histoire des Chevaliers de Malte*, par l'abbé de Vertot, the reader may amuse himself with a fair, and sometimes flattering, picture of the order, while it was

The spirit of freedom, which pervades the feudal institutions, was felt in its strongest energy by the volunteers of the cross, who elected for their chief the most deserving of his peers. Amidst the slaves of Asia, unconscious of the lesson or example, a model of political liberty was introduced; and the laws of the French kingdom are derived from the purest source of equality and justice. Of such laws, the first and indispensable condition is the assent of those, whose obedience they require, and for whose benefit they are designed. No sooner had Godfrey of Bouillon accepted the office of supreme magistrate, than he solicited the public and private advice of the Latin pilgrims, who were the best skilled in the statutes and customs of Europe. From these materials, with the counsel and approbation of the patriarch and barons, of the clergy and laity, Godfrey composed the *ASSISE OF JERUSALEM* (132), a precious monument of feudal jurisprudence. The new code, attested by the seals of the king, the patriarch, and the viscount of Jerusalem, was deposited in the holy sepulchre, enriched with the improvements of succeeding times, and respectfully consulted as often as any doubtful question arose in the tribunals of Palestine. With the kingdom and city, all was lost (133): the fragments of the written law were preserved by jealous tradition (134) and variable practice till the middle of the thirteenth century: the code was restored by the pen of John d'Ibelin, count of Jaffa, one of the principal feudatories (135); and the final revision was accomplished in the year thirteen hundred and sixty-nine, for the use of the Latin kingdom of Cyprus (136).

The justice and freedom of the constitution were maintained by two tribunals of unequal dignity, which were instituted by Godfrey of Bouillon after the conquest of Jerusalem. The king, in person, presided in the upper-court, the court of the barons. Of these the

*Assise of  
Jerusalem,  
A. D.  
1099—1299.*

*Court of  
peers.*

employed for the defence of Palestine. The subsequent books pursue their emigrations to Rhodes and Malta.

(132) The *Assises de Jérusalem*, in old law French, were printed with Broussan's *Costumes du Beauvoisis* (Bonnes et Paris, 1690, in folio), and illustrated by Gaspard Thaumassière, with a comment and glossary. An Italian version had been published in 1535, at Venice, for the use of the kingdom of Cyprus.

(133) *A la terre perdue, tout fut perdu*, is the vigorous expression of the *Assise* (c. 281.). Yet Jerusalem capitulated with Saladin; the queen and the principal Christians departed in peace; and a code so precious and so portable could not provoke the avarice of the conquerors. I have sometimes suspected the existence of this original copy of the Holy Sepulchre, which might be invented to sanctify and authenticate the traditional customs of the French in Palestine.

(134) A noble lawyer, Raoul de Tabbie, denied the prayer of king Amauri (A. D. 1195—1205), that he would commit his knowledge to writing; and frankly declared, que de ce qu'il savoit ne feroit-il ja nul bourgeois son pareil, ne null sage homme lettré (c. 281.).

(135) The compiler of this work, Jean d'Ibelin, was count of Jaffa and Ascalon, lord of Baruth (Berytus) and Ramess, and died A. D. 1266 (Sanat, l. iii. p. ii. c. 5. §.). The family of Ibelin, which descended from a younger brother of a count of Chartres in France, long flourished in Palestine and Cyprus (see the *Lignages de dech Mer*, or d'Ostremere, c. 6. at the end of the *Assises de Jérusalem*, an original book, which records the pedigrees of the French adventurers).

(136) By sixteen commissioners chosen in the states of the island: the work was finished the 3d of November 1269, sealed with four seals, and deposited in the cathedral of Nicosia (see the preface to the *Assises*).

\* See Wilken, vol. I. p. 17. &c.—K.

four most conspicuous were the prince of Galilee, the lord of Sidon and Casarea, and the counts of Jaffa and Tripoli, who, perhaps with the constable and marshal (137), were in a special manner the compeers and judges of each other. But all the nobles, who held their lands immediately of the crown, were entitled and bound to attend the king's court; and each baron exercised a similar jurisdiction in the subordinate assemblies of his own feudatories. The connection of lord and vassal was honourable and voluntary; reverence was due to the benefactor, protection to the dependent; but they mutually pledged their faith to each other; and the obligation on either side might be suspended by neglect or dissolved by injury. The cognisance of marriages and testaments was blended with religion, and usurped by the clergy: but the civil and criminal causes of the nobles, the inheritance and tenure of their fiefs, formed the proper occupation of the supreme court. Each member was the judge and guardian both of public and private rights. It was his duty to assert with his tongue and sword the lawful claims of the lord; but if an unjust superior presumed to violate the freedom or property of a vassal, the confederate peers stood forth to maintain his quarrel by word and deed. They boldly affirmed his innocence and his wrongs; demanded the restitution of his liberty or his lands; suspended, after a fruitless demand, their own service; rescued their brother from prison; and employed every weapon in his defence, without offering direct violence to the person of their lord, which was ever sacred in their eyes (138). In their pleadings, replies, and rejoinders, the advocates of the court were subtle and copious; but the use of argument and evidence was often superseded by judicial combat; and the Assise of Jerusalem admits in many cases this barbarous institution, which has been slowly abolished by the laws and manners of Europe.

Law of  
judicial  
combats.

The trial by battle was established in all criminal cases, which affected the life, or limb, or honour, of any person; and in all civil transactions, of or above the value of one mark of silver. It appears; that in criminal cases the combat was the privilege of the accuser, who, except in a charge of treason, avenged his personal injury, or the death of those persons whom he had a right to represent; but wherever, from the nature of the charge, testimony could be obtained, it was necessary for him to produce witnesses of the fact. In civil cases, the combat was not allowed as the means of

(137) The cautious John d'Helin argues, rather than affirms, that Tripoli is the fourth barony, and expresses some doubt concerning the right or pretension of the constable and marshal (c. 323.).

(138) Entre seigneur et homme ne s'a que la foi; . . . . . mais tant que l'homme doit à son seigneur reverence en toutes choses (c. 206.). Tous les hommes dudit royaume sont par ladite Amise tenus les uns as autres, . . . . et en celle maniere que le seigneur mette main en face mettre au cors ou au fief d'aucun d'eux sans regard et sans connoissance de court, que tous les autres doivent venir devant le seigneur, &c. (212.). The form of their remonstrances is conceived with the noble simplicity of freedom.

establishing the claim of the demandant; but he was obliged to produce witnesses who had, or assumed to have, knowledge of the fact. The combat was then the privilege of the defendant; because he charged the witness with an attempt by perjury to take away his right. He came therefore to be in the same situation as the appellant in criminal cases. It was not then as a mode of proof that the combat was received, nor as making negative evidence (according to the supposition of Montesquieu) (139); but in every case the right to offer battle was founded on the right to pursue by arms the redress of an injury; and the judicial combat was fought on the same principle, and with the same spirit, as a private duel. Champions were only allowed to women, and to men maimed or past the age of sixty. The consequence of a defeat was death to the person accused, or to the champion or witness, as well as to the accuser-himself; but in civil cases, the demandant was punished with infamy and the loss of his suit, while his witness and champion suffered an ignominious death. In many cases it was in the option of the judge to award or to refuse the combat: but two are specified, in which it was the inevitable result of the challenge; if a faithful vassal gave the lie to his compeer, who unjustly claimed any portion of their lord's demesnes; or if an unsuccessful suitor presumed to impeach the judgment and veracity of the court. He might impeach them, but the terms were severe and perilous: in the same day he successively fought *all* the members of the tribunal, even those who had been absent: a single defeat was followed by death and infamy; and where none could hope for victory, it is highly probable that none would adventure the trial. In the Assise of Jerusalem, the legal subtilty of the count of Jaffa is more laudably employed to elude, than to facilitate, the judicial combat, which he derives from a principle of honour rather than of superstition (140).

Among the causes which enfranchised the plebeians from the yoke of feudal tyranny, the institution of cities and corporations is one of the most powerful; and if those of Palestine are coeval with the first crusade, they may be ranked with the most ancient of the Latin world. Many of the pilgrims had escaped from their lords under the banner of the cross; and it was the policy of the French princes to tempt their stay by the assurance of the rights and privileges of freemen. It is expressly declared in the Assise of Jerusalem, that after instituting, for his knights and barons, the court

Court of  
burghesses.

(139) See *l'Esprit des Loix*, l. xviii. In the forty years since its publication, no work has been more read and criticised; and the spirit of inquiry which it has excited is not the least of our obligations to the author.

(140) For the intelligence of this obscure and obsolete jurisprudence (c. 80—111.), I am deeply indebted to the friendship of a learned lord, who, with an accurate and discerning eye, has surveyed the philosophic history of law. By his studies, posterity might be enriched: the merit of the orator and the judge can be felt only by his contemporaries.

Syrians.

Villains and  
slaves.

of peers, in which he presided himself, Godfrey of Bouillon established a second tribunal, in which his person was represented by his viscount. The jurisdiction of this inferior court extended over the burgesses of the kingdom; and it was composed of a select number of the most discreet and worthy citizens, who were sworn to judge, according to the laws, of the actions and fortunes of their equals (141). In the conquest and settlement of new cities, the example of Jerusalem was imitated by the kings and their great vassals; and above thirty similar corporations were founded before the loss of the Holy Land. Another class of subjects, the Syrians (142), or Oriental Christians, were oppressed by the zeal of the clergy, and protected by the toleration of the state. Godfrey listened to their reasonable prayer, that they might be judged by their own national laws. A third court was instituted for their use, of limited and domestic jurisdiction: the sworn members were Syrians, in blood, language, and religion; but the office of the president (in Arabic, of the *rais*) was sometimes exercised by the viscount of the city. At an immeasurable distance below the *nobles*, the *burgesses*, and the *strangers*, the Assise of Jerusalem condescends to mention the *villains* and *slaves*, the peasants of the land and the captives of war, who were almost equally considered as the objects of property. The relief or protection of these unhappy men was not esteemed worthy of the care of the legislator; but he diligently provides for the recovery, though not indeed for the punishment, of the fugitives. Like hounds, or hawks, who had strayed from the lawful owner, they might be lost and claimed: the slave and falcon were of the same value; but three slaves, or twelve oxen, were accumulated to equal the price of the war-horse; and a sum of three hundred pieces of gold was fixed, in the age of chivalry, as the equivalent of the more noble animal (143).

[141] Louis le Gros, who is considered as the father of this institution in France, did not begin his reign till nine years (A. D. 1106) after Godfrey of Bouillon (*Assises*, c. 2, 324.). For its origin and effects see the judicious remarks of Dr. Robertson (*History of Charles V.* vol. i. p. 30—36. 251—265. quarto edition).

[142] Every reader conversant with the historians of the crusades will understand by the people des Syriens, the Oriental Christians, Melchites, Jacobites, or Nestorians, who had all adopted the use of the Arabic language (vol. vi. p. 43.)

[143] See the *Assises de Jérusalem* (310, 311, 312.). These laws were enacted as late as the year 1350, in the kingdom of Cyprus. In the same century, in the reign of Edward I., I understand, from a late publication (of his Book of Account), that the price of a war-horse was not less exorbitant in England.

## CHAPTER LIX.

Preservation of the Greek Empire. — Numbers, Passage, and Event, of the Second and Third Crusades. — St. Bernard. — Reign of Saladin in Egypt and Syria. — His Conquest of Jerusalem. — Naval Crusades — Richard the First of England. — Pope Innocent the Third; and the Fourth and Fifth Crusades. — The Emperor Frederic the Second. — Louis the Ninth of France; and the two last Crusades. — Expulsion of the Latins or Franks by the Mamelukes.

In a style less grave than that of history, I should perhaps compare the emperor Alexius (1) to the jackal, who is said to follow the steps, and to devour the leavings, of the lion. Whatever had been his fears and toils in the passage of the first crusade, they were amply recompensed by the subsequent benefits which he derived from the exploits of the Franks. His dexterity and vigilance secured their first conquest of Nice; and from this threatening station the Turks were compelled to evacuate the neighbourhood of Constantinople. While the crusaders, with blind valour, advanced into the midland countries of Asia, the crafty Greek improved the favourable occasion when the emirs of the sea-coast were recalled to the standard of the sultan. The Turks were driven from the isles of Rhodes and Chios: the cities of Ephesus and Smyrna, of Sardes, Philadelphia, and Laodicea, were restored to the empire, which Alexius enlarged from the Hellespont to the banks of the Mæander, and the rocky shores of Pamphylia. The churches resumed their splendour; the towns were rebuilt and fortified; and the desert country was peopled with colonies of Christians, who were gently removed from the more distant and dangerous frontier. In these paternal cares, we may forgive Alexius, if he forgot the deliverance of the holy sepulchre; but, by the Latins, he was stigmatised with the foul reproach of treason and desertion. They had sworn fidelity and obedience to his throne; but *he* had promised to assist their enterprise in person, or, at least, with his troops and treasures: his base retreat dissolved their obligations; and the sword, which had been the instrument of their victory, was the pledge and title of their just independence. It does not appear that the emperor attempted to revive his obsolete claims over the kingdom of Jerusalem (2); but the borders of Cilicia and Syria were more recent in his possession, and more accessible to his arms. The great army of the crusaders was annihilated or dispersed; the principa-

Success of  
Alexius,  
A. D.  
1097—1118.

(1) Anna Comnena relates her father's conquests in Asia Minor, Alexiad, l. xi. p. 321—325. l. xiv. p. 419; his Cilician war against Tancred and Bohemond, p. 323—342; the war of Epirus, with tedious prolixity, l. xii, xiii. p. 345—406; the death of Bohemond, l. xiv. p. 419.

(2) The kings of Jerusalem submitted however to a nominal dependence, and in the dates of their inscriptions (one is still legible in the church of Bethlem), they respectfully placed before their own, the name of the reigning emperor (Ducange, Dissertations sur Jérusalem, xvii. p. 319.).



lity of Antioch was left without a head, by the surprise and captivity of Bohemond: his ransom had oppressed him with a heavy debt; and his Norman followers were insufficient to repel the hostilities of the Greeks and Turks. In this distress, Bohemond embraced a magnanimous resolution, of leaving the defence of Antioch to his kinsman, the faithful Tancred; of arming the West against the Byzantine empire; and of executing the design which he inherited from the lessons and example of his father Guiscard. His embarkation was clandestine; and, if we may credit a tale of the princess Anne, he passed the hostile sea closely secreted in a coffin (3). But his reception in France was dignified by the public applause, and his marriage with the king's daughter: his return was glorious; since the bravest spirits of the age enlisted under his veteran command; and he repassed the Adriatic at the head of five thousand horse and forty thousand foot, assembled from the most remote climates of Europe (4). The strength of Durazzo, and prudence of Alexius, the progress of famine, and approach of winter, eluded his ambitious hopes; and the venal confederates were seduced from his standard. A treaty of peace (5) suspended the fears of the Greeks; and they were finally delivered by the death of an adversary, whom neither oaths could bind, nor dangers could appal, nor prosperity could satiate. His children succeeded to the principality of Antioch; but the boundaries were strictly defined, the homage was clearly stipulated, and the cities of Tarsus and Malmistra were restored to the Byzantine emperors. Of the coast of Anatolia, they possessed the entire circuit from Trebizond to the Syrian gates. The Seljukian dynasty of Roum (6) was separated on all sides from the sea and their Musulman brethren; the power of the sultans was shaken by the victories, and even the defeats, of the Franks; and after the loss of Nice, they removed their throne to Cogni or Iconium, an obscure and inland town above three hundred miles from Constantinople (7). Instead of trembling for their capital,

(3) Anna Comnena adds, that, to complete the imitation, he was shut up with a dead cock; and condescends to wonder how the Barbarian could endure the confinement and putrefaction. This absurd tale is unknown to the Latins.

(4) *Asie Découverte*. In the Byzantine geography, most mean English; yet we are more credibly informed, that our Henry I. would not suffer him to levy any troops in his kingdom (Ducange, Not. ad Alexiad. p. 41.).

(5) The copy of this treaty (Alexiad. l. xiii. p. 460—466.) is an original and curious piece, which would require, and might afford, a good map of the principality of Antioch.

(6) See in the learned work of M. de Guignes (tom. ii. part ii.) the history of the Seljukians of Iconium, Aleppo, and Damascus, as far as it may be collected from the Greeks, Latins, and Arabians. The last are ignorant or regardless of the affairs of Roum.

(7) Iconium is mentioned as a station by Strabo, and by Strabo, with the ambiguous title of *Kouévoloc* (Cellarius, tom. ii. p. 124.) Yet St. Paul found in that place a multitude (*πλῆθος*) of Jews and Gentiles. Under the corrupt name of Kunjak, it is described as a great city, with a river and gardens, three leagues from the mountains, and decorated (I know not why) with Plato's

\* The Greek writers, in general, Bonerus, p. 2. 308; and Glycas, p. 394: agree in this story with the princess Anne, except in the absurd addition of the dead cock. Ducange has already quoted

some instances where a similar stratagem had been adopted by Norman princes. On this authority Wilken inclines to believe the fact. Appendix to vol. ii. p. 14:—M.

the Comnenian princes waged an offensive war against the Turks, and the first crusade prevented the fall of the declining empire.

In the twelfth century, three great emigrations marched by land from the West to the relief of Palestine. The soldiers and pilgrims of Lombardy, France, and Germany, were excited by the example and success of the first crusade (8). Forty-eight years after the deliverance of the holy sepulchre, the emperor, and the French king, Conrad the Third, and Louis the Seventh, undertook the second crusade to support the falling fortunes of the Latins (9). A grand division of the third crusade was led by the emperor Frederic Barbarossa (10), who sympathised with his brothers of France and England in the common loss of Jerusalem. These three expeditions may be compared in their resemblance of the greatness of numbers, their passage through the Greek empire, and the nature and event of their Turkish warfare, and a brief parallel may save the repetition of a tedious narrative. However splendid it may seem, a regular story of the crusades would exhibit the perpetual return of the same causes and effects; and the frequent attempts for the defence or recovery of the Holy Land would appear so many faint and unsuccessful copies of the original.

I. Of the swarms that so closely trod in the footsteps of the first pilgrims, the chiefs were equal in rank, though unequal in fame and merit, to Godfrey of Bouillon and his fellow-adventurers. At their head were displayed the banners of the dukes of Burgundy, Bavaria, and Aquitaine; the first a descendant of Hugh Capet, the second a father of the Brunswick line: the archbishop of Milan, a temporal prince, transported, for the benefit of the Turks, the treasures and ornaments of his church and palace; and the veteran crusaders, Hugh the Great, and Stephen of Chartres, returned to consummate their unfinished vow. The huge and disorderly bodies of their followers moved forward in two columns; and if the first consisted of two hundred and sixty thousand persons, the second might possibly amount to sixty thousand horse, and one hundred thousand foot (11).\* The armies of the second crusade might

Expeditions by land: the first crusade, A. D. 1101; the second, of Conrad III. and Louis VII. A. D. 1147; the third, of Frederic I. A. D. 1189.

Their numbers.

A. D. 1101—1103.

10000 (Abulfeda, tabul. xvii. p. 300; voss. Bricks; and the Index Geographicus of Schallero from Ibn Said).

(8) For this supplement to the first crusade, see Anna Comnena (Alexias, l. xi. p. 331, &c. and the sixth book of Albert Aquisan).

(9) For the second crusade, of Conrad III. and Louis VII. see William of Tyro (l. xvi. c. 18—20.), Otto of Freisingen (l. i. c. 34—45. 55, 60.), Matthew Paris (Hist. Angl. p. 60.), Struvius (Corpus Hist. Germanic. p. 370, 372.), Scriptores Rerum Francicarum's Buchtem, tom. iv.; Nicetas, in Vit. Basilii, l. i. c. 4, 5, 6. p. 41—43; Gieseler, l. ii. p. 46—49.

(10) For the third crusade, of Frederic Barbarossa, see Nicetas in Isaac. Angel. l. ii. c. 3—5; p. 237—250. Struv. (Corpus Hist. Germ. p. 444.), and two historians, who probably were spectators; Tugno (in Script. Preber. tom. i. p. 406—416. edit. Struv.), and the Anonymus de Expeditione Asiatice. Freck. l. (in Chron. Antiq. Lection, tom. ii. p. ii. p. 490—526. edit. Passage.

(11) Anne, who states these later swarms at 40,000 horse, and 100,000 foot, calls them Normans,

\* It was this army of pilgrims, the first body of which was headed by the archbishop of Milan and count Albert of Blandras, which set forth on the wild, yet, with a more disciplined army, not impetuous, enterprise, at striking at the heart of the Mahometan power, by attacking the asian

A. D. 1147. have claimed the conquest of Asia: the nobles of France and Germany were animated by the presence of their sovereigns, and both the rank and personal characters of Conrad and Louis gave a dignity to their cause, and a discipline to their force, which might be vainly expected from the feudatory chiefs. The cavalry of the emperor, and that of the king, was each composed of seventy thousand knights, and their immediate attendants in the field (12); and if the light-armed troops, the peasant infantry, the women and children, the priests and monks, be rigorously excluded, the full account will scarcely be satisfied with four hundred thousand souls. The West, from Rome to Britain, was called into action; the kings of Poland and Bohemia obeyed the summons of Conrad; and it is affirmed by the Greeks and Latins, that, in the passage of a streight or river, the Byzantine agents, after a tale of nine hundred thousand, desisted from the endless and formidable computation (13). In the third crusade, as the French and English preferred the navigation of the Mediterranean, the host of Frederic Barbarossa was less numerous. Fifteen thousand knights, and as many squires, were the flower of the German chivalry: sixty thousand horse, and one hundred thousand foot, were mustered by the emperor in the plains of Hungary; and after such repetitions, we shall no longer be startled at the six hundred thousand pilgrims, which credulity has ascribed to this last emigration (14). Such extravagant reckonings prove only the astonishment of contemporaries; but their astonishment most strongly bears testimony to the existence of an enormous though indefinite multitude. The Greeks might applaud their superior knowledge of the arts and stratagems of war, but they confessed the strength and courage of the French cavalry and the infantry of the Germans (15); and the strangers are described as an iron race, of gigantic stature, who darted fire from their eyes,

and placed at their head two brothers of Flanders. The Greeks were strangely ignorant of the names, families, and possessions of the Latin princes.

(12) William of Tyre, and Matthew Paris, reckon 70,000 loricati in each of the armies.

(13) The imperfect enumeration is mentioned by Cinnamus (*ἐννιήκοντα μυριάδες*), and confirmed by Odo de Digilo apud Ducange ad Cinnamum, with the more precise sum of 900,556. Why must therefore the version and comment suppose the modest and insufficient reckoning of 90,000? Does not Godfrey of Viterbo (Pantheon, p. xix. in Muratori, tom. vii. p. 462.) exclaim?

— Nomen si poscere querat,  
Milia millena militis agmen erat.

(14) This extravagant account is given, by Albert of Stade (apud Struvium, p. 414.); my calculation is borrowed from Godfrey of Viterbo, Arnold of Lubek, apud eundem, and Bernard Thesaur. (c. 169. p. 804.). The original writers are silent. The Mahometans gave him 200,000, or 250,000, men (Bohadin, in Vit. Saladin. p. 110.).

(15) I must observe, that, in the second and third crusades, the subjects of Conrad and Frederic are styled by the Greeks and Orientals *Alamanni*. The Luchi and Turchi of Cinnamus are the Poles and Bohemians; and it is for the French that he reserves the ancient appellation of *Germani*. He likewise names the *Επίττοι*, or *Επίταυροι*.\*

In Dagdad. For their adventures and fate, see Wilken, vol. ii. p. 120, &c. or Richard, book iv. — M.

\* He names both— *Επίττοι* τῶν καὶ *Επίταυροι*. — M.

and spilt blood like water on the ground. Under the banners of Conrad, a troop of females rode in the attitude and armour of men; and the chief of these Amazons, from her gilt spurs and buskins, obtained the epithet of the Golden-footed Dame.

II. The numbers and character of the strangers was an object of terror to the effeminate Greeks, and the sentiment of fear is nearly allied to that of hatred. This aversion was suspended or softened by the apprehension of the Turkish power; and the invectives of the Latins will not bias our more candid belief, that the emperor Alexius dissembled their insolence, eluded their hostilities, counselled their rashness, and opened to their ardour the road of pilgrimage and conquest. But when the Turks had been driven from Nice and the sea-coast, when the Byzantine princes no longer dreaded the distant sultans of Cogni, they felt with purer indignation the free and frequent passage of the western Barbarians, who violated the majesty, and endangered the safety, of the empire. The second and third crusades were undertaken under the reign of Manuel Comnenus and Isaac Angelus. Of the former, the passions were always impetuous, and often malevolent; and the natural union of a cowardly and a mischievous temper was exemplified in the latter, who, without merit or mercy, could punish a tyrant, and occupy his throne. It was secretly, and perhaps tacitly, resolved by the prince and people to destroy, or at least to discourage, the pilgrims, by every species of injury and oppression; and their want of prudence and discipline continually afforded the pretence or the opportunity. The Western monarchs had stipulated a safe passage and fair market in the country of their Christian brethren; the treaty had been ratified by oaths and hostages; and the poorest soldier of Frederic's army was furnished with three marks of silver to defray his expenses on the road. But every engagement was violated by treachery and injustice; and the complaints of the Latins are attested by the honest confession of a Greek historian, who has dared to prefer truth to his country (16). Instead of an hospitable reception, the gates of the cities, both in Europe and Asia, were closely barred against the crusaders; and the scanty pittance of food was let down in baskets from the walls. Experience or foresight might excuse this timid jealousy; but the common duties of humanity prohibited the mixture of chalk, or other poisonous ingredients, in the bread; and should Manuel be acquitted of any foul connivance, he is guilty of coining base money for the purpose of trading with the pilgrims. In every step of their march they were stopped or misled: the governors had private orders to fortify the passes and break down the bridges against them: the stragglers were pillaged

Passage  
through the  
Greek  
empire.

(16) Nicetas was a child at the second crusade, but in the third he commanded against the Franks the important post of Philippopolis. Cinnamus is infected with national prejudices and pride.

and murdered; the soldiers and horses were pierced in the woods by arrows from an invisible hand; the sick were burnt in their beds; and the dead bodies were hung on gibbets along the highways. These injuries exasperated the champions of the cross, who were not endowed with evangelical patience; and the Byzantine princes, who had provoked the unequal conflict, promoted the embarkation and march of these formidable guests. On the verge of the Turkish frontier Barbarossa spared the guilty Philadelphia (17), rewarded the hospitable Laodicea, and deplored the hard necessity that had stained his sword with any drops of Christian blood. In their intercourse with the monarchs of Germany and France, the pride of the Greeks was exposed to an anxious trial. They might boast that on the first interview the seat of Louis was a low stool, beside the throne of Manuel (18); but no sooner had the French king transported his army beyond the Bosphorus, than he refused the offer of a second conference, unless his brother would meet him on equal terms, either on the sea or land. With Conrad and Frederick, the ceremonial was still nicer and more difficult: like the successors of Constantine, they styled themselves emperors of the Romans (19); and firmly maintained the purity of their title and dignity. The first of these representatives of Charlemagne would only converse with Manuel on horseback in the open field; the second, by passing the Hellespont rather than the Bosphorus, declined the view of Constantinople and its sovereign. An emperor, who had been crowned at Rome, was reduced in the Greek epistles to the humble appellation of *Rex*, or prince of the Alemanni; and the vain and feeble Angelus affected to be ignorant of the name of one of the greatest men and monarchs of the age. While they viewed with hatred and suspicion the Latin pilgrims, the Greek emperors maintained a strict, though secret, alliance with the Turks and Saracens. Isaac Angelus complained, that by his friendship for the great Saladin he had incurred the enmity of the Franks; and a mosque was founded at Constantinople for the public exercise of the religion of Mahomet (20).

Turkish warfare.

III. The swarms that followed the first crusade were destroyed in Anatolia by famine, pestilence, and the Turkish arrows; and the

(17) The conduct of the Philadelphians is blamed by Nicetas, while the anonymous German accuses the rudeness of his countrymen (*culpa contra*). History would be pleasant, if we were embarrassed only by such contradictions. It is likewise from Nicetas, that we learn the pious and humane sorrow of Frederick.

(18) Νόμισαν ἵστα, which Giesseus translates into Latin by the word *Sedile*. Discharge works very hard to save his king and country from such ignominy (see Joinville, *disertal.* xxvii. p. 347-350.). Louis afterwards insisted on a meeting *in mari ex aequo*, not *ex equo*, according to the laughable readings of some MSS.

(19)  *ego Romanorum imperator sum*, *filii Romanorum* (Anonym. Canis. p. 512.). The public and historical style of the Greeks was *ἡγεμόνες*... *principes*. Yet Giesseus owns, that *ἡγεμόνες* is synonymous to *βασιλεῖς*.

(20) In the Epistles of Innocent III. (xiii. p. 184.), and the History of Bohadin (p. 129, 130.), see the views of a pope and a cadhi on this singular toleration.

princes only escaped with some squadrons of horse to accomplish their lamentable pilgrimage. A just opinion may be formed of their knowledge and humanity; of their knowledge, from the design of subduing Persia and Chorasan in their way to Jerusalem;\* of their humanity, from the massacre of the Christian people, a friendly city, who came out to meet them with palms and crosses in their hands. The arms of Conrad and Louis were less cruel and imprudent; but the event of the second crusade was still more ruinous to Christendom; and the Greek Manuel is accused by his own subjects of giving seasonable intelligence to the sultan, and treacherous guides to the Latin princes. Instead of crushing the common foe, by a double attack at the same time but on different sides, the Germans were urged by emulation, and the French were retarded by jealousy. Louis had scarcely passed the Bosphorus when he was met by the returning emperor, who had lost the greatest part of his army in glorious, but unsuccessful, actions on the banks of the Mæander. The contrast of the pomp of his rival hastened the retreat of Conrad: † the desertion of his independent vassals reduced him to his hereditary troops; and he borrowed some Greek vessels to execute by sea the pilgrimage of Palestine. Without studying the lessons of experience, or the nature of the war, the king of France advanced through the same country to a similar fate. The vanguard, which bore the royal banner and the oriflamme of St. Denys (‡), had doubled their march with rash and inconsiderate speed; and the rear, which the king commanded in person, no longer found their companions in the evening camp. In darkness and disorder, they were encompassed, assaulted, and overwhelmed, by the innumerable host of Turks, who, in the art of war, were superior to the Christians of the twelfth century. ‡ Louis, who climbed a tree in the general discomfiture, was saved by his own valour and the ignorance of his adversaries; and with the dawn of day he escaped alive, but almost alone, to the camp of the van-

A. D. 1146.

[‡] As counts of Verzin, the kings of France were the vassals and advocates of the monastery of St. Denys. The saint's peculiar banner, which they received from the abbot, was of a square form, and a red or flaming colour. The oriflamme appeared at the head of the French armies from the sixth to the xvth century (*Deuotioe our Joinville*, Dissert. xviii. p. 244—253.).

\* This was the design of the pilgrims under the archbishop of Milan. See note, p. 259.—M.

† Conrad had advanced with part of his army along a central road, between that on the coast and that which led to Iconium. He had been betrayed by the Greeks, his army destroyed without a battle. Wilken, vol. iii. p. 165. Michaud, vol. ii. p. 156. Conrad advanced again with Louis as far as Ephesus, and from thence, at the invitation of Manuel, returned to Constantinople. It was Louis who, at the passage of the Mæander, was engaged in a "glorious action," Wilken, vol. iii. p. 179. Michaud, vol. ii. p. 160. Gibbon followed Nicetas.—M.

‡ They descended the heights to a beautiful valley which lay beneath them. The Turks seized the heights which separated the two divisions of the army. The modern historians represent differently the act to which Louis owed his safety, which Gibbon has described by the undignified phrase, "he climbed a tree." According to Michaud, vol. ii. p. 164. the king got upon a rock, with his back against a tree; according to Wilken, vol. iii. p. 182. he dragged himself up to the top of the rock by the roots of a tree, and continued to defend himself till eight-fall.—M.

guard. But instead of pursuing his expedition by land, he was rejoiced to shelter the relics of his army in the friendly sea-port of Satalia. From thence he embarked for Antioch; but so penurious was the supply of Greek vessels, that they could only afford room for his knights and nobles; and the plebeian crowd of infantry was left to perish at the foot of the Pamphylian hills. The emperor and the king embraced and wept at Jerusalem; their martial trains, the remnant of mighty armies, were joined to the Christian powers of Syria, and a fruitless siege of Damascus was the final effort of the second crusade. Conrad and Louis embarked for Europe with the personal fame of piety and courage; but the Orientals had braved these potent monarchs of the Franks, with whose names and military forces they had been so often threatened (22). Perhaps they had still more to fear from the veteran genius of Frederic the First, who in his youth had served in Asia under his uncle Conrad. Forty campaigns in Germany and Italy had taught Barbarossa to command; and his soldiers, even the princes of the empire, were accustomed under his reign to obey. As soon as he lost sight of Philadelphia and Laodicea, the last cities of the Greek frontier, he plunged into the salt and barren desert, a land (says the historian) of horror and tribulation (23). During twenty days, every step of his fainting and sickly march was besieged by the innumerable hordes of Turkmans (24), whose numbers and fury seemed after each defeat to multiply and inflame. The emperor continued to struggle and to suffer; and such was the measure of his calamities, that when he reached the gates of Leonium, no more than one thousand knights were able to serve on horseback. By a sudden and resolute assault he defeated the guards, and stormed the capital of the sultan (25), who humbly sued for pardon and peace. The road was now open, and Frederic advanced in a career of triumph, till he was unfortunately drowned in a petty torrent of Cilicia (26). The remainder of his Germans was consumed by sickness and desertion; and the emperor's son expired with the greatest part of his Swabian vassals at the siege of Acre. Among the Latin heroes,

A. D. 1190.

June 10.

(22) The original French histories of the second crusade are the *Gesta Ludovici VII.* published in the fifth volume of Duchesne's collection. The same volume contains many original letters of the king, of Suger his minister, &c. the best documents of authentic history.

(23) *Terram horrore et salugine, terram siccam, sterilem, inamensam.* Anonym. Canis. p. 517. The emphatic language of a sufferer.

(24) *Gens innumera, sylvestris, indomita, predones sine doctore.* The sultan of Coghul might sincerely rejoice in their defeat. Anonym. Canis. p. 517, 518.

(25) See in the anonymous writer in the Collection of Canisius, Tagino, and Bohadin (Vit. Saladin. p. 119, 120.), the ambiguous conduct of Kilidge Arslan, sultan of Coghul, who hated and feared both Saladin and Frederic.

(26) The desire of comparing two great men has tempted many writers to drown Frederic in the river Cydnus, in which Alexander so imprudently bathed (Q. Curt. I. iii. c. 4, 5.). But, from the march of the emperor, I rather judge, that his Saleph is the Calycadnus, a stream of less fame, but of a longer course.\*

\* It is now called the Girama: its course is described in M'Donald Kianier's Travels.—M.

Godfrey of Bouillon and Frederic Barbarossa could alone achieve the passage of the Lesser Asia; yet even their success was a warning; and in the last and most experienced age of the crusades, every nation preferred the sea to the toils and perils of an inland expedition (27).

The enthusiasm of the first crusade is a natural and simple event, while hope was fresh, danger untried, and enterprise congenial to the spirit of the times. But the obstinate perseverance of Europe may indeed excite our pity and admiration; that no instruction should have been drawn from constant and adverse experience; that the same confidence should have repeatedly grown from the same failures; that six succeeding generations should have rushed headlong down the precipice that was open before them; and that men of every condition should have staked their public and private fortunes on the desperate adventure of possessing or recovering a tomb-stone two thousand miles from their country. In a period of two centuries after the council of Clermont, each spring and summer produced a new emigration of pilgrim warriors for the defence of the Holy Land; but the seven great armaments or crusades were excited by some impending or recent calamity: the nations were moved by the authority of their pontiffs, and the example of their kings: their zeal was kindled, and their reason was silenced, by the voice of their holy orators; and among these, Bernard (28), the monk, or the saint, may claim the most honourable place.\* About eight years before the first conquest of Jerusalem, he was born of a noble family in Burgundy; at the age of three-and-twenty he buried himself in the monastery of Cîteaux, then in the primitive fervour of the institution; at the end of two years he led forth her third colony, or daughter, to the valley of Clairvaux (29) in Champagne; and was content, till the hour of his death, with the humble station of abbot of his own community. A philosophic age has abolished, with too liberal and indiscriminate disdain, the honours of these spiritual heroes. The meanest among them are distinguished

Obstinacy  
of the  
enthusiasm of  
the crusades.

Character  
and mission  
of  
St. Bernard.  
A. D.  
1091—1153.

(27) Maritus Saneus, A. D. 1321, lays it down as a precept, *Quod si uis ecclesie per terram nullatenus succedere*. He resolves, by the Divine aid, the objection, or rather exception, of the first crusade [*Sicuta Fidei Crucis*, l. ii. pars ii. c. i. p. 37.].

(28) The most authentic information of St. Bernard must be drawn from his own writings, published in a correct edition by Père Mabillon, and reprinted at Venice, 1750, in six volumes in folio. Whatever friendship could recollect, or superstition could add, is contained in the two lives, by his disciples, in the fifth volume: whatever learning and criticism could ascertain, may be found in the prefaces of the Benedictine editor.

(29) Clairvaux, surnamed the Valley of Absynth, is situate among the woods near Bar sur Aube in Champagne. St. Bernard would blush at the pomp of the church and monastery; he would ask for the library, and I know not whether he would be much edified by a ton of 8000 mauls [914 1-7th hogheads], which almost rivals that of Heidelberg [*Mélanges tirés d'une Grande Bibliothèque*, tom. xlv. p. 15—20.].

\* Gibbon, whose account of the crusades is perhaps the least accurate and satisfactory chapter in his History, has here failed in that lucid arrangement, which in general gives perspicuity to his most condensed and crowded narratives. He has unaccountably, and to the great perplexity of the reader, placed the preaching of St. Bernard after the second crusade, to which it led.—M.



by some energies of the mind; they were at least superior to their votaries and disciples; and, in the race of superstition, they attained the prize for which such numbers contended. In speech, in writing, in action, Bernard stood high above his rivals and contemporaries; his compositions are not devoid of wit and eloquence; and he seems to have preserved as much reason and humanity as may be reconciled with the character of a saint. In a secular life, he would have shared the seventh part of a private inheritance; by a vow of poverty and penance, by closing his eyes against the visible world (30), by the refusal of all ecclesiastical dignities, the abbot of Clairvaux became the oracle of Europe, and the founder of one hundred and sixty convents. Princes and pontiffs trembled at the freedom of his apostolical censures: France, England, and Milan, consulted, and obeyed his judgment in a schism of the church: the debt was repaid by the gratitude of Innocent the Second; and his successor, Eugenius the Third, was the friend and disciple of the holy Bernard. It was in the proclamation of the second crusade that he shone as the missionary and prophet of God, who called the nations to the defence of his holy sepulchre (31). At the parliament of Vezelay he spoke before the king; and Louis the Seventh, with his nobles, received their crosses from his hand. The abbot of Clairvaux then marched to the less easy conquest of the emperor Conrad: a phlegmatic people, ignorant of his language, was transported by the pathetic vehemence of his tone and gestures; and his progress, from Constance to Cologne, was the triumph of eloquence and zeal. Bernard applauds his own success in the depopulation of Europe; affirms that cities and castles were emptied of their inhabitants; and computes, that only one man was left behind for the consolation of seven widows (32). The blind fanatics were desirous of electing him for their general; but the example of the hermit Peter was before his eyes; and while he assured the crusaders of the divine favour, he prudently declined a military command, in which failure and victory would have been almost equally disgraceful to his cha-

[30] The disciples of the saint (*Vit. prima*, l. iii. c. 2. p. 1232. *Vit. sec.*, c. 16. *Se.* 45. p. 1283.) reared a marvellous example of his pious aposthy. *Juxta lacum etiam Lanconensem totius diei illuc pergens, prout non attendit aut se videre non vidit. Cum enim vesperis facto de eodem lacu socii colloquerentur, interrogabat eos ubi lacus ille esset; et mirati sunt universi. To admire or despise St. Bernard as he ought, the reader, like myself, should have before the windows of his library the beauties of that incomparable landscape.*

[31] *Otho Frising.* l. i. c. 4. Bernard. *Epist.* 363. and *Francos Orientales*. *Opp.* tom. i. p. 328. *Vit. ima*, l. iii. c. 4. tom. vi. p. 1235.

[32] *Mandatis et obediis. . . . multiplicati sunt super numerum; vacuatae urbes et castella; et pene jam non inveniant quem apprehendant septem mulieres unum virum; adeo ubique videm viris remanent viris.* Bernard. *Epist.* p. 247. We must be careful not to construe *pene* as a substantiv.

\* Bernard had a nobler object in his expedition into Germany—to arrest the fierce and merciless persecutions of the Jews, which was proper, under the monk Rudolph, to renew the frightful scenes which had preceded the first crusade, to the flourishing cities on the banks of the Rhine. The Jews acknowledge the Christian intervention of St. Bernard. See the curious extract from the History of Joseph ben Meir. *Wilken*, vol. iii. p. i. and p. 63.—M.

racter (33). Yet, after the calamitous event, the abbot of Clairvaux was loudly accused as a false prophet, the author of the public and private mourning; his enemies exulted, his friends blushed, and his apology was slow and unsatisfactory. He justifies his obedience to the commands of the pope; expatiates on the mysterious ways of Providence; imputes the misfortunes of the pilgrims to their own sins; and modestly insinuates, that his mission had been approved by signs and wonders (34). Had the facts been certain, the argument would be decisive; and his faithful disciples, who enumerate twenty or thirty miracles in a day, appeal to the public assemblies of France and Germany, in which they were performed (35). At the present hour, such prodigies will not obtain credit beyond the precincts of Clairvaux; but in the preternatural cures of the blind, the lame, and the sick, who were presented to the man of God, it is impossible for us to ascertain the separate shares of accident, of fancy, of imposture, and of fiction.

Omnipotence itself cannot escape the murmurs of its discordant votaries; since the same dispensation which was applauded as a deliverance in Europe, was deplored, and perhaps arraigned, as a calamity in Asia. After the loss of Jerusalem, the Syrian fugitives diffused their consternation and sorrow: Bagdad mourned in the dust; the cadhi Zeineddin of Damascus tore his beard in the caliph's presence; and the whole divan shed tears at his melancholy tale (36). But the commanders of the faithful could only weep; they were themselves captives in the hands of the Turks: some temporal power was restored to the last age of the Abbassides; but their humble ambition was confined to Bagdad and the adjacent province. Their tyrants, the Seljukian sultans, had followed the common law of the Asiatic dynasties, the unceasing round of valour, greatness, discord, degeneracy, and decay: their spirit and power were unequal to the defence of religion; and, in his distant realm of Persia, the Christians were strangers to the name and the arms of Sangiâr, the last hero of his race (37). While the sultans were involved in the silken web of the haram, the pious task was undertaken by their slaves, the Atabeks (38), a Turkish name,

Progress of  
the  
Mahometans.

[33] *Quis ego sum ut disponam acies, at egrediar ante facies armatorum, aut quid tam remotum a professione mea, si vires, si peritia, &c.* Epist. 256. tom. i. p. 259. He speaks with contempt of the hermit Peter, viz. quidam, Epist. 363.

[34] *Si dicunt forsitan isti, unde scimus quod a Domino sermo egressus sit? Quoniam signa te facis ut credamus tibi? Non est quod ad ista ipse respondeam; parcendum verendum meum, responde te pro me, et pro te ipso, secundum quod vidisti et audisti, et secundum quod te inspiraverit Deus.* Consolat. l. ii. c. 1. Opp. tom. ii. p. 421—423.

[35] See the testimonies in *Vita prima*, l. iv. c. 5, 6. Opp. tom. vi. p. 1258—1264. l. vi. c. 1—17. p. 1268—1314.

[36] *Abulmakasim apud de Guignes, Hist. des Huns, tom. ii. p. ii. p. 99.*

[37] See his article in the *Bibliothèque Orientale* of D'Herbelot, and De Guignes, tom. ii. p. i. p. 230—261. Such was his valour, that he was styled the second Alexander; and such the extravagant love of his subjects, that they prayed for the sultan a year after his decease. Yet Sangiâr might have been made prisoner by the Franks, as well as by the Uzes. He reigned near fifty years (A. D. 1103—1152.), and was a magnificent patron of Persian poetry.

[38] See the Chronology of the Atabeks of Irak and Syria, in De Guignes, tom. i. p. 254; and

The Atabeks  
of Syria.

Zenghi,  
A. D.  
1127—1145.

Noureddin,  
A. D.  
1145—1147.

which, like the Byzantine patricians, may be translated by Father of the Prince. Ascansar, a valiant Turk, had been the favourite of Malek Shaw, from whom he received the privilege of standing on the right hand of the throne; but, in the civil wars that ensued on the monarch's death, he lost his head and the government of Aleppo. His domestic emirs persevered in their attachment to his son Zenghi, who proved his first arms against the Franks in the defeat of Antioch; thirty campaigns in the service of the caliph and sultan established his military fame; and he was invested with the command of Mosul, as the only champion that could avenge the cause of the prophet. The public hope was not disappointed: after a siege of twenty-five days, he stormed the city of Edessa, and recovered from the Franks their conquests beyond the Euphrates (39): the martial tribes of Curdistan were subdued by the independent sovereign of Mosul and Aleppo: his soldiers were taught to behold the camp as their only country; they trusted to his liberality for their rewards; and their absent families were protected by the vigilance of Zenghi. At the head of these veterans, his son Noureddin gradually united the Mahometan powers;\* added the kingdom of Damascus to that of Aleppo, and waged a long and successful war against the Christians of Syria; he spread his ample reign from the Tigris to the Nile, and the Abbassides rewarded their faithful servant with all the titles and prerogatives of royalty. The Latins themselves were compelled to own the wisdom and courage, and even the justice and piety, of this implacable adversary (40). In his life and government the holy warrior revived the zeal and simplicity of the first caliphs. Gold and silk were banished from his palace; the use of wine from his dominions; the public revenue was scrupulously applied to the public service; and the frugal household of Noureddin was maintained from his legitimate share of the spoil which he vested in the purchase of a private estate. His favourite sultana sighed for some female object of expense. "Alas," replied the king, "I fear God, and am no more than the treasurer of the Moslems. Their property I cannot alienate; but I still possess three

the reigns of Zenghi and Noureddin in the same writer (tom. ii. p. li. p. 147—221.), who owes the Arabic text of Benclathir, Ben Scheons, and Abulfeda; the Bibliothèque Orientale, under the articles Atabeks and Noureddin, and the Dynasties of Abulpharagius, p. 250—267. very. Pocock.

(39) William of Tyre [l. xvi. c. 4, 5. 7.] describes the loss of Edessa, and the death of Zenghi. The corruption of his name into Sanguin, afforded the Latins a comfortable allusion to his sanguinary character and end, *fit sanguine sanguinolentus*.

(40) Noradoun (says William of Tyre, l. xx. 33.) maximus nominis et fidei Christianam persecutor; princeps tamen justus, vafer, providus, et secundum gentis sue traditionem religiosus. To this catholic witness we may add the primacy of the Jacobites [Abulpharag. p. 267.], quo non aliter erat inter reges vite ratione magis laudabili, aut quæ pluribus justitie experimentis abundaret. The true praise of kings is after their death, and from the mouth of their enemies.

\* On Noureddin's conquest of Damascus, see extracts from Arabian writers prefixed to the second part of the third volume of Wilkes.—K.

"shops in the city of Hems: these you may take; and these alone can I bestow." His chamber of justice was the terror of the great and the refuge of the poor. Some years after the sultan's death, an oppressed subject called aloud in the streets of Damascus, "O Noureddin, Nouredin, where art thou now? Arise, arise, to pity and protect us!" A tumult was apprehended, and a living tyrant blushed or trembled at the name of a departed monarch.

By the arms of the Turks and Franks the Fatimites had been deprived of Syria. In Egypt the decay of their character and influence was still more essential. Yet they were still revered as the descendants and successors of the prophet; they maintained their invisible state in the palace of Cairo; and their person was seldom violated by the profane eyes of subjects or strangers. The Latin ambassadors have described their own introduction through a series of gloomy passages, and glittering porticoes (41): the scene was enlivened by the warbling of birds and the murmur of fountains: it was enriched by a display of rich furniture, and rare animals; of the Imperial treasures, something was shown, and much was supposed; and the long order of unfolding doors was guarded by black soldiers and domestic eunuchs. The sanctuary of the presence chamber was veiled with a curtain; and the vizir, who conducted the ambassadors, laid aside his cimeter, and prostrated himself three times on the ground; the veil was then removed; and they beheld the commander of the faithful, who signified his pleasure to the first slave of the throne. But this slave was his master: the vizirs or sultans had usurped the supreme administration of Egypt; the claims of the rival candidates were decided by arms; and the name of the most worthy, of the strongest, was inserted in the royal patent of command. The factions of Dargham and Shawer alternately expelled each other from the capital and country; and the weaker side implored the dangerous protection of the sultan of Damascus or the king of Jerusalem, the perpetual enemies of the sect and monarchy of the Fatimites. By his arms and religion the Turk was most formidable; but the Frank, in an easy direct march, could advance from Gaza to the Nile; while the intermediate situation of his realm compelled the troops of Nouredin to wheel round the skirts of Arabia, a long and painful circuit, which exposed them to thirst, fatigue, and the burning winds of the desert. The secret zeal and ambition of the Turkish prince aspired to reign in Egypt under the name of the Abbassides; but the restoration of the suppliant Shawer was the ostensible motive of the first expedition; and the success was intrusted to the emir Shiracouh, a valiant and ve-

Conquest of  
Egypt by the  
Turks,  
A. D.  
1163—1169.

(41) From the ambassador, William of Tyre [l. xix. c. 17, 18.] describes the palace of Cairo. In the caliph's treasure were found a pearl as large as a pigeon's egg, a ruby weighing seventeen Egyptian drams, an emerald a palm and a half in length, and many vases of crystal and porcelain of China [Renanot, p. 536].

toran commander. Dargham was oppressed and slain; but the ingratitude, the jealousy, the just apprehensions, of his more fortunate rival, soon provoked him to invite the king of Jerusalem to deliver Egypt from his insolent benefactors. To this union the forces of Shiracouh were unequal: he relinquished the premature conquest; and the evacuation of Belbeis or Pelusium was the condition of his safe retreat. As the Turks defied before the enemy, and their general closed the rear, with a vigilant eye, and a battle-axe in his hand, a Frank presumed to ask him if he were not afraid of an attack? "It is doubtless in your power to begin the attack," replied the intrepid emir; "but rest assured, that not one of my soldiers will go to paradise till he has sent an infidel to hell." His report of the riches of the land, the effeminacy of the natives; and the disorders of the government, revived the hopes of Noured-din; the caliph of Bagdad applauded the pious design; and Shiracouh descended into Egypt a second time with twelve thousand Turks and eleven thousand Arabs. Yet his forces were still inferior to the confederate armies of the Franks and Saracens; and I can discern an unusual degree of military art, in his passage of the Nile, his retreat into Thebais, his masterly evolutions in the battle of Babain, the surprise of Alexandria, and his marches and counter-marches in the flats and valley of Egypt, from the tropic to the sea. His conduct was seconded by the courage of his troops, and on the eve of action a Mameluke (42) exclaimed, "If we cannot wrest Egypt from the Christian dogs, why do we not renounce the honours and rewards of the sultan, and retire to labour with the peasants, or to spin with the females of the haram?" Yet, after all his efforts in the field (43), after the obstinate defence of Alexandria (44) by his nephew Saladin, an honourable capitulation and retreat concluded the second enterprise of Shiracouh; and Noured-din reserved his abilities for a third and more propitious occasion. It was soon offered by the ambition and avarice of Amalric or Amaury, king of Jerusalem, who had imbibed the pernicious maxim, that no faith should be kept with the enemies of God.† A religious warrior, the great master of the hospital, encouraged him to proceed;

A. D. 1167.

(42) *Mamluk*, plur. *Mameliks*, is defined by Patecock (Prolégom. ad Abulphirag. p. 7.), and D'Hérbelot (p. 545.), *servus militum, seu qui pectus numeratis in domo possessionem credit*. They frequently occur in the wars of Saladin (Bohadin, p. 236, &c.); and it was only the *Boharis* Mamelukes that were first introduced into Egypt by his descendants.

(43) Jacobus a Vitriaco (p. 1146.) gives the king of Jerusalem no more than 374 knights: Both the Franks and the Moslems report the superior numbers of the enemy; a difference which may be solved by counting or omitting the unwearied Egyptians.

(44) It was the Alexandria of the Arabs, a middle term in extent and riches between the period of the Greeks and Romans, and that of the Turks. (Savary, *Lettres sur l'Égypte*, tom. 1. p. 25, 26.)

\* The treaty stipulated that both the Christians and the Arabs should withdraw from Egypt. Wilken, vol. iii. part ii. p. 112. — M.

† The Knights Templars, abhorring the per-

fidious breach of treaty, partly, perhaps, out of jealousy of the Hospitallers, refused to join in this enterprise. Will. Tyr. c. xx. p. 5. Wilken, vol. iii. part ii. p. 117. — M.

the emperor of Constantinople either gave, or promised, a fleet to act with the armies of Syria; and the perfidious Christian, unsatisfied with spoil and subsidy, aspired to the conquest of Egypt. In this emergency, the Moslems turned their eyes towards the sultan of Damascus; the vizir, whom danger encompassed on all sides, yielded to their unanimous wishes, and Nouredin seemed to be tempted by the fair offer of one third of the revenue of the kingdom. The Franks were already at the gates of Cairo; but the suburbs, the old city, were burnt on their approach; they were deceived by an insidious negotiation, and their vessels were unable to surmount the barriers of the Nile. They prudently declined a contest with the Turks in the midst of an hostile country; and Amaury retired into Palestine with the shame and reproach that always adhere to unsuccessful injustice. After this deliverance, Shiracouh was invested with a robe of honour, which he soon stained with the blood of the unfortunate Shawer. For a while, the Turkish emirs condescended to hold the office of vizir; but this foreign conquest precipitated the fall of the Fatimites themselves; and the bloodless change was accomplished by a message and a word. The caliphs had been degraded by their own weakness and the tyranny of the vizirs: their subjects blushed, when the descendant and successor of the prophet presented his naked hand to the rude gripe of a Latin ambassador; they wept when he sent the hair of his women, a sad emblem of their grief and terror, to excite the pity of the sultan of Damascus. By the command of Nouredin, and the sentence of the doctors, the holy names of Abubeker, Omar, and Othman, were solemnly restored: the caliph Mosthadi, of Bagdad, was acknowledged in the public prayers as the true commander of the faithful; and the green livery of the sons of Ali was exchanged for the black colour of the Abbassides. The last of his race, the caliph Adhol, who survived only ten days, expired in happy ignorance of his fate: his treasures secured the loyalty of the soldiers, and silenced the murmurs of the sectaries; and in all subsequent revolutions Egypt has never departed from the orthodox tradition of the Moslems. (45).

End of the  
Fatimito  
caliphs,  
A. D. 1171.

The hilly country beyond the Tigris is occupied by the pastoral tribes of the Curds (46); a people hardy, strong, savage, impatient of the yoke, addicted to rapine, and tenacious of the government of their national chiefs. The resemblance of name, situation, and

Reign and  
character of  
Saladin,  
A. D.  
1171—1193.

(45) For this great revolution of Egypt, see William of Tyre (l. xix. 5, 6, 7. 12—31. xx. 5—12.), Bohadin (in Vit. Saladin. p. 30—39.), Almidin (in Excerpt. Schultensi, p. 1—42.), D'Herbelot (Bibl. Orient. Addit. Fathimah, but very incorrect), Renoussot (Hist. Patriarch. Alex. p. 522—525. 527—527.), Vertot (Hist. des Chevaliers de Malthe, tom. i. p. 141—163. in 4to.), and M. de Guignes (Mem. ii. p. 186—215.).

(46) For the Curds, see De Guignes, tom. i. p. 446, 447., the Index Geographique of Schultens, and Tavernier, Voyages, p. i. p. 308, 309. The Aynubites descended from the tribe of the Rawadim, one of the noblest; but as they were infected with the heresy of the Metempsychosis, the orthodox sultans insinuated that their descent was only on the mother's side, and that their ancestor was a stranger who settled among the Curds.

manners, seems to identify them with the Carduchians of the Greeks (47); and they still defend against the Ottoman Porte the antique freedom which they asserted against the successors of Cyrus. Poverty and ambition prompted them to embrace the profession of mercenary soldiers: the service of his father and uncle prepared the reign of the great Saladin (48); and the son of Job or Ayub, a simple Kurd, magnanimously smiled at his pedigree, which flattery deduced from the Arabian caliphs (49). So unconscious was Nouredin of the impending ruin of his house, that he constrained the reluctant youth to follow his uncle Shiracouh into Egypt: his military character was established by the defence of Alexandria; and if we may believe the Latins, he solicited and obtained from the Christian general the *profane* honours of knighthood (50). On the death of Shiracouh, the office of grand vizir was bestowed on Saladin, as the youngest and least powerful of the emirs: but with the advice of his father, whom he invited to Cairo, his genius obtained the ascendant over his equals, and attached the army to his person and interest. While Nouredin lived, these ambitious Kurds were the most humble of his slaves; and the indiscreet murmurs of the divan were silenced by the prudent Ayub, who loudly protested that at the command of the sultan he himself would lead his son in chains to the foot of the throne. "Such language," he added in private, "was prudent" and proper in an assembly of your rivals; but we are now above "fear and obedience; and the threats of Nouredin shall not extort "the tribute of a sugar-cane." His seasonable death relieved them from the odious and doubtful conflict: his son, a minor of eleven years of age, was left for a while to the emirs of Damascus; and the new lord of Egypt was decorated by the caliph with every title (51) that could sanctify his usurpation in the eyes of the people. Nor was Saladin long content with the possession of Egypt; he despoiled the Christians of Jerusalem, and the Atabeks of Damascus, Aleppo, and Diarbekir: Mecca and Medina acknowledged him for their temporal protector: his brother subdued the distant regions of Yemen, or the happy Arabia; and at the hour of his death, his empire was

[47] See the 17th book of the *Anabasis* of Xenophon. The ten thousand suffered more from the arrows of the free Carduchians, than from the splendid weakness of the great king.

[48] We are indebted to the professor Schultens (*Lugd. Bat.* 1755, 10 folio) for the richest and most authentic materials, a life of Saladin by his friend and minister the Cadhi Bohadin, and copious extracts from the history of his kinsman the prince Abulfeda of Hamah. To these we may add, the article of Salaheddin in the *Bibliothèque Orientale*, and all that may be gleaned from the *Dynasties* of Abulpharagius.

[49] Since Abulfeda was himself so Ayoobite, he may share the praise, for imitating, at least tacitly, the modesty of the founder.

[50] Hist. Hierosol. in the *Gesta Dei per Francos*, p. 1152. A similar example may be found in Joinville (p. 42, edition du Louvre); but the pious St. Louis refused to dignify infidels with the order of Christian knighthood (*Dacange, Observations*, p. 70.).

[51] In these Arabic titles, religion is most always to be understood; Nouredin, *Imam* &c.; Esauddin, *deus*; Amadeddin, *coelestis*: our hero's proper name was Joseph, and he was styled Salaheddin, *salus*; Al Malschus, *Al Nasirus*, *rex defensor*; Abu Modaffir, *pater victorie*, Schultens, *Præfat.*

spread from the African Tripoli to the Tigris, and from the Indian Ocean to the mountains of Armenia. In the judgment of his character, the reproaches of treason and ingratitude strike forcibly on our minds, impressed, as they are, with the principle and experience of law and loyalty. But his ambition may in some measure be excused by the revolutions of Asia (52), which had erased every notion of legitimate succession; by the recent example of the Atabeks themselves; by his reverence to the son of his benefactor; his humane and generous behaviour to the collateral branches; by *their* incapacity and *his* merit; by the approbation of the caliph, the sole source of all legitimate power; and, above all, by the wishes and interest of the people, whose happiness is the first object of government. In his virtues, and in those of his patron, they admired the singular union of the hero and the saint; for both Nouredin and Saladin are ranked among the Mahometan saints; and the constant meditation of the holy war appears to have shed a serious and sober colour over their lives and actions. The youth of the latter (53) was addicted to wine and women; but his aspiring spirit soon renounced the temptations of pleasure, for the graver follies of fame and dominion: the garment of Saladin was of coarse woollen; water was his only drink; and, while he emulated the temperance, he surpassed the chastity, of his Arabian prophet. Both in faith and practice he was a rigid Musulman; he ever deplored that the defence of religion had not allowed him to accomplish the pilgrimage of Mecca; but at the stated hours, five times each day, the sultan devoutly prayed with his brethren: the involuntary omission of fasting was scrupulously repaid; and his perusal of the Koran, on horseback between the approaching armies, may be quoted as a proof, however ostentatious, of piety and courage (54). The superstitious doctrine of the sect of Shafei was the only study that he deigned to encourage: the poets were safe in his contempt; but all profane science was the object of his aversion; and a philosopher, who had vented some speculative novelties, was seized and strangled by the command of the royal saint. The justice of his divan was accessible to the meanest suppliant against himself and his ministers; and it was only for a kingdom that Saladin would deviate from the rule of equity. While the descendants of Seljuk and Zenghi held his stirrup and smoothed his garments, he was affable and patient with the meanest of his servants. So boundless was his liberality, that he distributed twelve thousand horses at the siege of Acre; and, at the time of his death, no more than forty-seven drams of silver and

[52] Abulfeda, who descended from a brother of Saladin, observes, from many examples, that the founders of dynasties took the guilt for themselves, and left the reward to their innocent collaterals (Excerpt. p. 10.).

[53] See his life and character in Renandot, p. 537—548.

[54] His civil and religious virtues are celebrated in the first chapter of Behedia (p. 4—30.), himself an eye-witness, and an honest bigot.



one piece of gold coin were found in the treasury; yet, in a martial reign, the tributes were diminished, and the wealthy citizens enjoyed, without fear or danger, the fruits of their industry. Egypt, Syria, and Arabia, were adorned by the royal foundations of hospitals, colleges, and mosques; and Cairo was fortified with a wall and citadel; but his works were consecrated to public use (55): nor did the sultan indulge himself in a garden or palace of private luxury. In a fanatic age, himself a fanatic, the genuine virtues of Saladin commanded the esteem of the Christians: the emperor of Germany gloried in his friendship (56); the Greek emperor solicited his alliance (57); and the conquest of Jerusalem diffused, and perhaps magnified, his fame both in the East and West.

His conquest  
of the  
kingdom,  
A. D. 1187,  
July 3.

During its short existence, the kingdom of Jerusalem (58) was supported by the discord of the Turks and Saracens; and both the Fatimite caliphs and the sultans of Damascus were tempted to sacrifice the cause of their religion to the meaner considerations of private and present advantage. But the powers of Egypt, Syria, and Arabia, were now united by an hero, whom nature and fortune had armed against the Christians. All without, now bore the most threatening aspect; and all was feeble and hollow in the internal state of Jerusalem. After the two first Baldwins, the brother and cousin of Godfrey of Bouillon, the sceptre devolved by female succession to Melisenda, daughter of the second Baldwin, and her husband Fulk, count of Anjou, the father, by a former marriage, of our English Plantagenets. Their two sons, Baldwin the Third, and Amaury, waged a strenuous, and not unsuccessful, war against the infidels; but the son of Amaury, Baldwin the Fourth, was deprived, by the leprosy, a gift of the crusades, of the faculties both of mind and body. His sister Sybilla, the mother of Baldwin the Fifth, was his natural heiress: after the suspicious death of her child, she crowned her second husband, Guy of Lusignan, a prince of a handsome person, but of such base renown, that his own brother Jeffrey was heard to exclaim, "Since they have made *him* a king, surely they would have made *me* a god!" The choice was generally blamed; and the most powerful vassal, Raymond count of Tripoli, who had been excluded from the succession and regency, entertained an implacable hatred against the king, and exposed his honour and conscience to the temptations of the sultan. Such were the guardians of the holy city; a leper, a child, a woman, a coward, and a traitor: yet its fate was delayed twelve years by some sup-

[55] In many works, particularly Joseph's well in the castle of Cairo, the Sultan and the Patriarch have been confounded by the ignorance of natives and travellers.

[56] Anonym. Canist. tom. iii. p. ii. p. 504.

[57] Bohadin, p. 129, 130.

[58] For the Latin kingdom of Jerusalem, see William of Tyre, from the 11th to the xxiii book. Jacob. a Vitriaco, Hist. Hierosolym. l. i. and Bonetus, Secreta Fidelium Crucis, l. iii. p. vi, vii, viii, ix.

plies from Europe, by the valour of the military orders, and by the distant or domestic avocations of their great enemy. At length, on every side, the sinking state was encircled and pressed by an hostile line; and the truce was violated by the Franks, whose existence it protected. A soldier of fortune, Reginald of Chatillon, had seized a fortress on the edge of the desert, from whence he pillaged the caravans, insulted Mahomet, and threatened the cities of Mecca and Medina. Saladin condescended to complain; rejoiced in the denial of justice; and at the head of fourscore thousand horse and foot invaded the Holy Land. The choice of Tiberias for his first siege was suggested by the count of Tripoli, to whom it belonged; and the king of Jerusalem was persuaded to drain his garrisons, and to arm his people, for the relief of that important place (59). By the advice of the perfidious Raymond, the Christians were betrayed into a camp destitute of water: he fled on the first onset, with the curses of both nations (60): Lusignan was overthrown, with the loss of thirty thousand men; and the wood of the true cross, a dire misfortune! was left in the power of the infidels.\* The royal captive was conducted to the tent of Saladin; and as he fainted with thirst and terror, the generous victor presented him with a cup of sherbet, cooled in snow, without suffering his companion, Reginald of Chatillon, to partake of this pledge of hospitality and pardon. "The person and dignity of a king," said the sultan, "are sacred; but this impious robber must instantly acknowledge the prophet, whom he has blasphemed, or meet the death which he has so often deserved." On the proud or conscientious refusal of the Christian warrior, Saladin struck him on the head with his cimeter, and Reginald was despatched by the

[59] *Templarii ut apes bombabant et Hospitalarii ut venti stridebant, et barones se exitum offerebant, et Turecopoli [the Christian light troops] semet ipsi in ignem injiciebant [Israhams de Expugnacione Rodetica, p. 18. apud Schallens]; a specimen of Arabian eloquence, somewhat different from the style of Xenophon!*

[60] The Latins affirm, the Arabians fascinate, the treason of Raymond; but had he really embraced their religion, he would have been a saint and an hero in the eyes of the latter.

\* Raymond's advice would have prevented the abandonment of a secure camp abounding with water near Sepphoris. The rash and insolent valour of the master of the order of Knights Templars, which had before exposed the Christians to a fatal defeat at the brook Kishon, forced the feeble king to annul the determination of a council of war, and advance to a camp in an enclosed valley among the mountains, near Hittin, without water. Raymond did not fly till the battle was irretrievably lost, and then the Saracens seem to have opened their ranks to allow him free passage. The charge of suggesting the siege of Tiberias appears ungrounded. Raymond, no doubt, played a double part: he was a man of strong sagacity, who foresaw the desperate nature of the contest with Saladin, endeavoured by every means to maintain the treaty, and,

though he joined both his arms and his still more valuable counsels to the Christian army, yet kept up a kind of amicable correspondence with the Mahometans. See Wilken, vol. iii. part ii. p. 276. et seq. Michael, vol. ii. p. 278. et seq. M. Michael is still more friendly than Wilken to the memory of count Raymond, who died suddenly, shortly after the battle of Hittin. He quotes a letter written in the name of Saladin by the *cadi* Alfdel, to show that Raymond was considered by the Mahometans their most dangerous and detested enemy. "No person of distinction among the Christians escaped, except the count [of Tripoli], whom God curse. God made him die shortly afterwards, and sent him from the kingdom of death to hell."

— M.

guards (61). The trembling Lusignan was sent to Damascus, to an honourable prison and speedy ransom; but the victory was stained by the execution of two hundred and thirty knights of the hospital, the intrepid champions and martyrs of their faith. The kingdom was left without a head; and of the two grand masters of the military orders, the one was slain and the other was a prisoner. From all the cities, both of the sea-coast and the inland country, the garrisons had been drawn away for this fatal field: Tyre and Tripoli alone could escape the rapid inroad of Saladin; and three months after the battle of Tiberias, he appeared in arms before the gates of Jerusalem. (62).

and city of  
Jerusalem,  
A. D. 1187,  
October 2.

He might expect, that the siege of a city so venerable on earth and in heaven, so interesting to Europe and Asia, would rekindle the last sparks of enthusiasm; and that, of sixty thousand Christians, every man would be a soldier, and every soldier a candidate for martyrdom. But queen Sybilla trembled for herself and her captive husband; and the barons and knights, who had escaped from the sword and chains of the Turks, displayed the same factious and selfish spirit in the public ruin. The most numerous portion of the inhabitants was composed of the Greek and Oriental Christians, whom experience had taught to prefer the Mahometan before the Latin yoke (63); and the holy sepulchre attracted a base and needy crowd, without arms or courage, who subsisted only on the charity of the pilgrims. Some feeble and hasty efforts were made for the defence of Jerusalem; but in the space of fourteen days, a victorious army drove back the sallies of the besieged, planted their engines, opened the wall to the breadth of fifteen cubits, applied their scaling-ladders, and erected on the breach twelve banners of the prophet and the sultan. It was in vain that a barefoot procession of the queen, the women, and the monks, implored the Son of God to save his tomb and his inheritance from impious violation. Their sole hope was in the mercy of the conqueror, and to their first suppliant deputation that mercy was sternly denied. "He had sworn to avenge the patience and long-suffering of the Moslems; the hour of forgiveness was elapsed, and the moment was now arrived to expiate, in blood, the innocent blood which had been spilt by Godfrey and the first crusaders." But a desperate and successful struggle of the Franks admonished the sultan that his triumph was not yet secure: he listened with

[61] Renaud, Reginald, or Arnold de Chatillon, is celebrated by the Latins in his life and death; but the circumstances of the latter are more distinctly related by Bohadin and Abulfeda; and Joinville (*Hist. de St. Louis*, p. 76.) alludes to the practice of Saladin, of never putting to death a prisoner who had tasted his bread and salt. Some of the companions of Arnold had been slaughtered, and almost sacrificed, in a valley of Mecca, *ubi sacrificia mactantur* (Abulfeda, p. 22.).

[62] Vertot, who well describes the loss of the kingdom and city (*Hist. des Chevaliers de Malte*, tom. i. l. ii. p. 226—278.), inserts two original epistles of a knight templar.

[63] Renaudot, *Hist. Patriarch. Alex.* p. 545.

reverence to a solemn adjuration in the name of the common Father of mankind; and a sentiment of human sympathy mollified the rigour of fanaticism and conquest. He consented to accept the city, and to spare the inhabitants. The Greek and Oriental Christians were permitted to live under his dominion; but it was stipulated, that in forty days all the Franks and Latins should evacuate Jerusalem, and be safely conducted to the sea-ports of Syria and Egypt; that ten pieces of gold should be paid for each man, five for each woman, and one for every child; and that those who were unable to purchase their freedom should be detained in perpetual slavery. Of some writers it is a favourite and invidious theme to compare the humanity of Saladin with the massacre of the first crusade. The difference would be merely personal; but we should not forget that the Christians had offered to capitulate, and that the Mahometans of Jerusalem sustained the last extremities of an assault and storm. Justice is indeed due to the fidelity with which the Turkish conqueror fulfilled the conditions of the treaty; and he may be deservedly praised for the glance of pity which he cast on the misery of the vanquished. Instead of a rigorous exaction of his debt, he accepted a sum of thirty thousand byzants, for the ransom of seven thousand poor; two or three thousand more were dismissed by his gratuitous clemency; and the number of slaves was reduced to eleven or fourteen thousand persons. In his interview with the queen, his words, and even his tears, suggested the kindest consolations: his liberal alms were distributed among those who had been made orphans or widows by the fortune of war; and while the knights of the hospital were in arms against him, he allowed their more pious brethren to continue, during the term of a year, the care and service of the sick. In these acts of mercy the virtue of Saladin deserves our admiration and love: he was above the necessity of dissimulation, and his stern fanaticism would have prompted him to dissemble, rather than to affect, this profane compassion for the enemies of the Koran. After Jerusalem had been delivered from the presence of the strangers, the sultan made his triumphant entry, his banners waving in the wind, and to the harmony of martial music. The great mosque of Omar, which had been converted into a church, was again consecrated to one God and his prophet Mahomet: the walls and pavement were purified with rose-water; and a pulpit, the labour of Nouredin, was erected in the sanctuary. But when the golden cross that glittered on the dome was cast down, and dragged through the streets, the Christians of every sect uttered a lamentable groan, which was answered by the joyful shouts of the Moslems. In four ivory chests the patriarch had collected the crosses, the images, the vases, and the relics of the holy place: they were seized by the conqueror, who was desirous of presenting the caliph with the trophies of Christian

idolatry. He was persuaded, however, to entrust them to the patriarch and prince of Antioch; and the pious pledge was redeemed by Richard of England, at the expense of fifty-two thousand byzants of gold (64).

The third  
crusade, by  
sea,  
A. D. 1188.

The nations might fear and hope the immediate and final expulsion of the Latins from Syria; which was yet delayed above a century after the death of Saladin (65). In the career of victory, he was first checked by the resistance of Tyre; the troops and garrisons, which had capitulated, were imprudently conducted to the same port: their numbers were adequate to the defence of the place; and the arrival of Conrad of Montferrat inspired the disorderly crowd with confidence and union. His father, a venerable pilgrim, had been made prisoner in the battle of Tiberias; but that disaster was unknown in Italy and Greece, when the son was urged by ambition and piety to visit the inheritance of his royal nephew, the infant Baldwin. The view of the Turkish banners warned him from the hostile coast of Jaffa; and Conrad was unanimously hailed as the prince and champion of Tyre, which was already besieged by the conqueror of Jerusalem. The firmness of his zeal, and perhaps his knowledge of a generous foe, enabled him to brave the threats of the sultan, and to declare, that should his aged parent be exposed before the walls, he himself would discharge the first arrow, and glory in his descent from a Christian martyr (66). The Egyptian fleet was allowed to enter the harbour of Tyre; but the chain was suddenly drawn, and five galleys were either sunk or taken: a thousand Turks were slain in a sally; and Saladin, after burning his engines, concluded a glorious campaign by a disgraceful retreat to Damascus. He was soon assailed by a more formidable tempest. The pathetic narratives, and even the pictures, that represented in lively colours the servitude and profanation of Jerusalem, awakened the torpid sensibility of Europe: the emperor Frederic Barbarossa, and the kings of France and England, assumed the cross; and the tardy magnitude of their armaments was anticipated by the maritime states of the Mediterranean and the Ocean. The skilful and provident Italians first embarked in the ships of Genoa, Pisa, and Venice. They were speedily followed by the most eager pilgrims of France, Normandy, and the Western Isles. The powerful succour of Flanders, Frise, and Denmark, filled near an hundred vessels; and the Northern warriors were distinguished in the field by

[64] For the conquest of Jerusalem, Bohadin (p. 67—75.) and Abulfeda (p. 40—43.) are our Moslem witnesses. Of the Christian, Bernard Thesaurarius (c. 151—167.) is the most copious and authentic; see likewise Matthew Paris (p. 120—124.).

[65] The sieges of Tyre and Acre are most copiously described by Bernard Thesaurarius (*de Acquisitione Terræ Sanctæ*, c. 167—179.), the author of the *Historia Hierosolymitana* (p. 1150—1172. in Bongarsius), Abulfeda (p. 43—50.), and Bohadin (p. 75—179.).

[66] I have followed a moderate and probable representation of the fact: by Vertot, who adopts without reluctance a romantic tale, the old marquis is actually exposed to the darts of the besieged.

a lofty stature and a ponderous battle-axe (67). Their increasing multitudes could no longer be confined within the walls of Tyre, or remain obedient to the voice of Conrad. They pitied the misfortunes, and revered the dignity, of Lusignan, who was released from prison, perhaps, to divide the army of the Franks. He proposed the recovery of Ptolemais, or Acre, thirty miles to the south of Tyre; and the place was first invested by two thousand horse and thirty thousand foot under his nominal command. I shall not expatiate on the story of this miserable siege; which lasted near two years, and consumed, in a narrow space, the forces of Europe and Asia. Never did the flame of enthusiasm burn with fiercer and more destructive rage; nor could the true believers, a common appellation, who consecrated their own martyrs, refuse some applause to the mistaken zeal and courage of their adversaries. At the sound of the holy trumpet, the Moslems of Egypt, Syria, Arabia, and the Oriental provinces, assembled under the servant of the prophet (68): his camp was pitched and removed within a few miles of Acre; and he laboured, night and day, for the relief of his brethren and the annoyance of the Franks. Nine battles, not unworthy of the name, were fought in the neighbourhood of Mount Carmel, with such vicissitude of fortune, that in one attack, the sultan forced his way into the city; that in one sally, the Christians penetrated to the royal tent. By the means of divers and pigeons, a regular correspondence was maintained with the besieged; and, as often as the sea was left open, the exhausted garrison was withdrawn, and a fresh supply was poured into the place. The Latin camp was thinned by famine, the sword, and the climate; but the tents of the dead were replenished with new pilgrims, who exaggerated the strength and speed of their approaching countrymen. The vulgar was astonished by the report, that the pope himself, with an innumerable crusade, was advanced as far as Constantinople. The march of the emperor filled the East with more serious alarms: the obstacles which he encountered in Asia, and perhaps in Greece, were raised by the policy of Saladin: his joy on the death of Barbarossa was measured by his esteem; and the Christians were rather dismayed than encouraged at the sight of the duke of Swabia and his way-worn remnant of five thousand Germans. At length, in the spring of the second year, the royal fleets of France and England cast anchor in the bay of Acre, and the siege was more vigorously prosecuted by the youthful emulation of the two kings, Philip Augustus and Richard Plantagenet. After every resource had been tried,

Siege of Acre,  
A. D. 1189,  
July —  
A. D. 1191,  
July.

[67] Northmanni et Gothi, et ceteri populi insularum quæ inter occidentem et septentrionem sitæ sunt, gentes bellicose, corporis proceri, mortis instrepida, hippocubus armate, navibus retendis, quæ Tyrsenice dicuntur, advectæ.

[68] The historian of Jerusalem [p. 1108.] adds the nations of the East from the Tigris to India, and the swarthy tribes of Moors and Getulians, so that Asia and Africa fought against Europe.

and every hope was exhausted, the defenders of Acre submitted to their fate; a capitulation was granted, but their lives and liberties were taxed at the hard conditions of a ransom of two hundred thousand pieces of gold, the deliverance of one hundred nobles, and fifteen hundred inferior captives, and the restoration of the wood of the holy cross. Some doubts in the agreement, and some delay in the execution, rekindled the fury of the Franks, and three thousand Moslems, almost in the sultan's view, were beheaded by the command of the sanguinary Richard (69). By the conquest of Acre, the Latin powers acquired a strong town and a convenient harbour; but the advantage was most dearly purchased. The minister and historian of Saladin computes, from the report of the enemy, that their numbers, at different periods, amounted to five or six hundred thousand; that more than one hundred thousand Christians were slain; that a far greater number was lost by disease or shipwreck; and that a small portion of this mighty host could return in safety to their native countries (70).

Richard of  
England,  
in Palestine,  
A. D.  
1191—1192.

Philip Augustus, and Richard the First, are the only kings of France and England who have fought under the same banners; but the holy service, in which they were enlisted, was incessantly disturbed by their national jealousy; and the two factions, which they protected in Palestine, were more averse to each other than to the common enemy. In the eyes of the Orientals, the French monarch was superior in dignity and power; and, in the emperor's absence, the Latins revered him as their temporal chief (71). His exploits were not adequate to his fame. Philip was brave, but the statsonian predominated in his character; he was soon weary of sacrificing his health and interest on a barren coast; the surrender of Acre became the signal of his departure; nor could he justify this unpopular desertion, by leaving the duke of Burgundy, with five hundred knights, and ten thousand foot, for the service of the Holy Land. The king of England, though inferior in dignity, surpassed his rival in wealth and military renown (72); and if heroism be confined to brutal and ferocious valour, Richard Plantagenet will

[69] Bohadin, p. 130.; and this massacre is neither denied nor blamed by the Christian historians. Alseriter jussa complentes [the English soldiers], says Galfridus a Vinesanf (l. iv. c. 4. p. 346.), who fixes at 2700 the number of victims; who are multiplied to 5000 by Roger Boveden (p. 697, 698.). The humanity or avarice of Philip Augustus was persuaded to ransom his prisoners (Jacob. a Vitruaco, l. i. c. 98. p. 1122.).

[70] Bohadin, p. 14. He quotes the judgment of Beliansus, and the prince of Sidon, and adds, *ex illo mundo quasi hominum paucissimi redierunt*. Among the Christians who died before St. John d'Acre, I find the English names of De Ferrers earl of Derby (Dugdale, Baronage, part i. p. 266.), Mowbray (idem, p. 124.), De Maundevill, De Plennes, St. John, Scrope, Bigot, Talbot, &c.

[71] *Magnus hic apud eos, interque reges eorum tum virtute, tum majestate eminent . . . . summus rerum arbiter* (Bohadin, p. 159.). He does not seem to have known the names either of Philip or Richard.

[72] *Rex Anglie, przstrzennus . . . rege Gallorum minor apud eos censebatur ratione regni atque dignitatis; sed tum divitiis florentior, tum bellica virtute multo erat celebrior* (Bohadin, p. 164.). A stranger might admire these riches; the national historians will tell with what lawless and wasteful oppression they were collected.

stand high among the heroes of the age. The memory of *Cœur de Lion*, of the lion-hearted prince, was long dear and glorious to his English subjects; and, at the distance of sixty years, it was celebrated in proverbial sayings by the grandsons of the Turks and Saracens, against whom he had fought: his tremendous name was employed by the Syrian mothers to silence their infants; and if an horse suddenly started from the way, his rider was wont to exclaim, "Dost thou think king Richard is in that bush (73)?" His cruelty to the Mahometans was the effect of temper and zeal; but I cannot believe that a soldier, so free and fearless in the use of his lance, would have descended to whet a dagger against his valiant brother Conrad of Montferrat, who was slain at Tyre by some secret assassins (74). After the surrender of Acre, and the departure of Philip, the king of England led the crusaders to the recovery of the sea-coast; and the cities of Cæsarea and Jaffa were added to the fragments of the kingdom of Lusignan. A march of one hundred miles from Acre to Ascalon was a great and perpetual battle of eleven days. In the disorder of his troops, Saladin remained on the field with seventeen guards, without lowering his standard, or suspending the sound of his brazen kettle-drum: he again rallied and renewed the charge; and his preachers or heralds called aloud on the *unitarians*, manfully to stand up against the Christian idolaters. But the progress of these idolaters was irresistible; and it was only by demolishing the walls and buildings of Ascalon, that the sultan could prevent them from occupying an important fortress on the confines of Egypt. During a severe winter, the armies slept; but in the spring, the Franks advanced within a day's march of Jerusalem, under the leading standard of the English king; and his active spirit intercepted a convoy, or caravan, of seven thousand camels. Saladin (75) had fixed his station in the holy city; but the city was struck with consternation and discord: he fasted; he prayed; he preached; he offered to share the dangers of the siege; but his Mamalukes, who remembered the fate of their companions at Acre, pressed the sultan with loyal or seditious clamours, to re-

[73] Joinville, p. 47. *Coides-ta que ce soit le roi Richard?*

[74] Yet he was guilty in the opinion of the Moslems, who attest the confession of the assassins, that they were sent by the king of England (Bohadin, p. 225.); and his only defence is an absurd and palpable forgery (Hist. de l'Académie des Inscriptions, tom. xvi. p. 155-163.), a pretended letter from the prince of the assassins, the Shrick, or old man of the mountain, who justified Richard, by assuming to himself the guilt or merit of the murder.\*

[75] See the distress and pious firmness of Saladin, as they are described by Bohadin [p. 7-9. 235-237.], who himself harangued the defenders of Jerusalem; their fears were not unknown to the enemy (Jacob. a Vitriaco, l. i. c. 100. p. 1123. Vinhauf, l. v. c. 50. p. 399.).

\* Von Hammer (Geschichte der Assassinen, p. 202.) sets up against Richard; Wilken (vol. iv. p. 485.) as strongly for acquittal. Michand, vol. ii. p. 420. delivers so decided opinion. This crime was also attributed to Saladin, who is said, by an oriental authority (the continuator of Tabari), to have employed the assassins to murder both Conrad and Richard. It is a melancholy admission; but it must be acknowledged, that such an act would be less inconsistent with the character of the Christian than of the Mahometan king. — M.



serve *his* person and *their* courage for the future defence of the religion of the empire (76). The Moslems were relieved by the sudden, or, as they deemed, the miraculous, retreat of the Christians (77); and the laurels of Richard were blasted by the prudence, or envy, of his companions. The hero, ascending an hill, and veiling his face, exclaimed with an indignant voice, "Those who are unwilling to rescue, are unworthy to view, the so-pulchre of Christ!" After his return to Acre, on the news that Jaffa was surprised by the sultan, he sailed with some merchant vessels, and leaped foremost on the beach: the castle was relieved by his presence; and sixty thousand Turks and Saracens fled before his arms. The discovery of his weakness provoked them to return in the morning; and they found him carelessly encamped before the gates with only seventeen knights and three hundred archers. Without counting their numbers, he sustained their charge; and we learn from the evidence of his enemies, that the king of England, grasping his lance, rode furiously along their front, from the right to the left wing, without meeting an adversary who dared to encounter his career (78). Am I writing the history of Orlando or Amadis?

His treaty and  
departure,  
A. D. 1192,  
September.

During these hostilities, a languid and tedious negotiation (79) between the Franks and Moslems was started, and continued, and broken, and again resumed, and again broken. Some acts of royal courtesy, the gift of snow and fruit, the exchange of Norway hawks and Arabian horses, softened the asperity of religious war: from the vicissitude of success, the monarchs might learn to suspect that Heaven was neutral in the quarrel; nor, after the trial of each other, could either hope for a decisive victory (80). The health both of Richard and Saladin appeared to be in a declining state; and they respectively suffered the evils of distant and domestic war-

[76] Yet unless the sultan, or an Ayyubite prince, remained in Jerusalem, *see* Cardo Turcia, *see* Turca essent ubi imperator Cardus (Bohadin, p. 236.). He draws aside a corner of the political curtain.

[77] Bohadin (p. 237.), and even Joffrey de Vinisauz, l. vi. c. 1-8. p. 405-406., ascribe the retreat to Richard himself; and Jacobus a Vitriaco observes, that in his impatience to depart, *in alterum vltum motus est* (p. 1123.). Yet Joinville, a French knight, accuses the envy of Hugh duke of Burgundy (p. 116.), without supposing, like Matthew Paris, that he was bribed by Saladin.

[78] The expeditions to Ascalon, Jerusalem, and Jaffa, are related by Bohadin (p. 184-246.) and Abulieda (p. 51, 52.). The author of the Itinerary, or the monk of St. Alban's, cannot exaggerate the eadib's account of the prowess of Richard (Vinisauz, l. vi. c. 14-24. p. 412-421. Hist. Major, p. 137-143.); and on the whole of this war, there is a marvellous agreement between the Christian and Mahometan writers, who mutually praise the virtues of their enemies.

[79] See the progress of negotiation and hostility in Bohadin (p. 207-260.), who was himself an actor in the treaty. Richard declared his intention of returning with new armies in the conquest of the Holy Land; and Saladin answered the menace with a civil compliment (Vinisauz, l. vi. c. 28. p. 423.).

[80] The most copious and original account of this holy war is Gualfridi a Vinisauz Itinerarium Regis Anglorum Richards et aliorum in Terram Hierosolymorum, in six books, published in the 11d volume of Gale's Scriptores Hist. Anglicane (p. 241-429.). Roger Hoveden and Matthew Paris afford likewise many valuable materials; and the former describes, with accuracy, the discipline and navigation of the English fleet.

fare: Plantagenet was impatient to punish a perfidious rival who had invaded Normandy in his absence; and the indefatigable sultan was subdued by the cries of the people, who was the victim, and of the soldiers, who were the instruments, of his martial zeal. The first demands of the king of England were the restitution of Jerusalem, Palestine, and the true cross; and he firmly declared, that himself and his brother pilgrims would end their lives in the pious labour, rather than return to Europe with ignominy and remorse. But the conscience of Saladin refused, without some weighty compensation, to restore the idols, or promote the idolatry, of the Christians: he asserted, with equal firmness, his religious and civil claim to the sovereignty of Palestine; descanted on the importance and sanctity of Jerusalem; and rejected all terms of the establishment, or partition, of the Latins. The marriage which Richard proposed, of his sister with the sultan's brother, was defeated by the difference of faith; the princess abhorred the embraces of a Turk; and Adel, or Saphadin, would not easily renounce a plurality of wives. A personal interview was declined by Saladin, who alleged their mutual ignorance of each other's language; and the negotiation was managed with much art and delay by their interpreters and envoys. The final agreement was equally disapproved by the zealots of both parties, by the Roman pontiff and the caliph of Bagdad. It was stipulated that Jerusalem and the holy sepulchre should be open, without tribute or vexation, to the pilgrimage of the Latin Christians; that, after the demolition of Ascalon, they should inclusively possess the sea-coast from Jaffa to Tyre; that the count of Tripoli and the prince of Antioch should be comprised in the truce; and that, during three years and three months, all hostilities should cease. The principal chiefs of the two armies swore to the observance of the treaty; but the monarchs were satisfied with giving their word and their right hand; and the royal majesty was excused from an oath, which always implies some suspicion of falsehood and dishonour. Richard embarked for Europe, to seek a long captivity and a premature grave; and the space of a few months concluded the life and glories of Saladin. The Orientals describe his edifying death, which happened at Damascus; but they seem ignorant of the equal distribution of his alms among the three religions (81), or of the display of a shroud, instead of a standard, to admonish the East of the instability of human greatness. The unity of empire was dissolved by his death; his sons were oppressed by the stronger arm of their uncle Saphadin; the hostile interests of the sultans of Egypt, Damascus, and Aleppo (82), were again re-

Death of  
Saladin,  
A. D. 1193,  
March 4.

(81) Even Vertot (tom. i. p. 251.) adopts the foolish notion of the indifference of Saladin, who professed the Koran with his last breath.

(82) See the secession of the Aynubites, in Abulpharagins (Dynast. p. 277, &c.), and the tables of M. de Guignes, l'Art de Vérifier les Dates, and the Bibliothèque Orientale.

vived; and the Franks or Latins stood, and breathed, and hoped, in their fortresses along the Syrian coast.

Innocent III.  
A. D.  
1198—1216.

The noblest monument of a conqueror's fame, and of the terror which he inspired, is the Saladin tenth, a general tax, which was imposed on the laity, and even the clergy, of the Latin church, for the service of the holy war. The practice was too lucrative to expire with the occasion; and this tribute became the foundation of all the tithes and tenths on ecclesiastical benefices, which have been granted by the Roman pontiffs to catholic sovereigns, or reserved for the immediate use of the apostolic see (83). This pecuniary emolument must have tended to increase the interest of the popes in the recovery of Palestine: after the death of Saladin they preached the crusade, by their epistles, their legates, and their missionaries; and the accomplishment of the pious work might have been expected from the zeal and talents of Innocent the Third (84). Under that young and ambitious priest, the successors of St. Peter attained the full meridian of their greatness; and in a reign of eighteen years, he exercised a despotic command over the emperors and kings, whom he raised and deposed; over the nations, whom an interdict of months or years deprived, for the offence of their rulers, of the exercise of Christian worship. In the council of the Lateran he acted as the ecclesiastical, almost as the temporal, sovereign of the East and West. It was at the feet of his legate that John of England surrendered his crown; and Innocent may boast of the two most signal triumphs over sense and humanity, the establishment of transubstantiation, and the origin of the inquisition. At his voice, two crusades, the fourth and the fifth, were undertaken; but, except a king of Hungary, the princes of the second order were at the head of the pilgrims: the forces were inadequate to the design; nor did the effects correspond with the hopes and wishes of the pope and the people. The fourth crusade was diverted from Syria to Constantinople; and the conquest of the Greek or Roman empire by the Latins will form the proper and important subject of the next chapter. In the fifth (85), two hundred thousand Franks were landed at the eastern mouth of the Nile. They reasonably hoped that Palestine must be subdued in Egypt, the seat and storehouse of the sultan; and, after a siege of sixteen months, the Moslems deplored the loss of Damietta. But the Christian army was

The fourth  
crusade,  
A. D. 1202.

The fifth,  
A. D. 1218.

(83) *Thomasin* (*Discipline de l'Eglise*, tom. iii. p. 311—374.) has copiously treated of the origin, abuses, and restrictions of these tenths. A theory was started, but not pursued, that they were rightfully due to the pope, a tenth of the Levites' tenth to the high priest (*Selden on Tithes*; see his *Works*, vol. iii. p. xi. p. 1083.).

(84) See the *Gesta Innocentii III.* in *Morat. Script. Rer. Ital.* (tom. iii. p. 486—568.).

(85) See the 9th crusade, and the siege of Damietta, in *Jacobus a Vitriaco* (l. iii. 'p. 1125—1149. in the *Gesta Dei of Bougaris*), an eye-witness, *Bernard Thesaurarius* (in *Script. Morator.* tom. vii. p. 825—846. c. 190—207.), a contemporary, and *Sanatus* (*Secreta Fidel. Crucis*, l. iii. p. xi. c. 4—9.), a diligent compiler; and of the *Arabians*, *Abulpharagius* (*Dynast.* p. 294.), and the *Extracts* at the end of *Joinville* (p. 533. 537. 540. 547, &c.).

ruined by the pride and insolence of the legate Pelagius, who, in the pope's name, \*assumed the character of general: the sickly Franks were encompassed by the waters of the Nile and the Oriental forces; and it was by the evacuation of Damietta that they obtained a safe retreat, some concessions for the pilgrims, and the tardy restitution of the doubtful relic of the true cross. The failure may in some measure be ascribed to the abuse and multiplication of the crusades, which were preached at the same time against the Pagans of Livonia, the Moors of Spain, the Albigeois of France, and the kings of Sicily of the Imperial family (86). In these meritorious services, the volunteers might acquire at home the same spiritual indulgence, and a larger measure of temporal rewards; and even the popes, in their zeal against a domestic enemy, were sometimes tempted to forget the distress of their Syrian brethren. From the last age of the crusades they derived the occasional command of an army and revenue; and some deep reasoners have suspected that the whole enterprise, from the first synod of Placentia, was contrived and executed by the policy of Rome. The suspicion is not founded, either in nature or in fact. The successors of St. Peter appear to have followed, rather than guided, the impulse of manners and prejudice; without much foresight of the seasons, or cultivation of the soil, they gathered the ripe and spontaneous fruits of the superstition of the times. They gathered these fruits without toil or personal danger: in the council of the Lateran, Innocent the Third declared an ambiguous resolution of animating the crusaders by his example; but the pilot of the sacred vessel could not abandon the helm; nor was Palestine ever blessed with the presence of a Roman pontiff (87).

The persons, the families, and estates of the pilgrims, were under the immediate protection of the popes; and these spiritual patrons soon claimed the prerogative of directing their operations, and enforcing, by commands and censures, the accomplishment of their vow. Frederic the Second (88), the grandson of Barbarossa, was successively the pupil, the enemy, and the victim of the church. At the age of twenty-one years, and in obedience to his guardian, Innocent the Third, he assumed the cross: the same promise was repeated at his royal and imperial coronations; and his marriage with the heiress of Jerusalem for ever bound him to defend the kingdom of his

The emperor  
Frederic II.  
in Palestine,  
A. D. 1228.

[86] To those who took the cross against Mainsfroy, the pope (A. D. 1255) granted plenissimam peccatorum remissionem. Fideles mirabantur quod tantum eis promitteret pro sanguine Christianorum effundendo quantum pro crimine infidelium aliquando (Matthew Paris, p. 785.). A high flight for the reason of the thirteenth century.

[87] This simple idea is agreeable to the good sense of Mosheim (Institut. Hist. Eccles. p. 332.), and the fine philosophy of Hume (Hist. of England, vol. i. p. 330.)

[88] The original materials for the crusade of Frederic II. may be drawn from Richard de St. Germano (in Muratori, Script. Rerum Ital. tom. vii. p. 1002-1013.) and Matthew Paris (p. 286. 291. 300. 302. 304.). The most rational moderns are Fleury (Hist. Eccles. tom. xvi.), Vertot (Chevaliers de Malte, tom. i. l. iii.), Giannone (Storia Civile di Napoli, tom. ii. l. xvi.), and Muratori (Annali d' Italia, tom. x.).

son Conrad. But as Frederic advanced in age and authority, he repented of the rash engagements of his youth: his liberal sense and knowledge taught him to despise the phantoms of superstition and the crowns of Asia: he no longer entertained the same reverence for the successors of Innocent; and his ambition was occupied by the restoration of the Italian monarchy from Sicily to the Alps. But the success of this project would have reduced the popes to their primitive simplicity; and, after the delays and excuses of twelve years, they urged the emperor, with entreaties and threats, to fix the time and place of his departure for Palestine. In the harbours of Sicily and Apulia, he prepared a fleet of one hundred galleys, and of one hundred vessels, that were framed to transport and land two thousand five hundred knights, with their horses and attendants; his vassals of Naples and Germany formed a powerful army; and the number of English crusaders was magnified to sixty thousand by the report of fame. But the inevitable, or affected, slowness of these mighty preparations, consumed the strength and provisions of the more indigent pilgrims: the multitude was thinned by sickness and desertion; and the sultry summer of Calabria anticipated the mischiefs of a Syrian campaign. At length the emperor hoisted sail at Brundisium, with a fleet and army of forty thousand men; but he kept the sea no more than three days; and his hasty retreat, which was ascribed by his friends to a grievous indisposition, was accused by his enemies as a voluntary and obstinate disobedience. For suspending his vow was Frederic excommunicated by Gregory the Ninth; for presuming, the next year, to accomplish his vow, he was again excommunicated by the same pope (89). While he served under the banner of the cross, a crusade was preached against him in Italy; and after his return he was compelled to ask pardon for the injuries which he had suffered. The clergy and military orders of Palestine were previously instructed to renounce his communion and dispute his commands; and in his own kingdom, the emperor was forced to consent that the orders of the camp should be issued in the name of God and of the Christian republic. Frederic entered Jerusalem in triumph; and with his own hands (for no priest would perform the office) he took the crown from the altar of the holy sepulchre. But the patriarch cast an interdict on the church which his presence had profaned; and the knights of the hospital and temple informed the sultan how easily he might be surprised and slain in his unguarded visit to the river Jordan. In such a state of fanaticism and faction, victory was hopeless, and defence was difficult; but the conclusion of an advantageous peace may be imputed to the discord of the Mahometans, and their personal esteem for

(89) Poor Marston knows what to think, but knows not what to say: "*Chino qui il capo,*" &c. p. 322.

the character of Frederic. The enemy of the church is accused of maintaining with the miscreants an intercourse of hospitality and friendship, unworthy of a Christian; of despising the barrenness of the land; and of indulging a profane thought, that if Jehovah had seen the kingdom of Naples he never would have selected Palestine for the inheritance of his chosen people. Yet Frederic obtained from the sultan the restitution of Jerusalem, of Bethlem and Nazareth, of Tyre and Sidon: the Latins were allowed to inhabit and fortify the city; an equal code of civil and religious freedom was ratified for the sectaries of Jesus and those of Mahomet; and, while the former worshipped at the holy sepulchre, the latter might pray and preach in the mosque of the temple (90), from whence the prophet undertook his nocturnal journey to heaven. The clergy deplored this scandalous toleration; and the weaker Moslems were gradually expelled; but every rational object of the crusades was accomplished without bloodshed; the churches were restored, the monasteries were replenished; and, in the space of fifteen years, the Latins of Jerusalem exceeded the number of six thousand. This peace and prosperity, for which they were ungrateful to their benefactor, was terminated by the irruption of the strange and savage hordes of Carizmians (91). Flying from the arms of the Moguls, those shepherds\* of the Caspian rolled headlong on Syria; and the union of the Franks with the sultans of Aleppo, Hems, and Damascus, was insufficient to stem the violence of the torrent. Whatever stood against them was cut off by the sword, or dragged into captivity: the military orders were almost exterminated in a single battle; and in the pillage of the city, in the profanation of the holy sepulchre, the Latins confess and regret the modesty and discipline of the Turks and Saracens.

Invasion of  
Carizmians,  
A. D. 1243.

Of the seven crusades, the two last were undertaken by Louis the Ninth, king of France; who lost his liberty in Egypt, and his life on the coast of Africa. Twenty-eight years after his death, he was canonised at Rome; and sixty-five miracles were readily found, and solemnly attested, to justify the claim of the royal saint (92). The voice of history renders a more honourable testimony, that he united the virtues of a king, a hero, and a man; that his martial spirit was tempered by the love of private and public justice; and that Louis was the father of his people, the friend of his neighbours, and the terror of the infidels. Superstition alone, in all the extent

St. Louis, and  
the sixth  
crusade,  
A. D.  
1248—1254.

[90] The clergy artfully confounded the mosque or church of the temple with the holy sepulchre, and their wilful error has deceived both Vertot and Muratori.

[91] The irruption of the Carizmians, or Corasmins, is related by Matthew Paris (p. 546, 547.), and by Joinville, Rengis, and the Arabians (p. 111, 112, 191, 192, 528, 536.).

[92] Read, if you can, the Life and Miracles of St. Louis, by the confessor of Queen Margaret (p. 291—523. Joinville, du Louvre).

\* They were in alliance with Eyub, sultan of Syria. Wüken, vol. vi. p. 630.—W.

of her baleful influence (93), corrupted his understanding and his heart: his devotion stooped to admire and imitate the begging friars of Francis and Dominic: he pursued with blind and cruel zeal the enemies of the faith; and the best of kings twice descended from his throne to seek the adventures of a spiritual knight-errant. A monkish historian would have been content to applaud the most despicable part of his character; but the noble and gallant Joinville (94), who shared the friendship and captivity of Louis, has traced with the pencil of nature the free portrait of his virtues as well as of his failings. From this intimate knowledge we may learn to suspect the political views of depressing their great vassals, which are so often imputed to the royal authors of the crusades. Above all the princes of the middle ages, Louis the Ninth successfully laboured to restore the prerogatives of the crown; but it was at home, and not in the East, that he acquired for himself and his posterity: his vow was the result of enthusiasm and sickness; and if he were the promoter, he was likewise the victim, of this holy madness. For the invasion of Egypt, France was exhausted of her troops and treasures; he covered the sea of Cyprus with eighteen hundred sails; the most modest enumeration amounts to fifty thousand men; and, if we might trust his own confession, as it is reported by Oriental vanity, he disembarked nine thousand five hundred horse, and one hundred and thirty thousand foot, who performed their pilgrimage under the shadow of his power (95).

He takes  
Damietta,  
A. D. 1249.

In complete armour, the oriflamme waving before him, Louis leaped foremost on the beach; and the strong city of Damietta, which had cost his predecessors a siege of sixteen months, was abandoned on the first assault by the trembling Moslems. But Damietta was the first and the last of his conquests; and in the fifth and sixth crusades, the same causes, almost on the same ground, were productive of similar calamities (96). After a ruinous delay, which introduced into the camp the seeds of an epidemical disease, the Franks advanced from the sea-coast towards the capital of Egypt, and strove to surmount the unseasonable inundation of the

[93] He believed all that mother church taught (Joinville, p. 10.), but he cautioned Joinville against disputing with infidels. "L'homme lay (said he in his old language), quand il ot medire de 'la roy Crestienne, ne doit pas defendre la roy Crestienne ne mais que de l'esperer, dequoy il doit 'donner parmi le ventre dedens, tant comme elle y peut entrer" (p. 12.).

[94] I have two editions of Joinville, the one (Paris, 1668) most valuable for the observations of Ducauge; the other (Paris au Louvre, 1761) most precious for the pure and authentic text, a MS. of which has been recently discovered. The last editor proves, that the history of St. Louis was finished A. D. 1309, without explaining, or even admiring, the age of the author, which must have exceeded ninety years (Préface, p. xi. Observations de Ducauge, p. 17.).

[95] Joinville, p. 32. Arabic Extracts, p. 549.\*

[96] The last editors have enriched their Joinville with large and curious extracts from the Arabic historians, Macris, Abulfeda, &c. See likewise Abulpharagius (Dynast. p. 322-329.), who calls him by the corrupt name of *Rodefraz*. Matthew Paris (p. 683, 684.) has described the rival folly of the French and English who fought and fell at Hattin.

\* Compare Wilken, vol. vii. p. 84. — M.

Nile, which opposed their progress. Under the eye of their intrepid monarch, the barons and knights of France displayed their invincible contempt of danger and discipline: his brother, the count of Artois, stormed with inconsiderate valour the town of Massoura; and the carrier pigeons announced to the inhabitants of Cairo, that all was lost. But a soldier, who afterwards usurped the sceptre, rallied the flying troops: the main body of the Christians was far behind their vanguard; and Artois was overpowered and slain. A shower of Greek fire was incessantly poured on the invaders; the Nile was commanded by the Egyptian galleys, the open country by the Arabs; all provisions were intercepted; each day aggravated the sickness and famine; and about the same time a retreat was found to be necessary and impracticable. The Oriental writers confess, that Louis might have escaped, if he would have deserted his subjects: he was made prisoner, with the greatest part of his nobles; all who could not redeem their lives by service or ransom were inhumanly massacred; and the walls of Cairo were decorated with a circle of Christian heads (97). The king of France was loaded with chains; but the generous victor, a great grandson of the brother of Saladin, sent a robe of honour to his royal captive, and his deliverance, with that of his soldiers, was obtained by the restitution of Damietta (98) and the payment of four hundred thousand pieces of gold. In a soft and luxurious climate, the degenerate children of the companions of Nouredin and Saladin were incapable of resisting the flower of European chivalry: they triumphed by the arms of their slaves or Mamalukes, the hardy natives of Tartary, who at a tender age had been purchased of the Syrian merchants, and were educated in the camp and palace of the sultan. But Egypt soon afforded a new example of the danger of prætorian bands; and the rage of these ferocious animals, who had been let loose on the strangers, was provoked to devour their benefactor. In the pride of conquest, Touran Shaw, the last of his race, was murdered by his Mamalukes; and the most daring of the assassins entered the chamber of the captive king, with drawn cimeters, and their hands imbrued in the blood of their sultan. The firmness of Louis commanded their respect (99); their avarice prevailed over

His captivity  
in Egypt,  
A. D. 1250,  
April 5—  
May 6.

[97] Savary, in his agreeable *Lettres sur l'Égypte*, has given a description of Damietta (tom. i. lettre xxiil. p. 274—280.), and a narrative of the expedition of St. Louis (xxv. p. 306—350.).

[98] For the ransom of St. Louis, a million of byzants was asked and granted; but the sultan's generosity reduced that sum to 800,000 byzants, which are valued by Joinville at 400,000 French livres of his own time, and expressed by Matthew Paris by 100,000 marks of silver [Ducange, *Dissertation* 11. sur Joinville].

[99] The idea of the emirs to choose Louis for their sultan is seriously attested by Joinville (p. 77, 78.), and does not appear to me so absurd as to M. de Voltaire (*Hist. Générale*, tom. ix. p. 386, 387.). The Mamalukes themselves were strangers, rebels, and equals: they had felt his valour, they hoped his conversion; and such a motion, which was not seconded, might be made, perhaps by a secret Christian, in their tumultuous assembly."

\* Wilken, vol. vii. p. 257. thinks the proposition could not have been made in earnest. — M.



cruelty and zeal; the treaty was accomplished; and the king of France, with the relics of his army, was permitted to embark for Palestine. He wasted four years within the walls of Acre, unable to visit Jerusalem, and unwilling to return without glory to his native country.

His death  
before Tunis  
in the seventh  
crusade,  
A. D. 1270,  
Aug. 25.

The memory of his defeat excited Louis, after sixteen years of wisdom and repose, to undertake the seventh and last of the crusades. His finances were restored, his kingdom was enlarged; a new generation of warriors had arisen, and he embarked with fresh confidence at the head of six thousand horse and thirty thousand foot. The loss of Antioch had provoked the enterprise; a wild hope of baptizing the king of Tunis tempted him to steer for the African coast; and the report of an immense treasure reconciled his troops to the delay of their voyage to the Holy Land. Instead of a proselyte, he found a siege: the French panted and died on the burning sands: St. Louis expired in his tent; and no sooner had he closed his eyes, than his son and successor gave the signal of the retreat (100). "It is thus," says a lively writer, "that a Christian king died near the ruins of Carthage, waging war against the sectaries of Mahomet, in a land to which Dido had introduced the deities of Syria (101)."

The  
Mamelukes of  
Egypt,  
A. D. 1250  
—1517.

A more unjust and absurd constitution cannot be devised, than that which condemns the natives of a country to perpetual servitude, under the arbitrary dominion of strangers and slaves. Yet such has been the state of Egypt above five hundred years. The most illustrious sultans of the Baharite and Borgite dynasties (102), were themselves promoted from the Tartar and Circassian bands; and the four-and-twenty beys, or military chiefs, have ever been succeeded, not by their sons, but by their servants. They produce the great charter of their liberties, the treaty of Selim the First with the republic (103); and the Othman emperor still accepts from Egypt a slight acknowledgment of tribute and subjection. With some breathing intervals of peace and order, the two dynasties are marked as a period of rapine and bloodshed (104): but their throne, however shaken, reposed on the two pillars of discipline and va-

[100] See the expedition in the *Annals of St. Louis*, by William de Nangis, p. 270—287. And the *Arabic Extracts*, p. 545. 555. of the *Loeuvre edition of Joinville*.

[101] *Voltaire*, *Hist. Générale*, tom. ii. p. 291.

[102] The chronology of the two dynasties of Mamelukes, the Baharites, Turks or Tartars of Kiptak, and the Borgites, Circassians, is given by Pocock (*Prolegom. ad Abulpharag.* p. 6—31.) and De Guignes (tom. i. p. 264—270.); their history from Abulfeda, Macrizi, &c. to the beginning of the xvth century, by the same M. de Guignes (tom. iv. p. 119—328.).

[103] Savary, *Lettres sur l'Égypte*, tom. ii. lettre xv. p. 190—208. I much question the authenticity of this copy; yet it is true, that sultan Selim concluded a treaty with the Circassians or Mamelukes of Egypt, and left them in possession of arms, riches, and power. See a new *Abrégé de l'Histoire Ottomane*, composed in Egypt, and translated by M. Dugues (tom. i. p. 55—58. Paris, 1781), a curious, authentic, and national history.

[104] Si totum quo regnum occupavit tempus respicias, præsertim quod huius propius, reperies illud bellis pugnæ, injuriis, ac rapinis referentem (Al Jannahi, apud Pocock, p. 31.). The reign of Mohammed (A. D. 1311—1341) affords an happy exception (De Guignes, tom. iv. p. 208—210.).

lour: their sway extended over Egypt, Nubia, Arabia, and Syria: their Mamelukes were multiplied from eight hundred to twenty-five thousand horse; and their numbers were increased by a provincial militia of one hundred and seven thousand foot, and the occasional aid of sixty-six thousand Arabs (105). Princes of such power and spirit could not long endure on their coast an hostile and independent nation; and if the ruin of the Franks was postponed about forty years, they were indebted to the cares of an unsettled reign, to the invasion of the Moguls, and to the occasional aid of some warlike pilgrims. Among these, the English reader will observe the name of our first Edward, who assumed the cross in the lifetime of his father Henry. At the head of a thousand soldiers, the future conqueror of Wales and Scotland delivered Acre from a siege; marched as far as Nazareth with an army of nine thousand men; emulated the fame of his uncle Richard; extorted, by his valour, a ten years' truce;\* and escaped, with a dangerous wound, from the dagger of a fanatic assassin (106).† Antioch (107), whose situation had been less exposed to the calamities of the holy war, was finally occupied and ruined by Bonaccdar, or Bihars, sultan of Egypt and Syria; the Latin principality was extinguished; and the first seat of the Christian name was dispeopled by the slaughter of seventeen, and the captivity of one hundred, thousand of her inhabitants. The maritime towns of Laodicea, Gabala, Tripoli, Berytus, Sidon, Tyre, and Jaffa, and the stronger castles of the Hospitalers and Templars, successively fell; and the whole existence of the Franks was confined to the city and colony of St. John of Acre, which is sometimes described by the more classic title of Ptolemais.

After the loss of Jerusalem, Acre (108), which is distant about seventy miles, became the metropolis of the Latin Christians, and was adorned with strong and stately buildings, with aqueducts, an artificial port, and a double wall. The population was increased by the incessant streams of pilgrims and fugitives: in the pauses of

Loss of  
Antioch,  
A. D. 1268,  
June 12.

[105] They are now reduced to 8500: but the expense of each Mameluke may be rated at 100 louis: and Egypt groans under the straits and insolence of these strangers (Voyages de Volney, tom. i. p. 80—187.).

[106] See Carte's History of England, vol. ii. p. 165—175. and his original authors, Thomas Wikes and Walter Hemingford (l. iii. c. 34, 35.), in Gale's Collection (tom. ii. p. 97. 589—592.). They are both ignorant of the pious Eleanor's piety in sticking the poisoned wood, and saving her husband at the risk of her own life.

[107] Samutis, Secren. Fideiism Crucis, l. iii. p. xli. c. 9. and De Gauguier, Hist. des Huns, tom. iv. p. 143. from the Arabic historians.

[108] The State of Acre is represented in all the chronicles of the times, and most accurately in Joho Villani, l. vii. c. 144. in Marstoni, Scriptores Rerum Italianarum, tom. xii. p. 337, 338.

\* Gibbon colours rather highly the success of Edward. Wikes is more accurate, vol. vii. p. 593. &c.—H.

† The sultan Bihars was concerned in this at-

tempt at assassination. Wikes, vol. vii. p. 602. Ptolemaeus Lucensis is the earliest authority for the devotion of Eleanor. Ibid. 605.—H.

hostility the trade of the East and West was attracted to this convenient station; and the market could offer the produce of every clime and the interpreters of every tongue. But in this conflux of nations, every vice was propagated and practised: of all the disciples of Jesus and Mahomet, the male and female inhabitants of Acre were esteemed the most corrupt; nor could the abuse of religion be corrected by the discipline of law. The city had many sovereigns, and no government. The kings of Jerusalem and Cyprus, of the house of Lusignan, the princes of Antioch, the counts of Tripoli and Sidon, the great masters of the hospital, the temple, and the Teutonic order, the republics of Venice, Genoa, and Pisa, the pope's legate, the kings of France and England, assumed an independent command: seventeen tribunals exercised the power of life and death; every criminal was protected in the adjacent quarter; and the perpetual jealousy of the nations often burst forth in acts of violence and blood. Some adventurers, who disgraced the ensign of the cross, compensated their want of pay by the plunder of the Mahometan villages: nineteen Syrian merchants, who traded under the public faith, were despoiled and hanged by the Christians; and the denial of satisfaction justified the arms of the sultan Khalil. He marched against Acre, at the head of sixty thousand horse and one hundred and forty thousand foot: his train of artillery (if I may use the word) was numerous and weighty: the separate timbers of a single engine were transported in one hundred waggons; and the royal historian Abulfeda, who served with the troops of Hamah, was himself a spectator of the holy war. Whatever might be the vices of the Franks, their courage was rekindled by enthusiasm and despair; but they were torn by the discord of seventeen chiefs, and overwhelmed on all sides by the powers of the sultan. After a siege of thirty-three days, the double wall was forced by the Moslems; the principal tower yielded to their engines; the Mamalukes made a general assault; the city was stormed; and death or slavery was the lot of sixty thousand Christians. The convent, or rather fortress, of the Templars resisted three days longer; but the great master was pierced with an arrow; and, of five hundred knights, only ten were left alive, less happy than the victims of the sword, if they lived to suffer on a scaffold in the unjust and cruel proscription of the whole order. The king of Jerusalem, the patriarch, and the great master of the hospital, effected their retreat to the shore; but the sea was rough, the vessels were insufficient; and great numbers of the fugitives were drowned before they could reach the isle of Cyprus, which might comfort Lusignan for the loss of Palestine. By the command of the sultan, the churches and fortifications of the Latin cities were demolished: a motive of avarice or fear still opened the holy sepulchre to some devout and defenceless pilgrims; and a mournful and solitary silence prevailed

The loss of  
Acre and the  
Holy Land,  
A. D. 1291,  
May 18.

along the coast which had so long resounded with the WORLD'S DEBATE (109).

## CHAPTER LX.

Schism of the Greeks and Latins. — State of Constantinople. — Revolt of the Bulgarians. — Isaac Angelus dethroned by his Brother Alexis. — Origin of the Fourth Crusade. — Alliance of the French and Venetians with the Son of Isaac. — Their naval Expedition to Constantinople. — The two Sieges and final Conquest of the City by the Latins.

THE restoration of the Western empire by Charlemagne was speedily followed by the separation of the Greek and Latin churches (1). A religious and national animosity still divides the two largest communions of the Christian world; and the schism of Constantinople, by alienating her most useful allies, and provoking her most dangerous enemies, has precipitated the decline and fall of the Roman empire in the East.

In the course of the present history the aversion of the Greeks for the Latins has been often visible and conspicuous. It was originally derived from the disdain of servitude, inflamed, after the time of Constantine, by the pride of equality or dominion; and finally exasperated by the preference which their rebellious subjects had given to the alliance of the Franks. In every age the Greeks were proud of their superiority in profane and religious knowledge: they had first received the light of Christianity; they had pronounced the decrees of the seven general councils: they alone possessed the language of Scripture and philosophy; nor should the Barbarians, immersed in the darkness of the West (2), presume to argue on the high and mysterious questions of theological science. Those Barbarians despised in their turn the restless and subtle levity of the Orientals, the authors of every heresy; and blessed their own simplicity, which was content to hold the tradition of the apostolic church. Yet in the seventh century, the synods of Spain, and af-

Schism of the  
Greeks.

Their  
aversion to  
the Latins.

[109] See the final expulsion of the Franks, in *Saxtus*, l. iii. p. xii. c. 11—22. *Abulfeda*, *Ma-cris*, &c. in *De Guignes*, tom. iv. p. 162, 164. and *Vertot*, tom. i. l. iii. p. 407—423.\*

[1] In the successive centuries, from the 11th to the xviii. Mosheim traces the schism of the Greeks with learning, clearness, and impartiality: *the Filioque* (*Institut. Hist. Ecclési.* p. 271.), *Leo III.* p. 303. *Photius*, p. 307, 308. *Michael Cerularius*, p. 370, 371, &c.

[2] Ἄνθρωποι δουλοειδής καὶ ἀποτρόπαιοι, ἄνθρωποι ἐκ σκότους ἀνιδύοντες, τῆς γὰρ Ἑσπερίου πυρρᾶς ὑπὸ πύργῳ γεννηθέντα (*Phot. Epist.* p. 47, edit. Montcaut.). The Oriental patriarch continues to apply the images of thunder, earthquake, hail, wild boar, precursors of Anti-christ, &c. &c.

\* After these chapters of Gibbon, the masterly 1808," or the original German, in Heeren's "Ver-prize composition, "Essai sur l'Influence des mischte Schriften," may be read with great ad-vantage. — M.

traduit de l'Allemand par Charles Villiers, Paris,

Procession of  
the Holy  
Ghost.

terwards of France, improved or corrupted the Nicene creed; on the mysterious subject of the third person of the Trinity (3). In the long controversies of the East, the nature and generation of the Christ had been scrupulously defined; and the well-known relation of father and son seemed to convey a faint image to the human mind. The idea of birth was less analogous to the Holy Spirit, who, instead of a divine gift or attribute, was considered by the Catholics as a substance, a person, a god; he was not begotten, but in the orthodox style he *proceeded*. Did he proceed from the Father alone, perhaps by the Son? or from the Father and the Son? The first of these opinions was asserted by the Greeks, the second by the Latins; and the addition to the Nicene creed of the word *filioque*, kindled the flame of discord between the Oriental and the Gallic churches. In the origin of the disputes the Roman pontiffs affected a character of neutrality and moderation (4): they condemned the innovation, but they acquiesced in the sentiment, of their Transalpine brethren: they seemed desirous of casting a veil of silence and charity over the superfluous research; and in the correspondence of Charlemagne and Leo the Third, the pope assumes the liberality of a statesman, and the prince descends to the passions and prejudices of a priest (5). But the orthodoxy of Rome spontaneously obeyed the impulse of her temporal policy: and the *filioque*, which Leo wished to erase, was transcribed in the symbol and chanted in the liturgy of the Vatican. The Nicene and Athanasian creeds are held as the Catholic faith, without which none can be saved; and both Papists and Protestants must now sustain and return the anathemas of the Greeks, who deny the procession of the Holy Ghost from the Son, as well as from the Father. Such articles of faith are not susceptible of treaty; but the rules of discipline will vary in remote and independent churches; and the reason, even of divines, might allow, that the difference is inevitable and harmless. The craft or superstition of Rome has imposed on her priests and deacons the rigid obligation of celibacy; among the Greeks it is confined to the bishops; the loss is compensated by dignity or annihilated by age; and the parochial clergy, the papas, enjoy the conjugal society of the wives whom they have married before their entrance into holy orders. A question concerning the

Variety of  
ecclesiastical  
discipline.

(3) The mysterious subject of the procession of the Holy Ghost is discussed in the historical, theological, and controversial sense, or nonsense, by the Jesuit Petrus (Dogmata Theologica, tom. ii. l. vii. p. 362—449.).

(4) Before the shrine of St. Peter, he placed two shields of the weight of 94½ pounds of pure silver; on which he inscribed the text of both creeds (utroque symbolo) pro amore et castella orthodoxæ fidei (Anastas. in Leon. III. in Muratori, tom. iii. pars i. p. 268.). His language most clearly proves, that neither the *filioque* nor the Athanasian creed were received at Rome about the year 830.

(5) The Missal of Charlemagne pressed him to declare, that all who rejected the *filioque*, or at least the doctrine, must be damned. All, replies the pope, are not capable of reaching the altars mystica; qui potuerit, et non voluerit, salvis esse non potest (Collect. Concil. tom. ix. p. 271—296.). The potuerit would leave a large loophole of salvation!

*Azyma* was fiercely debated in the eleventh-century, and the essence of the Eucharist was supposed in the East and West to depend on the use of leavened or unleavened bread. Shall I mention in a serious history the furious reproaches that were urged against the Latins, who for a long while remained on the defensive? They neglected to abstain, according to the apostolical decree, from things strangled; and from blood: they fasted, a Jewish observance on the Saturday of each week: during the first week of Lent they permitted the use of milk and cheese (6); their infirm monks were indulged in the taste of flesh; and animal grease was substituted for the want of vegetable oil: the holy chrism or unction in baptism was reserved to the episcopal order: the bishops, as the bridegrooms of their churches, were decorated with rings; their priests shaved their faces, and baptized by a single immersion. Such were the crimes which provoked the zeal of the patriarchs of Constantinople; and which were justified with equal zeal by the doctors of the Latin church (7).

Bigotry and national aversion are powerful magnifiers of every object of dispute; but the immediate cause of the schism of the Greeks may be traced in the emulation of the leading prelates, who maintained the supremacy of the old metropolis superior to all, and of the reigning capital inferior to none, in the Christian world. About the middle of the ninth century, Photius (8), an ambitious layman, the captain of the guards and principal secretary, was promoted by merit and favour to the more desirable office of patriarch of Constantinople. In science, even ecclesiastical science, he surpassed the clergy of the age; and the purity of his morals has never been impeached: but his ordination was hasty, his rise was irregular; and Ignatius, his abdicated predecessor, was yet supported by the public compassion and the obstinacy of his adherents. They appealed to the tribunal of Nicholas the First, one of the proudest and most aspiring of the Roman pontiffs, who embraced the welcome opportunity of judging and condemning his rival of the East. Their quarrel was embittered by a conflict of jurisdiction over the king and nation of the Bulgarians; nor was their recent conversion to Christianity of much avail to either prelate, unless he could number the proselytes among the subjects of his power. With the aid of his court the Greek patriarch was victorious; but in the su-

Ambitious  
quarrels of  
Photius,  
patriarch of  
Constantino-  
ple, with the  
pope,  
A. D.  
857—886.

(6) In France, after some harsher laws, the ecclesiastical discipline is now relaxed: milk, cheese, and butter, are become a perpetual, and eggs an annual, indulgence in Lent (*Vie privée des Français*, tom. ii. p. 27—28.).

(7) The original monuments of the schism, of the charges of the Greeks against the Latins, are deposited in the epistles of Photius (*Epist. Encyclicæ*, h. p. 47—61.), and of Michael Cerularius (*Causes Antiq. Lectiores*, tom. iii. p. i. p. 281—324. edit. Barnage, with the prolix answer of Cardinal Humbert).

(8) The xth volume of the Venice edition of the *Concilia* contains all the acts of the synods, and history of Photius: they are abridged, with a faint tinge of prejudice or prodece, by Dupin and Fleury.

rious contest he deposed in his turn the successor of St. Peter, and involved the Latin church in the reproach of heresy and schism. Photius sacrificed the peace of the world to a short and precarious reign: he fell with his patron, the Cæsar Bardas; and Basil the Macedonian performed an act of justice in the restoration of Ignatius, whose age and dignity had not been sufficiently respected. From his monastery, or prison, Photius solicited the favour of the emperor by pathetic complaints and artful flattery; and the eyes of his rival were scarcely closed, when he was again restored to the throne of Constantinople. After the death of Basil he experienced the vicissitudes of courts and the ingratitude of a royal pupil: the patriarch was again deposed, and in his last solitary hours he might regret the freedom of a secular and studious life. In each revolution, the breath, the nod, of the sovereign had been accepted by a submissive clergy; and a synod of three hundred bishops was always prepared to hail the triumph, or to stigmatise the fall, of the holy, or the execrable, Photius (9). By a delusive promise of success or reward, the popes were tempted to countenance these various proceedings; and the synods of Constantinople were ratified by their epistles or legates. But the court and the people, Ignatius and Photius, were equally adverse to their claims; their ministers were insulted or imprisoned; the procession of the Holy Ghost was forgotten; Bulgaria was for ever annexed to the Byzantine throne; and the schism was prolonged by their rigid censure of all the multiplied ordinations of an irregular patriarch. The darkness and corruption of the tenth century suspended the intercourse, without reconciling the minds, of the two nations. But when the Norman sword restored the churches of Apulia to the jurisdiction of Rome, the departing flock was warned, by a petulant epistle of the Greek patriarch, to avoid and abhor the errors of the Latins. The rising majesty of Rome could no longer brook the insolence of a rebel; and Michael Cerularius was excommunicated in the heart of Constantinople by the pope's legates. Shaking the dust from their feet, they deposited on the altar of St. Sophia a direful anathema (10), which enumerates the seven mortal heresies of the Greeks, and devotes the guilty teachers, and their unhappy sectaries, to the eternal society of the devil and his angels. According to the emergencies of the church and state, a friendly correspondence was sometimes resumed; the language of charity and concord was sometimes affected; but the Greeks have never recanted their errors; the popes have never repealed their sentence; and from this

The popes excommunicate the patriarch of Constantinople and the Greeks.  
A. D. 1054,  
July 16.

[9] The synod of Constantinople, held in the year 869, is the sixth of the general councils, the last assembly of the East which is recognised by the Roman church. She rejects the synods of Constantinople of the years 867 and 879, which were, however, equally numerous and noisy; but they were favourable to Photius.

[10] See this anathema in the Councils, tom. ii. p. 1475—1480.

thunderbolt we may date the consummation of the schism. It was enlarged by each ambitious step of the Roman pontiff: the emperors blushed and trembled at the ignominious fate of their royal brethren of Germany; and the people was scandalised by the temporal power and military life of the Latin clergy (11).

The aversion of the Greeks and Latins was nourished and manifested in the three first expeditions to the Holy Land. Alexius Comnenus contrived the absence at least of the formidable pilgrims: his successors, Manuel and Isaac Angelus, conspired with the Moslems for the ruin of the greatest princes of the Franks; and their crooked and inalignant policy was seconded by the active and voluntary obedience of every order of their subjects. Of this hostile temper, a large portion may doubtless be ascribed to the difference of language, dress, and manners, which severs and alienates the nations of the globe. The pride, as well as the prudence, of the sovereign was deeply wounded by the intrusion of foreign armies, that claimed a right of traversing his dominions, and passing under the walls of his capital: his subjects were insulted and plundered by the rude strangers of the West; and the hatred of the pusillanimous Greeks was sharpened by secret envy of the bold and pious enterprises of the Franks. But these profane causes of national enmity were fortified and inflamed by the venom of religious zeal. Instead of a kind embrace, an hospitable reception from their Christian brethren of the East, every tongue was taught to repeat the names of schismatic and heretic, more odious to an orthodox ear than those of pagan and infidel: instead of being loved for the general conformity of faith and worship, they were abhorred for some rules of discipline, some questions of theology, in which themselves or their teachers might differ from the Oriental church. In the crusade of Louis the Seventh, the Greek clergy washed and purified the altars which had been defiled by the sacrifice of a French priest. The companions of Frederic Barbarossa deplore the injuries which they endured, both in word and deed, from the peculiar rancour of the bishops and monks. Their prayers and sermons excited the people against the impious Barbarians; and the patriarch is accused of declaring, that the faithful might obtain the redemption of all their sins by the extirpation of the schismatics (12). An

Enmity of the  
Greeks and  
Latins,  
A. D.  
1100—1200.

(11) Anna Comnenæ (Alexiad, l. i. p. 31—33.) represents the abhorrence, not only of the church, but of the palace, for Gregory VII. the pope, and the Latin communion. The style of Cinnamus and Nicetas is still more vehement. Yet how calm is the voice of history compared with that of polemic!

(12) His anonymous historian (de Expedit. Asiat. Fred. I. in Canisii Lectio. Antiq. tom. iii. pars ii. p. 514. edit. Basæ) mentions the sermons of the Greek patriarch, quomodo Grecis injunxerat in remissionem peccatorum peregrinos occidere et delere de terra. Tagino observet (in Scriptores Freher. tom. i. p. 409. edit. Strav.), Greci hæreticos nos appellant: clerici et monachi dictis et factis persequuntur. We may add the declaration of the emperor Baldwin fifteen years afterwards: Hæc est (gens) quæ Latinos omnes non hominum nomine, sed eorum dignabat; quorum sanguinem effundere pene inter merita reputabant (Gesta Innocent. iii. c. 92. in Muratori,



The Latins at  
Constantino-  
ple:

enthusiast, named Dorotheus, alarmed the fears, and restored the confidence, of the emperor, by a prophetic assurance, that the German heretic, after assaulting the gate of Blachernes, would be made a signal example of the divine vengeance. The passage of these mighty armies were rare and perilous events; but the crusades introduced a frequent and familiar intercourse between the two nations, which enlarged their knowledge without abating their prejudices. The wealth and luxury of Constantinople demanded the productions of every climate: these imports were balanced by the art and labour of her numerous inhabitants; her situation invites the commerce of the world; and, in every period of her existence, that commerce has been in the hands of foreigners. After the decline of Amalphi, the Venetians, Pisans, and Genoese, introduced their factories and settlements into the capital of the empire: their services were rewarded with honours and immunities; they acquired the possession of lands and houses; their families were multiplied by marriages with the natives; and, after the toleration of a Mahometan mosque, it was impossible to interdict the churches of the Roman rite (13). The two wives of Manuel Comnenus (14) were of the race of the Franks: the first, a sister-in-law of the emperor Conrad; the second, a daughter of the prince of Antioch: he obtained for his son Alexius a daughter of Philip Augustus king of France; and he bestowed his own daughter on a marquis of Montferrat, who was educated and dignified in the palace of Constantinople. The Greek encountered the arms, and aspired to the empire, of the West: he esteemed the valour, and trusted the fidelity, of the Franks (15); their military talents were nobly recompensed by the lucrative offices of judges and treasurers; the policy of Manuel had solicited the alliance of the pope; and the popular voice accused him of a partial bias to the nation and religion of the Latins (16). During his reign, and that of his successor Alexius, they were exposed at Constantinople to the reproach of foreigners, heretics, and favourites; and this triple guilt was severely expiated in the tumult, which announced the return and elevation of Androni-

*Script. Rerum Italicarum, tom. iii. pars I. p. 536.*) There may be some exaggeration, but it was as effectual for the action and re-action of hatred.

(13) See Anna Comnena (*Alexiad.* l. vi. p. 164, 162.) and a remarkable passage of Nicetas (in *Manuel.* l. v. c. 9.), who observes of the Venetians, *αὐτὰ σπῆναι καὶ ἐπαρτία; τῶν Κωνσταντινέων τῆς αἰτίας; ἀλλ' ἔλεγον, &c.*

(14) Ducange, *Fam. Byzant.* p. 186, 187.

(15) Nicetas in *Manuel.* l. vii. c. 2. *Regnante enim (Μανουέλ) . . . apud eum tantum Latinus populus repererat gratiam et neglectis Græcicis suis tanquam viris molibus et effluviis, . . . sedis Latinis grandia committeret negotia . . . erga eos profusa liberalitate abundabat . . . ex omni orbe ad eum tanquam ad benefactorem nobiles et ignobiles concurrebant.* *Willm. Tyr.* xlii. c. 10.

(16) The suspicions of the Greeks would have been confirmed, if they had seen the political epistles of Manuel to pope Alexander III. the enemy of his enemy Frederic I. in which the emperor declares his wish of uniting the Greeks and Latins as one flock under one shepherd, &c. (See *Picury, Hist. Eccles.* tom. xv. p. 187, 213, 243.)

cus (17). The people rose in arms: from the Asiatic shore the tyrant despatched his troops and galleys, to assist the national revenge; and the hopeless resistance of the strangers served only to justify the rage, and sharpen the daggers, of the assassins. Neither age, nor sex, nor the ties of friendship or kindred, could save the victims of national hatred, and avarice, and religious zeal: the Latins were slaughtered in their houses and in the streets; their quarter was reduced to ashes; the clergy were burnt in their churches, and the sick in their hospitals; and some estimate may be formed of the slain from the clemency which sold above four thousand Christians in perpetual slavery to the Turks. The priests and monks were the loudest and most active in the destruction of the schismatics; and they chanted a thanksgiving to the Lord, when the head of a Roman cardinal, the pope's legate, was severed from his body, fastened to the tail of a dog, and dragged, with savage mockery, through the city. The more diligent of the strangers had retreated, on the first alarm, to their vessels, and escaped through the Hellespont from the scene of blood. In their flight, they burnt and ravaged two hundred miles of the sea-coast; inflicted a severe revenge on the guiltless subjects of the empire; marked the priests and monks as their peculiar enemies; and compensated, by the accumulation of plunder, the loss of their property and friends. On their return, they exposed to Italy and Europe the wealth and weakness, the perfidy and malice, of the Greeks, whose vices were painted as the genuine characters of heresy and schism. The scruples of the first crusaders had neglected the fairest opportunities, of securing, by the possession of Constantinople, the way to the Holy Land: a domestic revolution invited, and almost compelled, the French and Venetians to achieve the conquest of the Roman empire of the East.

In the series of the Byzantine princes, I have exhibited the hypocrisy and ambition, the tyranny and fall, of Andronicus, the last male of the Comnenian family who reigned at Constantinople. The revolution, which cast him headlong from the throne, saved and exalted Isaac Angelus (18), who descended by the females from the same Imperial dynasty. The successor of a second Nero might have found it an easy task to deserve the esteem and affection of his subjects: they sometimes had reason to regret the administration of Andronicus. The sound and vigorous mind of the tyrant was capable of discerning the connection between his own and the public interest; and while he was feared by all who could inspire

their  
monarchs,  
A. D. 1163.

Reign and  
character of  
Isaac  
Angelus  
A. D.  
1165—1195,  
Sept. 12.

[17] See the Greek and Latin narratives in Nicetas (in Alexio Comnene, c. 10.) and William of Tyre (l. xvii. c. 40, 41, 42, 43.); the first soft and concise, the second loud, copious, and tragical.

[18] The history of the reign of Isaac Angelus is composed, in three books, by the senator Nicetas (p. 228—290.); and his offices of logothete, or principal secretary, and judge of the veil of palace, could not bribe the impartiality of the historian. He wrote, it is true, after the fall and death of his benefactor.

him with fear, the unsuspected people, and the remote provinces, might bless the inexorable justice of their master. But his successor was vain and jealous of the supreme power, which he wanted courage and abilities to exercise: his vices were pernicious, his virtues (if he possessed any virtues) were useless, to mankind; and the Greeks, who imputed their calamities to his negligence, denied him the merit of any transient or accidental benefits of the times. Isaac slept on the throne, and was awakened only by the sound of pleasure: his vacant hours were amused by comedians and buffoons, and even to these buffoons the emperor was an object of contempt; his feasts and buildings exceeded the examples of royal luxury: the number of his eunuchs and domestics amounted to twenty thousand; and a daily sum of four thousand pounds of silver would swell to four millions sterling the annual expense of his household and table. His poverty was relieved by oppression; and the public discontent was inflamed by equal abuses in the collection, and the application, of the revenue. While the Greeks numbered the days of their servitude, a flattering prophet, whom he rewarded with the dignity of patriarch, assured him of a long and victorious reign of thirty-two years; during which he should extend his sway to Mount Libanus, and his conquest beyond the Euphrates. But his only step towards the accomplishment of the prediction was a splendid and scandalous embassy to Saladin (19), to demand the restitution of the holy sepulchre, and to propose an offensive and defensive league with the enemy of the Christian name. In these unworthy hands, of Isaac and his brother, the remains of the Greek empire crumbled into dust. The island of Cyprus, whose name excites the ideas of elegance and pleasure, was usurped by his namesake, a Comnenian prince; and by a strange concatenation of events, the sword of our English Richard bestowed that kingdom on the house of Lusignan, a rich compensation for the loss of Jerusalem.

Revolt of the  
Bulgarians,  
A. D. 1186.

The honour of the monarchy, and the safety of the capital, were deeply wounded by the revolt of the Bulgarians and Walachians. Since the victory of the second Basil, they had supported, above an hundred and seventy years, the loose dominion of the Byzantine princes; but no effectual measures had been adopted to impose the yoke of laws and manners on these savage tribes. By the command of Isaac, their sole means of subsistence, their flocks and herds, were driven away, to contribute towards the pomp of the royal nuptials; and their fierce warriors were exasperated by the denial of equal rank and pay in the military service. Peter and

[19] See Bohadin, Vit. Saladin. p. 129—131, 225, vers. Schultens. The ambassador of Isaac was equally versed in the Greek, French, and Arabic languages; a rare instance in those times. His embassies were received with honour, dismissed without effect, and reported with scandal in the West.

Asan, two powerful chiefs, of the race of the ancient kings (20), asserted their own rights and the national freedom: their dæmoniac impostors proclaimed to the crowd, that their glorious patron St. Demetrius had for ever deserted the cause of the Greeks: and the conflagration spread from the banks of the Danube to the hills of Macedonia and Thrace. After some faint efforts, Isaac Angelus and his brother acquiesced in their independence; and the Imperial troops were soon discouraged by the bones of their fellow-soldiers, that were scattered along the passes of Mount Hæmus. By the arms and policy of John or Joannices, the second kingdom of Bulgaria was firmly established. The subtle Barbarian sent an embassy to Innocent the Third, to acknowledge himself a genuine son of Rome in descent and religion (21); and humbly received from the pope, the licence of coining money, the royal title, and a Latin archbishop or patriarch. The Vatican exulted in the spiritual conquest of Bulgaria, the first object of the schism; and if the Greeks could have preserved the prerogatives of the church, they would gladly have resigned the rights of the monarchy.

The Bulgarians were malicious enough to pray for the long life of Isaac Angelus, the surest pledge of their freedom and prosperity. Yet their chiefs could involve in the same indiscriminate contempt the family and nation of the emperor. "In all the Greeks," said Asan to his troops, "the same climate, and character, and education, will be productive of the same fruits. Behold my lance," continued the warrior, "and the long streamers that float in the wind. They differ only in colour; they are formed of the same silk, and fashioned by the same workman; nor has the stripe that is stained in purple any superior price or value above its fellows (22)." Several of these candidates for the purple successively rose and fell under the empire of Isaac: a general, who had repelled the fleets of Sicily, was driven to revolt and ruin by the ingratitude of the prince; and his luxurious repose was disturbed by secret conspiracies and popular insurrections. The emperor was saved by accident, or the merit of his servants: he was at length oppressed by an ambitious brother, who, for the hope of a precarious diadem, forgot the obligations of nature, of loyalty, and of friendship (23).

Usurpation  
and character  
of Alexius  
Angelus,  
A. D.  
1195—1203,  
April 8.

[20] Durange, *Familie Dalmaticæ*, p. 318, 319, 320. The original correspondence of the Bulgarian king and the Roman pontiff is inscribed in the *Gesta Innocent. III.* c. 66—82. p. 513—525.

[21] The pope acknowledges his pedigree, a nobili orbi Roma: promissa gentiores tui originem taceant. This tradition, and the strong resemblance of the Latin and Walachian idioms, is explained by M. D'Anville (*États de l'Europe*, p. 258—262.). The Italian colonies of the Dacia of Trajan were swept away by the tide of emigration from the Danube to the Volga, and brought back by another wave from the Volga to the Danube. Possible, but strange!

[22] This parable is in the best savage style; but I wish the Walach had not introduced the classic name of Mysians, the experiment of the magnet or loadstone, and the passage of an old comic poet (Nicias, in Alex. Commens, l. i. p. 299, 300.).

[23] The Latins aggravate the ingratitude of Alexius, by supposing that he had been released by his brother Isaac from Turkish captivity. This pathetic tale had doubtless been repeated at Venice and Zara; but I do not readily discover its grounds in the Greek historians.

While Isaac in the Thracian valleys pursued the idle and solitary pleasures of the chase, his brother, Alexius Angelus, was invested with the purple, by the unanimous suffrage of the camp: the capitol and the clergy subscribed to their choice; and the vanity of the new sovereign rejected the name of his fathers for the lofty and royal appellation of the Comnenian race. On the despicable character of Isaac I have exhausted the language of contempt; and can only add, that in a reign of eight years, the baser Alexius (24) was supported by the masculine vices of his wife Euphrosyne. The first intelligence of his fall was conveyed to the late emperor by the hostile aspect and pursuit of the guards, no longer his own: he fled before them fifty miles, as far as Stagyra in Macedonia; but the fugitive, without an object or a follower, was arrested, brought back to Constantinople, deprived of his eyes, and confined in a lonesome tower, on a scanty allowance of bread and water. At the moment of the revolution, his son Alexius, whom he educated in the hope of empire, was twelve years of age. He was spared by the usurper, and reduced to attend his triumph both in peace and war; but as the army was encamped on the sea-shore, an Italian vessel facilitated the escape of the royal youth; and, in the disguise of a common sailor, he eluded the search of his enemies, passed the Hellespont, and found a secure refuge in the isle of Sicily. After saluting the threshold of the apostles, and imploring the protection of Pope Innocent the Third, Alexius accepted the kind invitation of his sister Irene, the wife of Philip of Swabia, king of the Romans. But in his passage through Italy, he heard that the flower of Western chivalry was assembled at Venice for the deliverance of the Holy Land; and a ray of hope was kindled in his bosom, that their invincible swords might be employed in his father's restoration.

The fourth crusade,  
A. D. 1199.

About ten or twelve years after the loss of Jerusalem, the nobles of France were again summoned to the holy war by the voice of a third prophet, less extravagant, perhaps, than Peter the hermit, but far below St. Bernard in the merit of an orator and a statesman. An illiterate priest of the neighbourhood of Paris, Fulk of Neuilly (25), forsook his parochial duty, to assume the more flattering character of a popular and itinerant missionary. The fame of his sanctity and miracles was spread over the land: he declaimed, with severity and vehemence, against the vices of the age; and his sermons, which he preached in the streets of Paris, converted the robbers, the usurers, the prostitutes, and even the doctors and scholars of the university. No sooner did Innocent the Third ascend the chair of St. Peter, than he proclaimed in Italy, Germany,

[24] See the reign of Alexius Angelus, or Comnenus, in three books of Nicetas, p. 291—352.

[25] See Fleury, *Hist. Eccles.* tom. xvi. p. 26, &c. and Villehardouin, No. 1. with the observations of Ducange, which I always mean to quote with the original text.

and France, the obligation of a new crusade (26). The eloquent pontiff described the ruin of Jerusalem, the triumph of the Pagans, and the shame of Christendom: his liberality proposed the redemption of sins, a plenary indulgence to all who should serve in Palestine, either a year in person, or two years by a substitute (27), and among his legates and orators who blew the sacred trumpet, Fulk of Neuilly was the loudest and most successful. The situation of the principal monarchs was averse to the pious summons. The emperor Frederic the Second was a child; and his kingdom of Germany was disputed by the rival houses of Brunswick and Swabia, the memorable factions of the Guelphs and Ghibelines. Philip Augustus of France had performed, and could not be persuaded to renew, the perilous vow; but as he was not less ambitious of praise than of power, he cheerfully instituted a perpetual fund for the defence of the Holy Land. Richard of England was satiated with the glory and misfortunes of his first adventure, and he presumed to deride the exhortations of Fulk of Neuilly, who was not abashed in the presence of kings. "You advise me," said Plantagenet, "to dismiss my three daughters, pride, avarice, and incontinence; I bequeath them to the most deserving; my pride to the knights-templars, my avarice to the monks of Cîteaux, and my incontinence to the prelates." But the preacher was heard and obeyed by the great vassals, the princes of the second order; and Theobald, or Thibaut, count of Champagne, was the foremost in the holy race. The valiant youth, at the age of twenty-two years, was encouraged by the domestic examples of his father, who marched in the second crusade, and of his elder brother, who had ended his days in Palestine with the title of king of Jerusalem: two thousand two hundred knights owed service and homage to his peerage (28): the nobles of Champagne excelled in all the exercises of war (29); and, by his marriage with the heiress of Navarre, Thibaut could draw a band of hardy Gascons from either side of the Pyrenæan mountains. His companion in arms was Louis, count of Blois and Chartres; like himself of regal lineage, for both the princes were nephews, at the same time, of the kings of France and England. In a crowd of prelates and barons, who imitated their zeal, I distinguish the birth and merit of Matthew of Montmorency; the famous Simon of Montfort, the scourge of the Albigeois; and a valiant

embraced by  
the heroes of  
France.

[26] The contemporary life of pope Innocent III. published by Baluze and Muratori (*Scriptores Rerum Italicarum*, tom. iii. pars i. p. 486—568.), is most valuable for the important and original documents which are inserted in the text. The bull of the crusade may be read, c. 34, 35.

[27] *Por-ce que cil pardons, fut uni gran, si s'en omevent mult li cuers des gentz, et mult s'en croiserent, porce que li pardons ere si gran.* Villehardouin, No. 1. Our philosophers may refuse on the causes of the crusades, but such were the genuine feelings of a French knight.

[28] This number of fiefs (of which 1800 owed liege homage) was enrolled in the church of St. Stephen at Troyes, and attested A. D. 1213, by the marshal and Butler of Champagne (Ducange, *Observ.* p. 254.).

[29] *Campania. . . . militum privilegio singularium excellit. . . . in tyrocinis. . . . professione armorum, &c.* Ducange, p. 246. from the old Chronicle of Jerusalem, A.D. 1177—1199.

noble, Jeffrey of Villehardouin (30), marshal of Champagne (31), who has condescended, in the rude idiom of his age and country (32), to write or dictate (33) an original narrative of the councils and actions in which he bore a memorable part. At the same time, Baldwin, count of Flanders, who had married the sister of Thibaut, assumed the cross at Bruges, with his brother Henry and the principal knights and citizens of that rich and industrious province (34). The vow which the chiefs had pronounced in churches, they ratified in tournaments: the operations of the war were debated in full and frequent assemblies; and it was resolved to seek the deliverance of Palestine in Egypt, a country, since Saladin's death, which was almost ruined by famine and civil war. But the fate of so many royal armies displayed the toils and perils of a land expedition; and if the Flemings dwelt along the ocean, the French barons were destitute of ships and ignorant of navigation. They embraced the wise resolution of choosing six deputies or representatives, of whom Villehardouin was one, with a discretionary trust to direct the motions, and to pledge the faith, of the whole confederacy. The maritime states of Italy were alone possessed of the means of transporting the holy warriors with their arms and horses; and the six deputies proceeded to Venice to solicit, on motives of piety or interest, the aid of that powerful republic.

State of the  
Venetians,  
A. D.  
607—1200.

In the invasion of Italy by Attila, I have mentioned (35) the flight of the Venetians from the fallen cities of the continent, and their obscure shelter in the chain of islands that line the extremity of the Adriatic Gulf. In the midst of the waters, free, indigent, laborious, and inaccessible, they gradually coalesced into a republic: the first foundations of Venice were laid in the island of Rialto; and the annual election of the twelve tribunes was superseded by the permanent office of a duke or doge. On the verge of the two empires, the Venetians exult in the belief of primitive and perpetual independence (36). Against the Latins, their antique freedom has been

[30] The name of Villehardouin was taken from a village and castle in the diocese of Troyes, near the river Aube, between Bar and Arcis. The family was ancient and noble; the elder branch of our historian existed after the year 1400, the younger, which acquired the principality of Achaia, merged in the house of Savoy (Ducange, p. 235—245.).

[31] This office was held by his father and his descendants; but Ducange has not haunted it with his usual sagacity. I find that, in the year 1356, it was in the family of Confiant; but these provincial have been long since eclipsed by the national marshals of France.

[32] This language, of which I shall produce some specimens, is explained by Vignere and Ducange in a version and glossary. The president Des Brunes (*Mécanisme des Langues*, tom. ii. p. 83.), gives it as the example of a language which has ceased to be French, and is understood only by grammarians.

[33] His age, and his own expression, *moi qui ceste œuvre dicta* (No. 62, &c.), may justify the suspicion (more probable than Mr. Wood's on Homer), that he could neither read nor write. Yet Champagne may boast of the two first historians, the noble authors of French prose, Villehardouin and Joinville.

[34] The crusade and reigns of the counts of Flanders, Baldwin and his brother Henry, are the subject of a particular history by the Jesuit Douthiers (*Constantinople Belgique*; Torocki, 1638, in 4to.), which I have only seen with the eyes of Ducange.

[35] History, &c. vol. vi. p. 119—123.

[36] The foundation and independence of Venice, and Pepin's invasion, are discussed by Pagl

asserted by the sword, and may be justified by the pen. Charlemagne himself resigned all claims of sovereignty to the islands of the Adriatic Gulf; his son Pepin was repulsed in the attacks of the *laguna* or canals, too deep for the cavalry, and too shallow for the vessels; and in every age, under the German Cæsars, the lands of the republic have been clearly distinguished from the kingdom of Italy. But the inhabitants of Venice were considered by themselves, by strangers, and by their sovereigns, as an inalienable portion of the Greek empire (37): in the ninth and tenth centuries, the proofs of their subjection are numerous and unquestionable; and the vain titles, the servile honours, of the Byzantine court, so ambitiously solicited by their dukes, would have degraded the magistrates of a free people. But the bands of this dependence, which was never absolute or rigid, were imperceptibly relaxed by the ambition of Venice and the weakness of Constantinople. Obedience was softened into respect, privilege ripened into prerogative, and the freedom of domestic government was fortified by the independence of foreign dominion. The maritime cities of Istria and Dalmatia bowed to the sovereigns of the Adriatic; and when they armed against the Normans in the cause of Alexius, the emperor applied, not to the duty of his subjects, but to the gratitude and generosity of his faithful allies. The sea was their patrimony (38): the western parts of the Mediterranean, from Tuscany to Gibraltar, were indeed abandoned to their rivals of Pisa and Genoa; but the Venetians acquired an early and lucrative share of the commerce of Greece and Egypt. Their riches increased with the increasing demand of Europe: their manufactures of silk and glass, perhaps the institution of their bank, are of high antiquity; and they enjoyed the fruits of their industry in the magnificence of public and private life. To assert her flag, to avenge her injuries, to protect the freedom of navigation, the republic could launch and man a fleet of an hundred galleys; and the Greeks, the Saracens, and the Normans, were encountered by her naval arms. The Franks of Syria were assisted by the Venetians in the reduction of the sea-coast; but their zeal was neither blind nor disinterested; and in the con-

[Critics, tom. iii. A. D. 840, No. 4, &c.) and Beretti (Dissert. Chorograph. Italic medii ævi, in Muratori, Script. tom. x. p. 153.). The two critics have a slight bias, the Frenchman adverse, the Italian favourable, to the republic.

[37] When the son of Charlemagne asserted his right of sovereignty, he was answered by the loyal Venetians, *ὅτι ἡμῖς δουλοὶ θελομεν εἶναι τοῦ Ρωμαίων βασιλέως* (Constantin. Porphyrogenet. de Administrat. Imperii, pars ii. c. 28. p. 85.); and the report of the ixth, establishes the fact of the xth century, which is confirmed by the embassy of Liotprand of Cremona. The annual tribute, which the emperor allows them to pay to the king of Italy, allies them, by doubling, their servitude; but the hateful word *δουλοὶ* must be translated, as in the charter of 827 (Langier, li. st. de Venise, tom. i. p. 67, &c.), by the softer appellation of *subditi*, or *fideles*.

[38] See the xvth and xxvth dissertations of the *Antiquitates medii ævi* of Muratori. From Anderson's History of Commerce, I understand that the Venetians did not trade to England before the year 1323. The most flourishing state of their wealth and commerce is the beginning of the xvth century, is agreeably described by the Abbé Dubos (Hist. de la Ligue de Cambray, tom. ii. p. 443-480.).



quest of Tyre, they shared the sovereignty of a city, the first seat of the commerce of the world. The policy of Venice was marked by the avarice of a trading, and the insolence of a maritime, power; yet her ambition was prudent: nor did she often forget that if armed galleys were the effect and safeguard, merchant vessels were the cause and supply, of her greatness. In her religion, she avoided the schism of the Greeks, without yielding a servile obedience to the Roman pontiff; and a free intercourse with the infidels of every clime appears to have allayed betimes the fever of superstition. Her primitive government was a loose mixture of democracy and monarchy: the doge was elected by the votes of the general assembly; as long as he was popular and successful, he reigned with the pomp and authority of a prince; but in the frequent revolutions of the state, he was deposed, or banished, or slain, by the justice or injustice of the multitude. The twelfth century produced the first rudiments of the wise and jealous aristocracy, which has reduced the doge to a pageant, and the people to a cipher (39).

Alliance of  
the French  
and  
Venetians,  
A. D. 1291.

When the six ambassadors of the French pilgrims arrived at Venice, they were hospitably entertained in the palace of St. Mark, by the reigning duke: his name was Henry Dandolo (40); and he shone in the last period of human life as one of the most illustrious characters of the times. Under the weight of years, and after the loss of his eyes (41), Dandolo retained a sound understanding and a manly courage: the spirit of an hero, ambitious to signalise his reign by some memorable exploits; and the wisdom of a patriot, anxious to build his fame on the glory and advantage of his country. He praised the bold enthusiasm and liberal confidence of the barons and their deputies: in such a cause, and with such associates, he should aspire, were he a private man, to terminate his life; but he

[39] The Venetians have been slow in writing and publishing their history. Their most ancient monuments are, 1. The rule Chronicle (perhaps) of John Sapiennus (Venetia, 1755, in octavo), which represents the state and manners of Venice in the year 1006. 2. The larger history of the doge (1342—1354), Andrew Dandolo, published for the first time in the sixth tome of Muratori, A. D. 1728. The History of Venice by the Abbé Langier (Paris, 1728), is a work of some merit, which I have chiefly used for the constitutional part.\*

[40] Henry Dandolo was eighty-four at his election (A. D. 1192), and ninety-seven at his death (A. D. 1205). See the observations of Ducange sur Villehardouin, No. 204. But this extraordinary longevity is not observed by the original writers, nor does there exist another example of an hero near an hundred years of age. Thucydides might afford an instance of a writer of ninety-nine; but instead of *ενενήκοντα* (Proem. ad Character.), I am much inclined to read *εξονήκοντα*, with his last editor Fischer, and the first thoughts of Casaubon. It is scarcely possible that the powers of the mind and body should support themselves till such a period of life.

[41] The modern Venetians (Langier, tom. ii. p. 119.) accuse the emperor Manuel; but the calumny is refuted by Villehardouin and the older writers, who suppose that Dandolo lost his eyes by a wound (No. 31. and Ducange).†

\* It is scarcely necessary to mention the valuable work of Count Dorn, "Histoire de Venise," of which I hear that an Italian translation has been published, with notes defensive of the ancient republic. I have not yet seen this work. — M.

† The accounts differ, both as to the extent and the cause of his blindness. According to Villehardouin and others, the sight was totally lost; according to the Chronicle of Andrew Dandolo (Murat. tom. xii. p. 321.), he was vice debilis. See Wilken, vol. v. p. 143. — M.

was the servant of the republic, and some delay was requisite to consult, on this arduous business, the judgment of his colleagues. The proposal of the French was first debated by the six *sages* who had been recently appointed to control the administration of the doge: it was next disclosed to the forty members of the council of state; and finally communicated to the legislative assembly of four hundred and fifty representatives, who were annually chosen in the six quarters of the city. In peace and war, the doge was still the chief of the republic; his legal authority was supported by the personal reputation of Dandolo: his arguments of public interest were balanced and approved; and he was authorised to inform the ambassadors of the following conditions of the treaty (42). It was proposed that the crusaders should assemble at Venice, on the feast of St. John of the ensuing year; that flat-bottomed vessels should be prepared for four thousand five hundred horses, and nine thousand squires, with a number of ships sufficient for the embarkation of four thousand five hundred knights, and twenty thousand foot: that during a term of nine months they should be supplied with provisions, and transported to whatsoever coast the service of God and Christendom should require; and that the republic should join the armament with a squadron of fifty galleys. It was required, that the pilgrims should pay, before their departure, a sum of eighty-five thousand marks of silver, and that all conquests, by sea and land, should be equally divided between the confederates. The terms were hard; but the emergency was pressing, and the French barons were not less profuse of money than of blood. A general assembly was convened to ratify the treaty: the stately chapel and place of St. Mark were filled with ten thousand citizens; and the noble deputies were taught a new lesson of humbling themselves before the majesty of the people. "Illustrious Venetians," said the marshal of Champagne, "we are sent by the greatest and most powerful barons of France, to implore the aid of the masters of the sea for the deliverance of Jerusalem. They have enjoined us to fall prostrate at your feet; nor will we rise from the ground, till you have promised to avenge with us the injuries of Christ." The eloquence of their words and tears (43), their martial aspect, and suppliant attitudes, were applauded by an universal shout; as it were, says Jeffrey, by the sound of an earthquake. The venerable doge ascended the pulpit to urge their request by those motives of honour and virtue, which alone can be offered to a popular assembly: the treaty was transcribed on parchment, attested with oaths and seals, mutually accepted by the weeping and joyful representa-

[42] See the original treaty in the Chronicle of Andrew Dandolo, p. 223—226.

[43] A reader of Villi-hardenot must observe the frequent tears of the marshal and his brother knights. *Sachez que la et mainte l'orne pleure de pitié* (No. 17.); *molt ploreant* (ibid.); *mainte l'orne pleure* (No. 34.); *si orent molt pitié et pleorent molt durement* (No. 60.); *i et mainte l'orne pleure de pitié* (No. 202.). They weep on every occasion of grief, joy, or devotion.

tives of France and Venice; and despatched to Rome for the approbation of pope Innocent the Third. Two thousand marks were borrowed of the merchants for the first expenses of the armament. Of the six deputies, two repassed the Alps to announce their success, while their four companions made a fruitless trial of the zeal and emulation of the republics of Genoa and Pisa.

Assembly and  
departure of  
the crusade  
from Venice,  
A. D. 1202,  
Oct. 8.

The execution of the treaty was still opposed by unforeseen difficulties and delays. The marshal, on his return to Troyes, was embraced and approved by Thibaut count of Champagne, who had been unanimously chosen general of the confederates. But the health of that valiant youth already declined, and soon became hopeless; and he deplored the untimely fate, which condemned him to expire, not in a field of battle, but on a bed of sickness. To his brave and numerous vassals, the dying prince distributed his treasures: they swore in his presence to accomplish his vow and their own; but some there were, says the marshal, who accepted his gifts and forfeited their word. The more resolute champions of the cross held a parliament at Soissons for the election of a new general; but such was the incapacity, or jealousy, or reluctance, of the princes of France, that none could be found both able and willing to assume the conduct of the enterprise. They acquiesced in the choice of a stranger, of Boniface marquis of Montferrat, descended of a race of heroes, and himself of conspicuous fame in the wars and negotiations of the times (44); nor could the piety or ambition of the Italian chief decline this honourable invitation. After visiting the French court, where he was received as a friend and kinsman, the marquis, in the church of Soissons, was invested with the cross of a pilgrim and the staff of a general; and immediately repassed the Alps, to prepare for the distant expedition of the East. About the festival of the Pentecost he displayed his banner, and marched towards Venice at the head of the Italians: he was preceded or followed by the counts of Flanders and Blois, and the most respectable barons of France; and their numbers were swelled by the pilgrims of Germany (45), whose object and motives were similar to their own. The Venetians had fulfilled, and even surpassed, their engagements: stables were constructed for the horses, and barracks for the troops: the magazines were abundantly replenished with forage and provisions; and the fleet of transports, ships, and galleys, was ready to hoist sail, as soon as the republic had received the price of the freight and armament. But that price far exceeded the wealth of the crusaders who were assembled at Venice. The Flemings, whose obedience to their count was voluntary and precarious, had em-

[44] By a victory (A. D. 1191) over the citizens of Ant, by a crusade to Palestine, and by an embassy from the pope to the German princes (Muratori, *Annali d'Italia*, tom. x. p. 153. 202.).

[45] See the crusade of the Germans in the *Historia C. P. of Genther* (Canisi Anst. Lect. tom. iv. p. v—viii.), who celebrates the pilgrimage of his abbot Martin, one of the preaching rivals of Falk of Neuilly. His monastery, of the Cistercian order, was situate in the diocese of Basil.

barked in their vessels for the long navigation of the ocean and Mediterranean; and many of the French and Italians had preferred a cheaper and more convenient passage from Marseilles and Apulia to the Holy Land. Each pilgrim might complain, that after he had furnished his own contribution, he was made responsible for the deficiency of his absent brethren: the gold and silver plate of the chiefs, which they freely delivered to the treasury of St. Mark, was a generous but inadequate sacrifice; and after all their efforts, thirty-four thousand marks were still wanting to complete the stipulated sum. The obstacle was removed by the policy and patriotism of the doge, who proposed to the barons, that if they would join their arms in reducing some revolted cities of Dalmatia, he would expose his person in the holy war, and obtain from the republic a long indulgence, till some wealthy conquest should afford the means of satisfying the debt. After much scruple and hesitation, they chose rather to accept the offer than to relinquish the enterprise; and the first hostilities of the fleet and army were directed against Zara (46), a strong city of the Sclavonian coast, which had renounced its allegiance to Venice, and implored the protection of the king of Hungary (47). The crusaders burst the chain or boom of the harbour; landed their horses, troops, and military engines; and compelled the inhabitants, after a defence of five days, to surrender at discretion: their lives were spared, but the revolt was punished by the pillage of their houses and the demolition of their walls. The season was far advanced: the French and Venetians resolved to pass the winter in a secure harbour and plentiful country; but their repose was disturbed by national and tumultuous quarrels of the soldiers and mariners. The conquest of Zara had scattered the seeds of discord and scandal: the arms of the allies had been stained in their outset with the blood, not of infidels, but of Christians: the king of Hungary and his new subjects were themselves enlisted under the banner of the cross; and the scruples of the devout were magnified by the fear or lassitude of the reluctant pilgrims. The pope had excommunicated the false crusaders who had pillaged and massacred their brethren (48), and only the marquis Boniface and Simon of Montfort\* escaped these spiritual thunders; the one by his

Siege of Zara,  
Nov. 10.

[46] Jadera, now Zara, was a Roman colony, which acknowledged Augustus for its parent. It is now only two miles round, and contains five or six thousand inhabitants; but the fortifications are strong, and it is joined to the main land by a bridge. See the travels of the two companions, Spon and Wheeler (*Voyage de Dalmatie, de Grèce, &c.* tom. i. p. 64—70. *Journey into Greece*, p. 8—14.); the last of whom, by mistaking *Sestertia* for *Sestertii*, values an arch with statues and columns at twelve pounds. If, in his time, there were no trees near Zara, the cherry-trees were not yet planted which produce our incomparable marasquin.

[47] Katona (*Hist. Critica Reg. Hungariae*, Stirpis Arpad. tom. iv. p. 536—538.) collects all the facts and testimonies most adverse to the conquerors of Zara.

[48] See the whole transaction, and the sentiments of the pope, in the *Epistles of Innocent III.* *Gesta*, c. 86, 87, 88.

\* Montfort protested against the siege. Guido, pope, interdicted the attack on a Christian city; the abbot of Vanx de Bernay, in the name of the

absence from the siege, the other by his final departure from the camp. Innocent might absolve the simple and submissive penitents of France; but he was provoked by the stubborn reason of the Venetians, who refused to confess their guilt, to accept their pardon, or to allow, in their temporal concerns, the interposition of a priest.

Aliance of  
the crusaders  
with the  
Greek prince,  
the young  
Alexius.

The assembly of such formidable powers by sea and land had revived the hopes of young (49) Alexius; and both at Venice and Zara, he solicited the arms of the crusaders, for his own restoration and his father's (50) deliverance. The royal youth was recommended by Philip king of Germany: his prayers and presence excited the compassion of the camp; and his cause was embraced and pleaded by the marquis of Montferrat and the doge of Venice. A double alliance, and the dignity of Cæsar, had connected with the Imperial family the two elder brothers of Boniface (51): he expected to derive a kingdom from the important service; and the more generous ambition of Dandolo was eager to secure the inestimable benefits of trade and dominion that might accrue to his country (52). Their influence procured a favourable audience for the ambassadors of Alexius; and if the magnitude of his offers excited some suspicion, the motives and rewards which he displayed might justify the delay and diversion of those forces which had been consecrated to the deliverance of Jerusalem. He promised, in his own and his father's name, that as soon as they should be seated on the throne of Constantinople, they would terminate the long schism of the Greeks, and submit themselves and their people to the lawful supremacy of the Roman church. He engaged to recompense the labours and merits of the crusaders, by the immediate payment of two hundred thousand marks of silver; to accompany them in person to Egypt; or, if it should be judged more advantageous, to maintain, during a year, ten thousand men, and, during his life, five hundred knights, for the service of the Holy Land. These tempting con-

[49] A modern reader is surprised to hear of the valet de Constantinople, as applied to young Alexius, on account of his youth, like the infants of Spain, and the *infantissimus puer* of the Romans. The pages and eunuchs of the knights were as noble as themselves (Villegaudin and Dange, No. 36.).

[50] The emperor Isaac is styled by Villegaudin, *Surnom* (No. 35, &c.), which may be derived from the French *Sire*, or the Greek *Κυρ* (*kyp*) melted into his proper name; the farther corruptions of Tyrer and Comenac will instruct us what licence may have been used in the old dynasties of Assyria and Egypt.

[51] Renner and Conrad: the former married Maria, daughter of the emperor Manuel Comenac; the latter was the husband of Theodora Angela, sister of the emperors Isaac and Alexius. Conrad abandoned the Greek court and princess for the glory of defending Tyre against Saladin (Ducange, Fam. Byzant. p. 187. 203.).

[52] Nicetas (on Alexia Comenac, l. iii. c. 9.) accuses the doge and Venetians as the first authors of the war against Constantinople, and considers only as a *χώρα* (*en χώρας*), the arrival and shameful offers of the royal exile.\*

thus delayed for five days of fruitless resistance. Wilken, vol. v. p. 167. See likewise, at length, the history of the interdict issued by the pope. *Ibid.*—M.

\* He admits, however, that the Angeli had

committed depredations on the Venetian trade; and the emperor himself had refused the payment of part of a stipulated compensation for the seizure of the Venetian merchandise by the emperor Manuel. Nicetas, in loc.—M.

ditions were accepted by the republic of Venice; and the eloquence of the doge and marquis persuaded the counts of Flanders, Blois, and St. Pol, with eight barons of France, to join in the glorious enterprise. A treaty of offensive and defensive alliance was confirmed by their oaths and seals; and each individual, according to his situation and character, was swayed by the hope of public or private advantage; by the honour of restoring an exiled monarch; or by the sincere and probable opinion, that their efforts in Palestine would be fruitless and unavailing, and that the acquisition of Constantinople must precede and prepare the recovery of Jerusalem. But they were the chiefs or equals of a valiant band of freemen and volunteers, who thought and acted for themselves: the soldiers and clergy were divided; and, if a large majority subscribed to the alliance, the numbers and arguments of the dissidents were strong and respectable (53). The boldest hearts were appalled by the report of the naval power and impregnable strength of Constantinople; and their apprehensions were disguised to the world, and perhaps to themselves, by the more decent objections of religion and duty. They alleged the sanctity of a vow, which had drawn them from their families and homes to the rescue of the holy sepulchre; nor should the dark and crooked counsels of human policy divert them from a pursuit, the event of which was in the hands of the Almighty. Their first offence, the attack of Zara, had been severely punished by the reproach of their conscience and the censures of the pope; nor would they again imbrue their hands in the blood of their fellow-Christians. The apostle of Rome had pronounced; nor would they usurp the right of avenging with the sword the schism of the Greeks and the doubtful usurpation of the Byzantine monarch. On these principles or pretences, many pilgrims, the most distinguished for their valour and piety, withdrew from the camp; and their retreat was less pernicious than the open or secret opposition of a discontented party, that laboured, on every occasion, to separate the army and disappoint the enterprise.

Notwithstanding this defection, the departure of the fleet and army was vigorously pressed by the Venetians; whose zeal for the service of the royal youth concealed a just resentment to his nation and family. They were mortified by the recent preference which had been given to Pisa, the rival of their trade; they had a long arrears of debt and injury to liquidate with the Byzantine court; and Dandolo might not discourage the popular tale, that he had been deprived of his eyes by the emperor Manuel, who perfidiously violated the sanctity of an ambassador. A similar armament, for ages, had not rode the Adriatic: it was composed of one hundred and twenty

Voyage from  
Zara to  
Constantino-  
ple,  
A. D. 1203,  
April 7—  
June 24.

[53] Villehardouin and Gauthier represent the sentiments of the two parties. The abbot Martin left the army at Zara, proceeded to Palestine, was sent ambassador to Constantinople, and became a reluctant witness of the second siege.

flat-bottomed vessels or *palanders* for the horses; two hundred and forty transports filled with men and arms; seventy storeships laden with provisions; and fifty stout galleys, well prepared for the encounter of an enemy (54). While the wind was favourable, the sky serene, and the water smooth, every eye was fixed with wonder and delight on the scene of military and naval pomp which overspread the sea.\* The shields of the knights and squires, at once an ornament and a defence, were arranged on either side of the ships; the banners of the nations and families were displayed from the stern; our modern artillery was supplied by three hundred engines for casting stones and darts: the fatigues of the way were cheered with the sound of music; and the spirits of the adventurers were raised by the mutual assurance, that forty thousand Christian heroes were equal to the conquest of the world (55). In the navigation (56) from Venice and Zara, the fleet was successfully steered by the skill and experience of the Venetian pilots: at Durazzo, the confederates first landed on the territories of the Greek empire: the isle of Corfu afforded a station and repose: they doubled, without accident, the perilous cape of Malea, the southern point of Peloponnesus or the Morea; made a descent in the islands of Negropont and Andros; and cast anchor at Abydos on the Asiatic side of the Hellespont. These preludes of conquest were easy and bloodless: the Greeks of the provinces, without patriotism or courage, were crushed by an irresistible force: the presence of the lawful heir might justify their obedience; and it was rewarded by the modesty and discipline of the Latins. As they penetrated through the Hellespont, the magnitude of their navy was compressed in a narrow channel; and the face of the waters was darkened with innumerable sails. They again expanded in the basin of the Propontis, and traversed that placid sea, till they approached the European shore, at the abbey of St. Stephen, three leagues to the west of Constantinople. The prudent doge dissuaded them from dispersing themselves in a populous and hostile land; and, as their stock of provisions was reduced, it was resolved, in the season of harvest, to replenish their storeships in the fertile islands of the Propontis. With this resolution, they directed their course; but a strong gale, and their own impatience, drove them to the eastward; and so near did they run

[54] The birth and dignity of Andrew Dandolo gave him the motive and the means of searching in the archives of Venice the memorable story of his ancestor. His brevity seems to accuse the copious and more recent narratives of Sanudo (in Muratori, *Script. Rerum Italicarum*, tom. xii.), Blendus, Sabellicus, and Rhamnusius.

[55] Villehardouin, N. 62. His feelings and expressions are original: he often weeps, but he rejoices in the glories and perils of war with a spirit unknown to a sedentary writer.

[56] In this voyage, almost all the geographical names are corrupted by the Latins. The modern appellation of Chalcis, and all Eubœa, is derived from its *Euripus*, *Eeripo*, *Negri-po*, *Negropont*, which dishonours our maps (D'Anville, *Géographie Ancienne*, tom. i. p. 263.).

\* This description rather belongs to the first the siege of Zara. The armament did not return setting sail of the expedition from Venice, before to Venice. — M.

to the shore and the city, that some volleys of stones and darts were exchanged between the ships and the rampart. As they passed along, they gazed with admiration on the capital of the East, or, as it should seem, of the earth; rising from her seven hills, and towering over the continents of Europe and Asia. The swelling domes and lofty spires of five hundred palaces and churches were gilded by the sun and reflected in the waters: the walls were crowded with soldiers and spectators, whose numbers they beheld, of whose temper they were ignorant; and each heart was chilled by the reflection, that, since the beginning of the world, such an enterprise had never been undertaken by such a handful of warriors. But the momentary apprehension was dispelled by hope and valour; and every man, says the marshal of Champagne, glanced his eye on the sword or lance which he must speedily use in the glorious conflict (57). The Latins cast anchor before Chalcedon; the mariners only were left in the vessels: the soldiers, horses, and arms, were safely landed; and, in the luxury of an Imperial palace, the barons tasted the first fruits of their success. On the third day, the fleet and army moved towards Scutari, the Asiatic suburb of Constantinople: a detachment of five hundred Greek horse was surprised and defeated by fourscore French knights; and in a halt of nine days, the camp was plentifully supplied with forage and provisions.

In relating the invasion of a great empire, it may seem strange that I have not described the obstacles which should have checked the progress of the strangers. The Greeks, in truth, were an unwarlike people; but they were rich, industrious, and subject to the will of a single man: had that man been capable of fear, when his enemies were at a distance, or of courage, when they approached his person. The first rumour of his nephew's alliance with the French and Venetians was despised by the usurper Alexius: his flatterers persuaded him, that in this contempt he was bold and sincere; and each evening in the close of the banquet, he thrice discomfited the Barbarians of the West. These Barbarians had been justly terrified by the report of his naval power; and the sixteen hundred fishing boats of Constantinople (58) could have manned a fleet, to sink them in the Adriatic, or stop their entrance in the mouth of the Hellespont. But all force may be annihilated by the negligence of the prince and the venality of his ministers. The great duke, or admiral, made a scandalous, almost a public, auction of the sails, the masts, and the rigging: the royal forests were reserved for the more important purpose of the chase; and the trees, says Nicetas, were guarded by the eunuchs, like the groves of reli-

Frutless  
negotiation of  
the emperor.

[57] Et sachiez que il ni ot si hardi cui le cuer ne fremist [c. 66.]. . . . Chascuns regardoit ses armes. . . . que par tens en arons mestier [c. 67.]. Such is the honesty of courage.

[58] Eandem urbem plus in solis navibus piscatorum abundare, quam illos in toto navigio. Habebat enim mille et sexcentas piscatorias naves. . . . Bellicas autem sive mercatorias habebant infinita multitudinis et portum tutissimum. Gauthier, Hist. C. F. c. 8. p. 10.



gious worship (59). From his dream of pride, Alexius was awakened by the siege of Zara, and the rapid advances of the Latins; as soon as he saw the danger was real, he thought it inevitable, and his vain presumption was lost in abject despondency and despair. He suffered these contemptible Barbarians to pitch their camp in the sight of the palace; and his apprehensions were thinly disguised by the pomp and menace of a suppliant embassy. The sovereign of the Romans was astonished (his ambassadors were instructed to say) at the hostile appearance of the strangers. If these pilgrims were sincere in their vow for the deliverance of Jerusalem, his voice must applaud, and his treasures should assist, their pious design; but should they dare to invade the sanctuary of empire, their numbers, were they ten times more considerable, should not protect them from his just resentment. The answer of the doge and barons was simple and magnanimous. "In the cause of honour and justice," they said, "we despise the usurper of Greece, his threats, and his offers. Our friendship and his allegiance are due to the lawful heir, to the young prince, who is seated among us, and to his father, the emperor Isaac, who has been deprived of his sceptre, his freedom, and his eyes, by the crime of an ungrateful brother. Let that brother confess his guilt, and implore forgiveness, and we ourselves will intercede, that he may be permitted to live in affluence and security. But let him not insult us by a second message: our reply will be made in arms, in the palace of Constantinople."

Passage of the  
Bosphorus,  
July 6.

On the tenth day of their encampment at Scutari, the crusaders prepared themselves, as soldiers and as catholics, for the passage of the Bosphorus. Perilous indeed was the adventure; the stream was broad and rapid: in a calm the current of the Euxine might drive down the liquid and unextinguishable fires of the Greeks; and the opposite shores of Europe were defended by seventy thousand horse and foot in formidable array. On this memorable day, which happened to be bright and pleasant, the Latins were distributed in six battles or divisions: the first, or vanguard, was led by the count of Flanders, one of the most powerful of the Christian princes in the skill and number of his cross-bows. The four successive battles of the French were commanded by his brother Henry, the counts of St. Pol and Blois, and Matthew of Montmorency; the last of whom was honoured by the voluntary service of the marshal and nobles of Champagne. The sixth division, the rearguard and reserve of the army, was conducted by the marquis of Montferrat, at the head of the Germans and Lombards. The chargers, saddled, with their long caparisons dragging on the ground, were em-

[59] Καθ' ἡμᾶς ἱερὸς ἄλσος εἰσὶν διὰ καὶ θεοποιούμεν παραδείσαν ἐπιβάντο τοῦτο. Nicetas in Alex. Comnenus, l. iii. c. 9. p. 248.

barked in the flat *palanders* (60); and the knights stood by the side of their horses, in complete armour, their helmets laced, and their lances in their hands. Their numerous train of *sergeants* (61) and archers occupied the transports; and each transport was towed by the strength and swiftness of a galley. The six divisions traversed the Bosphorus, without encountering an enemy or an obstacle: to land the foremost was the wish, to conquer or die was the resolution, of every division and of every soldier. Jealous of the pre-eminence of danger, the knights in their heavy armour leaped into the sea, when it rose as high as their girdle; the sergeants and archers were animated by their valour; and the squires, letting down the draw-bridges of the palanders, led the horses to the shore. Before their squadrons could mount, and form, and couch their lances, the seventy thousand Greeks had vanished from their sight: the timid Alexius gave the example to his troops; and it was only by the plunder of his rich pavilions that the Latins were informed that they had fought against an emperor. In the first consternation of the flying enemy, they resolved, by a double attack, to open the entrance of the harbour. The tower of Galata (62), in the suburb of Pera, was attacked and stormed by the French, while the Venetians assumed the more difficult task of forcing the boom or chain that was stretched from that tower to the Byzantine shore. After some fruitless attempts, their intrepid perseverance prevailed: twenty ships of war, the relics of the Grecian navy, were either sunk or taken: the enormous and massy links of iron were cut asunder by the shears, or broken by the weight, of the galleys (63); and the Venetian fleet, safe and triumphant, rode at anchor in the port of Constantinople. By these daring achievements, a remnant of twenty thousand Latins solicited the licence of besieging a capital which contained above four hundred thousand inhabitants (64), able, though

[60] From the version of Vignere I adopt the well-sounding word *palander*, which is still used, I believe, in the Mediterranean. But had I written in French, I should have preferred the original and expressive denomination of *essiers* or *hulsiere*, from the *huis*, or door, which was let down as a draw-bridge; but which, at sea, was closed into the side of the ship (see Ducange au Villohardouin, No. 14. and Joinville, p. 27, 28. édit. du Louvre).

[61] To avoid the vague expressions of followers, &c. I use, after Villohardouin, the word *sergeants* for all horsemen who were not knights. There were sergeants at arms, and sergeants at law; and if we visit the parade and Westminster Hall, we may observe the strange result of the distinction (Ducange, Glossar. Latin. *Servientes*, &c. tom. vi. p. 226—231.).

[62] It is needless to observe, that on the subject of Galata, the chain, &c. Ducange is accurate and full. Consult likewise the proper chapters of the C. P. Christians of the same author. The inhabitants of Galata were so vain and ignorant, that they applied to themselves St. Paul's Epistle to the Galatians.

[63] The vessel that broke the chain was named the Eagle, *Aquila* (Dandol. *Chronicon*, p. 322.), which Rhodius (de *Gestis Venet.*) has changed into *Aquila*, the north-wind. Ducange, *Observations*, No. 83. maintains the latter reading; but he had not seen the respectable text of Dandolus, nor did he enough consider the topography of the harbour. The south-east would have been a more effectual wind. [Note to Wilken, vol. v. p. 215.]

[64] *Quatre cent mil homes ou plus* (Villohardouin, No. 134.), must be understood of men of a military age. Le Beau (*Hist. du Bas-Empire*, tom. xi. p. 417.) allows Constantinople a million of inhabitants, of whom 60,000 horse, and an infinite number of foot soldiers. In its present decay, the capital of the Ottoman empire may contain 400,000 souls (Bell's *Travels*, vol. ii. p. 404, 405.);

not willing, to bear arms in the defence of their country. Such an account would indeed suppose a population of near two millions; but whatever abatement may be required in the numbers of the Greeks, the *belief* of those numbers will equally exalt the fearless spirit of their assailants.

First siege  
and conquest  
of Constanti-  
nople by the  
Latins,  
July 7—15.

In the choice of the attack, the French and Venetians were divided by their habits of life and warfare. The former affirmed with truth, that Constantinople was most accessible on the side of the sea and the harbour. The latter might assert with honour, that they had long enough trusted their lives and fortunes to a frail bark and a precarious element, and loudly demanded a trial of knight-hood, a firm ground, and a close onset, either on foot or horse-back. After a prudent compromise, of employing the two nations by sea and land, in the service best suited to their character, the fleet covering the army, they both proceeded from the entrance to the extremity of the harbour: the stone bridge of the river was hastily repaired; and the six battles of the French formed their encampment against the front of the capital, the basis of the triangle which runs about four miles from the port to the Propontis (65). On the edge of a broad ditch, at the foot of a lofty rampart, they had leisure to contemplate the difficulties of their enterprise. The gates to the right and left of their narrow camp poured forth frequent sallies of cavalry and light-infantry, which cut off their stragglers, swept the country of provisions, sounded the alarm five or six times in the course of each day, and compelled them to plant a palisade, and sink an entrenchment, for their immediate safety. In the supplies and convoys the Venetians had been too sparing, or the Franks too voracious: the usual complaints of hunger and scarcity were heard, and perhaps felt: their stock of flour would be exhausted in three weeks; and their disgust of salt meat tempted them to taste the flesh of their horses. The trembling usurper was supported by Theodoro Lascaris, his son-in-law, a valiant youth, who aspired to save and to rule his country; the Greeks, regardless of that country, were awakened to the defence of their religion; but their firmest hope was in the strength and spirit of the Varangian guards, of the Danes and English, as they are named in the writers of the times (66). After ten days' incessant labour, the ground was levelled, the ditch filled, the approaches of the besiegers were regularly made, and two hundred and fifty engines of assault exercised their various

but as the Turks keep no registers, and as circumstances are fallacious, it is impossible to ascertain (Niebuhr, *Voyage en Arabie*, tom. i. p. 18, 19.) the real populousness of their cities.

(65) On the most correct plans of Constantinople, I know not how to measure more than 4000 paces. Yet Villehardouin computes the space at three leagues (No. 66.). If his eye were not deceived, he must reckon by the old Gallic league of 1500 paces, which might still be used in Champagne.

(66) The guards, the Varangi, are styled by Villehardouin (No. 89. 95, &c.), *Englois et Danois avec leurs haches*. Whatever had been their origin, a French pilgrim could not be mistaken in the nations of which they were at that time composed.

powers to clear the rampart, to batter the walls, and to sap the foundations. On the first appearance of a breach, the scaling-ladders were applied: the numbers that defended the vantage-ground repulsed and oppressed the adventurous Latins; but they admired the resolution of fifteen knights and sergeants, who had gained the ascent, and maintained their perilous station till they were precipitated or made prisoners by the Imperial guards. On the side of the harbour the naval attack was more successfully conducted by the Venetians; and that industrious people employed every resource that was known and practised before the invention of gunpowder. A double line, three bow-shots in front, was formed by the galleys and ships; and the swift motion of the former was supported by the weight and loftiness of the latter, whose decks, and poops, and turret, were the platforms of military engines, that discharged their shot over the heads of the first line. The soldiers, who leaped from the galleys on shore, immediately planted and ascended their scaling-ladders, while the large ships, advancing more slowly into the intervals, and lowering a draw-bridge, opened a way through the air from their masts to the rampart. In the midst of the conflict, the doge, a venerable and conspicuous form, stood aloft in complete armour, on the prow of his galley. The great standard of St. Mark was displayed before him; his threats, promises, and exhortations, urged the diligence of the rowers; his vessel was the first that struck; and Dandolo was the first warrior on the shore. The nations admired the magnanimity of the blind old man, without reflecting that his age and infirmities diminished the price of life, and enhanced the value of immortal glory. On a sudden, by an invisible hand (for the standard-bearer was probably slain), the banner of the republic was fixed on the rampart: twenty-five towers were rapidly occupied; and, by the cruel expedient of fire, the Greeks were driven from the adjacent quarter. The doge had despatched the intelligence of his success, when he was checked by the danger of his confederates. Nobly declaring that he would rather die with the pilgrims than gain a victory by their destruction, Dandolo relinquished his advantage, recalled his troops, and hastened to the scene of action. He found the six weary diminutive *battles* of the French encompassed by sixty squadrons of the Greek cavalry, the least of which was more numerous than the largest of their divisions. Shame and despair had provoked Alexius to the last effort of a general sally; but he was awed by the firm order and manly aspect of the Latins; and, after skirmishing at a distance, withdrew his troops in the close of the evening. The silence or tumult of the night exasperated his fears; and the timid usurper, collecting a treasure of ten thousand pounds of gold, basely deserted his wife, his people, and his fortune; threw himself into a bark; stole through the Bosphorus; and landed in shameful safety in an

July 17.

obscure harbour of Thrace. As soon as they were apprised of his flight, the Greek nobles sought pardon and peace in the dungeon where the blind Isaac expected each hour the visit of the executioner. Again saved and exalted by the vicissitudes of fortune, the captive in his Imperial robes was replaced on the throne, and surrounded with prostrate slaves, whose real terror and affected joy he was incapable of discerning. At the dawn of day hostilities were suspended; and the Latin chiefs were surprised by a message from the lawful and reigning emperor, who was impatient to embrace his son, and to reward his generous deliverers (67).

Restoration  
of the  
emperor  
Isaac  
Angelus, and  
his son  
Alexius,  
July 19.

But these generous deliverers were unwilling to release their hostage, till they had obtained from his father the payment, or at least the promise, of their recompense. They chose four ambassadors, Matthew of Montmorency, our historian the marshal of Champagne, and two Venetians, to congratulate the emperor. The gates were thrown open on their approach, the streets on both sides were lined with the battle-axes of the Danish and English guard: the presence-chamber glittered with gold and jewels, the false substitutes of virtue and power: by the side of the blind Isaac, his wife was seated, the sister of the king of Hungary; and by her appearance, the noble matrons of Greece were drawn from their domestic retirement, and mingled with the circle of senators and soldiers. The Latins, by the mouth of the marshal, spoke like men, conscious of their merits, but who respected the work of their own hands; and the emperor clearly understood, that his son's engagements with Venice and the pilgrims must be ratified without hesitation or delay. Withdrawing into a private chamber with the empress, a chamberlain, an interpreter, and the four ambassadors, the father of young Alexius inquired with some anxiety into the nature of his stipulations. The submission of the Eastern empire to the pope, the succour of the Holy Land, and a present contribution of two hundred thousand marks of silver. — "These conditions are weighty," was his prudent reply: "they are hard to accept, and difficult to perform. But no conditions can exceed the measure of your services and deserts." After this satisfactory assurance, the barons mounted on horseback, and introduced the heir of Constantinople to the city and palace: his youth and marvellous adventures engaged every heart in his favour, and Alexius was solemnly crowned with his father in the dome of St. Sophia. In the first days of his reign, the people, already blessed with the restoration of plenty and peace, was delighted by the joyful catastrophe of the tragedy; and the discontent of the nobles, their regret, and

[67] For the first siege and conquest of Constantinople, we may read the original letter of the crusaders to Innocent III. *Ordo*, c. 91. p. 553, 554. Villehardouin, No. 75—99. Nicetas in Alexio Comnen. l. iii. c. 10. p. 349—352. Dandolo, in Chron. p. 377. Gunther, and his abbot Martin, were not yet returned from their obstinate pilgrimage to Jerusalem, or St. John d'Acce, where the greatest part of the company had died of the plague.

their fears, were covered by the polished surface of pleasure and loyalty. The mixture of two discordant nations in the same capital, might have been pregnant with mischief and danger; and the suburb of Galata, or Pera, was assigned for the quarters of the French and Venetians. But the liberty of trade and familiar intercourse was allowed between the friendly nations; and each day the pilgrims were tempted by devotion or curiosity to visit the churches and palaces of Constantinople. Their rude minds, insensible perhaps of the finer arts, were astonished by the magnificent scenery; and the poverty of their native towns enhanced the populousness and riches of the first metropolis of Christendom (68). Descending from his state, young Alexius was prompted by interest and gratitude to repeat his frequent and familiar visits to his Latin allies; and in the freedom of the table, the gay petulance of the French sometimes forgot the emperor of the East (69). In their most serious conferences, it was agreed, that the reunion of the two churches must be the result of patience and time; but avarice was less tractable than zeal; and a large sum was instantly disbursed to appease the wants, and silence the importunity, of the crusaders (70). Alexius was alarmed by the approaching hour of their departure: their absence might have relieved him from the engagement which he was yet incapable of performing; but his friends would have left him, naked and alone, to the caprice and prejudice of a perfidious nation. He wished to bribe their stay, the delay of a year, by undertaking to defray their expense, and to satisfy, in their name, the freight of the Venetian vessels. The offer was agitated in the council of the barons; and, after a repetition of their debates and scruples, a majority of votes again acquiesced in the advice of the doge and the prayer of the young emperor. At the price of sixteen hundred pounds of gold, he prevailed on the marquis of Montferrat to lead him with an army round the provinces of Europe; to establish his authority, and pursue his uncle, while Constantinople was awed by the presence of Baldwin and his confederates of France and Flanders. The expedition was successful; the blind emperor exulted in the success of his arms, and listened to the predictions of his flatterers, that the same Providence which had raised him from the dungeon to the throne,

[68] Compare, in the rustic energy of Villehardouin [Xn. 66. 100.], the inside and outside views of Constantinople, and their impression on the minds of the pilgrims: *cette ville [ays le] garde toutes les autres ére souveraine*. See the parallel passages of Fulcherius Carnotensis, *Hist. Hierosol.* l. i. c. 4. and Wail. Tyr. ii. 3. ss. 26.

[69] As they played at dice, the Latins took off his diadem, and clapped on his head a woollen or hairy cap, τὸ μυαλονεμνὸν καὶ καλλίστου περιβόηταις ὄνομα [Nicetas, p. 335.]. If these merry companions were Venetians, it was the insolence of trade and a commonwealth.

[70] Villehardouin, No. 101. Dandolo, p. 322. The doge affirms, that the Venetians were paid more slowly than the French; but he owns, that the histories of the two nations differed on that subject. Had he read Villehardouin? The Greeks complained, however, *quod latini Graecarum opes transulisset* [Gunther, *Hist. C. P. c.* 12.]. See the lamentations and invectives of Nicetas [p. 355.]

would heal his gout, restore his sight, and watch over the long prosperity of his reign. Yet the mind of the suspicious old man was tormented by the rising glories of his son; nor could his pride conceal from his envy, that, while his own name was pronounced in faint and reluctant acclamations, the royal youth was the theme of spontaneous and universal praise (71).

Quarrel of the  
Greeks and  
Latins.

By the recent invasion, the Greeks were awakened from a dream of nine centuries; from the vain presumption that the capital of the Roman empire was impregnable to foreign arms. The strangers of the West had violated the city, and bestowed the sceptre, of Constantine: their Imperial clients soon became as unpopular as themselves: the well-known vices of Isaac were rendered still more contemptible by his infirmities, and the young Alexius was hated as an apostate, who had renounced the manners and religion of his country. His secret covenant with the Latins was divulged or suspected; the people, and especially the clergy, were devoutly attached to their faith and superstition; and every convent, and every shop, resounded with the danger of the church, and the tyranny of the pope (72). An empty treasury could ill supply the demands of regal luxury and foreign extortion: the Greeks refused to avert, by a general tax, the impending evils of servitude and pillage; the oppression of the rich excited a more dangerous and personal resentment; and if the emperor melted the plate, and despoiled the images, of the sanctuary, he seemed to justify the complaints of heresy and sacrilege. During the absence of marquis Boniface and his Imperial pupil, Constantinople was visited with a calamity which might be justly imputed to the zeal and indiscretion of the Flemish pilgrims (73). In one of their visits to the city, they were scandalised by the aspect of a mosque or synagogue, in which one God was worshipped, without a partner or a son. Their effectual mode of controversy was to attack the infidels with the sword, and their habitation with fire: but the infidels, and some Christian neighbours, presumed to defend their lives and properties; and the flames, which bigotry had kindled, consumed the most orthodox and innocent structures. During eight days and nights, the conflagration spread above a league in front, from the harbour to the Propontis, over the thickest and most populous regions of the city. It is not easy to count the stately churches and palaces that were reduced to a smoking ruin, to value the merchandise that perished in the

[71] The reign of Alexius Comnenus occupies three books in Nicetas, p. 291—352. The short restoration of Isaac and his son is dispatched in five chapters, p. 352—362.

[72] When Nicetas reproaches Alexius for his impious league, he bestows the harshest names on the pope's new religion, *μῆζον καὶ ἀπομάταρον... παρεκτροπὴν πιστεύς... τῶν τοῦ Πατρὸς προσκυλῶν ἀνιστοῦντων... πατάσσοντες τε καὶ παρανομήσαντες τῶν παλαιῶν Περσῶν;* &c. (p. 348.). Such was the sincere language of every Greek to the last gasp of the empire.

[73] Nicetas (p. 355.) is positive in the charge, and specifies the Flemings (*Φλάνδοις*), though he is wrong in supposing it an ancient name. Villehardouin (No. 107.) exculpates the Latins, and is ignorant (perhaps affectedly ignorant) of the names of the guilty.

trading streets, or to number the families that were involved in the common destruction. By this outrage, which the doge and the barons in vain affected to disclaim, the name of the Latins became still more unpopular; and the colony of that nation, above fifteen thousand persons, consulted their safety in a hasty retreat from the city to the protection of their standard in the suburb of Pera. The emperor returned in triumph; but the firmest and most dexterous policy would have been insufficient to steer him through the tempest, which overwhelmed the person and government of that unhappy youth. His own inclination, and his father's advice, attached him to his benefactors; but Alexius hesitated between gratitude and patriotism, between the fear of his subjects and of his allies (74). By his feeble and fluctuating conduct he lost the esteem and confidence of both; and, while he invited the marquis of Montferrat to occupy the palace, he suffered the nobles to conspire, and the people to arm, for the deliverance of their country. Regardless of his painful situation, the Latin chiefs repeated their demands, resented his delays, suspected his intentions, and exacted a decisive answer of peace or war. The haughty summons was delivered by three French knights and three Venetian deputies, who girded their swords, mounted their horses, pierced through the angry multitude, and entered with a fearless countenance, the palace and presence of the Greek emperor. In a peremptory tone, they recapitulated their services and his engagements; and boldly declared, that unless their just claims were fully and immediately satisfied, they should no longer hold him either as a sovereign or a friend. After this defiance, the first that had ever wounded an Imperial ear, they departed without betraying any symptoms of fear; but their escape from a servile palace and a furious city astonished the ambassadors themselves; and their return to the camp was the signal of mutual hostility.

Among the Greeks, all authority and wisdom were overborne by the impetuous multitude, who mistook their rage for valour, their numbers for strength, and their fanaticism for the support and inspiration of Heaven. In the eyes of both nations Alexius was false and contemptible: the base and spurious race of the Angeli was rejected with clamorous disdain; and the people of Constantinople encompassed the senate, to demand at their hands a more worthy emperor. To every senator, conspicuous by his birth or dignity, they successively presented the purple: by each senator the deadly garment was repulsed: the contest lasted three days; and we may learn from the historian Nicetas, one of the members of the assembly, that fear and weakness were the guardians of their loyalty.

The war  
renewed.  
A. D. 1204.

(74) Compare the suspicions and complaints of Nicetas (p. 359—362.) with the blunt charges of Baldwin of Flanders (*Gesta Innocent. III. c. 92. p. 534.*), cum patriarcha et mole nobilium, nobis promissi perjuris et mendax.



A phantom, who vanished in oblivion, was forcibly proclaimed by the crowd (75): but the author of the tumult, and the leader of the war, was a prince of the house of Ducas; and his common appellation of Alexius must be discriminated by the epithet of Mourzoufle (76), which in the vulgar idiom expressed the close junction of his black and shaggy eyebrows. At once a patriot and a courtier, the perfidious Mourzoufle, who was not destitute of cunning and courage, opposed the Latins both in speech and action, inflamed the passions and prejudices of the Greeks, and insinuated himself into the favour and confidence of Alexius, who trusted him with the office of great chamberlain, and linged his buskins with the colours of royalty. At the dead of night, he rushed into the bed-chamber with an affrighted aspect, exclaiming, that the palace was attacked by the people and betrayed by the guards. Starting from his couch, the unsuspecting prince threw himself into the arms of his enemy, who had contrived his escape by a private staircase. But that staircase terminated in a prison: Alexius was seized, stripped, and loaded with chains; and, after tasting some days the bitterness of death, he was poisoned, or strangled, or beaten with clubs, at the command, or in the presence, of the tyrant. The emperor Isaac Angelus soon followed his son to the grave; and Mourzoufle, perhaps, might spare the superfluous crime of hastening the extinction of impotence and blindness.

Alexius and  
his father  
deposed by  
Mourzoufle,  
Feb. 8.

Second siege,  
January—  
April.

The death of the emperors, and the usurpation of Mourzoufle, had changed the nature of the quarrel. It was no longer the disagreement of allies who over-valued their services, or neglected their obligations: the French and Venetians forgot their complaints against Alexius, dropt a tear on the untimely fate of their companion, and swore revenge against the perfidious nation who had crowned his assassin. Yet the prudent doge was still inclined to negotiate: he asked as a debt, a subsidy, or a fine, fifty thousand pounds of gold, about two millions sterling; nor would the conference have been abruptly broken, if the zeal, or policy, of Mourzoufle had not refused to sacrifice the Greek church to the safety of the state (77). Amidst the invectives of his foreign and domestic enemies, we may discern, that he was not unworthy of the character which he had assumed, of the public champion: the second siege of Constantinople was far more laborious than the first; the

[75] His name was Nicholas Canabos: he deserved the praise of Nicetas and the vengeance of Mourzoufle (p. 362.).

[76] Villehardouin (No. 116.) speaks of him as a favourite, without knowing that he was a prince of the blood, Angelus and Ducas. Ducange, who pries into every corner, believes him to be the son of Isaac Ducas Sebastocrator, and second cousin of young Alexius.

[77] This negotiation, probable in itself, and attested by Nicetas (p. 363.), is omitted as scandalous by the delicacy of Dandolo and Villehardouin.\*

treasury was replenished, and discipline was restored, by a severe inquisition into the abuses of the former reign; and Mourzoufle, an iron mace in his hand, visiting the posts, and affecting the port and aspect of a warrior, was an object of terror to his soldiers, at least, and to his kinsmen. Before and after the death of Alexius, the Greeks made two vigorous and well-conducted attempts to burn the navy in the harbour; but the skill and courage of the Venetians repulsed the fire-ships; and the vagrant flames wasted themselves without injury in the sea (78). In a nocturnal sally the Greek emperor was vanquished by Henry, brother of the count of Flanders: the advantages of number and surprise aggravated the shame of his defeat: his buckler was found on the field of battle; and the Imperial standard (79), a divine image of the Virgin, was presented, as a trophy and a relic, to the Cistercian monks, the disciples of St. Bernard. Near three months, without excepting the holy season of Lent, were consumed in skirmishes and preparations, before the Latins were ready or resolved for a general assault. The land fortifications had been found impregnable; and the Venetian pilots represented, that, on the shore of the Propontis, the anchorage was unsafe, and the ships must be driven by the current far away to the straits of the Hellespont; a prospect not displeasing to the reluctant pilgrims, who sought every opportunity of breaking the army. From the harbour, therefore, the assault was determi-  
 [A. D. 1204,  
 April 9.]

by the assailants, and expected by the besieged; and the emperor had placed his scarlet pavilions on a neighbouring height, to direct and animate the efforts of his troops. A fearless spectator, whose mind could entertain the ideas of pomp and pleasure, might have admired the long array of two embattled armies, which extended above half a league, the one on the ships and galleys, the other on the walls and towers raised above the ordinary level by several stages of wooden turrets. Their first fury was spent in the discharge of darts, stones, and fire, from the engines; but the water was deep; the French were bold; the Venetians were skilful; they approached the walls; and a desperate conflict of swords, spears, and battle-axes, was fought on the trembling bridges that grappled the floating, to the stable, batteries. In more than an hundred places, the assault was urged, and the defence was sustained; till the superiority of ground and numbers finally prevailed, and the Latin trumpets sounded a retreat. On the ensuing days, the attack was renewed with equal vigour, and a similar event; and, in the night, the doge and the barons held a council, apprehensive

(78) Baldwin mentions both attempts to fire the fleet, (*Gest.* c. 92. p. 534, 535.); Villehardouin (*No.* 112—115.) only describes the first. It is remarkable, that neither of these warriors observe any peculiar properties in the Greek fire.

(79) Ducange (*No.* 119.) pours forth a torrent of learning on the *Consignon Imperial*. This banner of the Virgin is shown at Venice as a trophy and relic: if it be genuine, the pious doge must have cheated the monks of Cîteaux.

[April 12.]

only for the public danger: not a voice pronounced the words of escape or treaty; and each warrior, according to his temper, embraced the hope of victory, or the assurance of a glorious death (80). By the experience of the former siege, the Greeks were instructed, but the Latins were animated; and the knowledge that Constantinople might be taken, was of more avail than the local precautions which that knowledge had inspired for its defence. In the third assault, two ships were linked together to double their strength; a strong north wind drove them on the shore; the bishops of Troyes and Soissons led the van; and the auspicious names of the *pilgrim* and the *paradise* resounded along the line (81). The episcopal banners were displayed on the walls; an hundred marks of silver had been promised to the first adventurers; and if their reward was intercepted by death, their names have been immortalised by fame. Four towers were scaled; three gates were burst open; and the French knights, who might tremble on the waves, felt themselves invincible on horseback on the solid ground. Shall I relate that the thousands who guarded the emperor's person fled on the approach, and before the lance, of a single warrior? Their ignominious flight is attested by their countryman Nicetas; an army of phantoms marched with the French hero, and he was magnified to a giant in the eyes of the Greeks (82). While the fugitives deserted their posts and cast away their arms, the Latins entered the city under the banners of their leaders: the streets and gates opened for their passage; and either design or accident kindled a third conflagration, which consumed in a few hours the measure of three of the largest cities of France (83). In the close of evening, the barons checked their troops, and fortified their stations: they were awed by the extent and populousness of the capital, which might yet require the labour of a month, if the churches and palaces were conscious of their internal strength. But in the morning, a suppliant procession, with crosses and images, announced the submission of the Greeks, and deprecated the wrath of the conquerors: the usurper escaped through the golden gate: the palaces of Blachernæ and Boucoleon were occupied by the count of Flanders and the marquis of Monferrat; and the empire, which still

[80] Villehardouin (No. 125.) confesses, that multæ erant gravis pericula; and Guilielmus (Hist. T. P. c. 13.) affirms, that nulla spes victoriæ arduis poterat. Yet the knight despised those who thought of flight, and the monk praises his countrymen who were resolved on death.

[81] Baldwin, and all the writers, honour the names of these two glories, *ſcél* *auſpicio*.

[82] With an allusion to Homer, Nicetas calls him *ἐννέπυρος*, nine organs, or, eighteen yards high, a stature which would, indeed, have excused the terror of the Greek. On this occasion, the historian seems fonder of the marvellous, than of his country, or perhaps of truth. Baldwin exclaims to the words of the psalmist, *persequitur eum ex nebulis caecos oculos*.

[83] Villehardouin (No. 126.) is again ignorant of the authors of this more legitimate fire, which is ascribed by Guilielmus to a quidam comes Teutonicus (c. 14.). They seem ashamed, the in-ceduiaries!

\* Pietro Alberti, a Venetian noble, and Andrew D'Antioche, a French knight. — M.

bore the name of Constantine, and the title of Roman, was subverted by the arms of the Latin pilgrims (84).

Constantinople had been taken by storm; and no restraints, except those of religion and humanity, were imposed on the conquerors by the laws of war. Boniface, marquis of Monferrat, still acted as their general; and the Greeks, who revered his name as that of their future sovereign, were heard to exclaim in a lamentable tone, "Holy marquis, have mercy upon us!" His prudence or compassion opened the gates of the city to the fugitives; and he exhorted the soldiers of the cross to spare the lives of their fellow-Christians. The streams of blood that flow down the pages of Nicetas may be reduced to the slaughter of two thousand of his unresisting countrymen (85); and the greater part was massacred, not by the strangers, but by the Latins who had been driven from the city, and who exercised the revenge of a triumphant faction. Yet of these exiles, some were less mindful of injuries than of benefits; and Nicetas himself was indebted for his safety to the generosity of a Venetian merchant. Pope Innocent the Third accuses the pilgrims of respecting, in their lust, neither age nor sex, nor religious profession; and bitterly laments that the deeds of darkness, fornication, adultery, and incest, were perpetrated in open day; and that noble matrons and holy nuns were polluted by the groans and prayers of the Catholic camp (86). It is indeed probable that the licence of victory prompted and covered a multitude of sins: but it is certain, that the capital of the East contained a stock of venal or willing beauty, sufficient to satiate the desires of twenty thousand pilgrims; and female prisoners were no longer subject to the right or abuse of domestic slavery. The marquis of Montferrat was the patron of discipline and decency; the count of Flanders was the mirror of elasticity: they had forbidden, under pain of death, the rape of married women, or virgins, or nuns; and the proclamation was sometimes invoked by the vanquished (87) and respected by the victors. Their cruelty and lust were moderated by the authority of the chiefs, and feelings of the soldiers; for we are no longer describing an irruption of the northern savages;

Pillage of Constantinople.

[84] For the second siege and conquest of Constantinople, see Villehardouin (No. 113—132.), Baldwin's last Epistle to Innocent III., (Gesta, c. 92. p. 534—537.), with the whole reign of Mourmouke, in Nicetas (p. 363—375.); and borrow some hints from Dardanis (Chron. Venet. p. 323—330.) and Gunther (Hist. C. P. c. 14—18.), who add the decorations of prophecy and vision. The former produces an oracle of the Erythraean sibyl, of a great armament on the Adriatic, under a blind chief, against Byzantium, &c. Curious enough, were the prediction anterior to the fact.

[85] *Ceciderunt tamen ex die elivum quasi dum millia*, &c. [Gunther, c. 18.] Arithmetic is an excellent touchstone to try the amplifications of passion and rhetoric.

[86] *Quidam* [says Innocent III., Gesta, c. 94. p. 538.] *sec religiosi, nec casti, nec sexui pepercerunt: sed fornicationes, adulteria, et incestus in oculis omnium exercebant, non solum mulieres et viduas, sed et matrones et virgines deoque dicatas, exposuerunt sprecitibus garcionum.* Villehardouin takes no notice of these common incidents.

[87] Nicetas saved, and afterwards married, a noble virgin (p. 360.) whom a soldier, *ἐπὶ μέρτυσι πολλοῖς ὄντων ἐπιβριμύμενος*, had almost violated in spite of the *ἐντολὰς ἐν ψυχροῖσιν*.

and however ferocious they might still appear, time, policy, and religion, had civilised the manners of the French, and still more of the Italians. But a free scope was allowed to their avarice, which was glutted, even in the holy week, by the pillage of Constantinople. The right of victory, unshackled by any promise or treaty, had confiscated the public and private wealth of the Greeks; and every hand, according to its size and strength, might lawfully execute the sentence and seize the forfeiture. A portable and universal standard of exchange was found in the coined and uncoined metals of gold and silver, which each captor, at home or abroad, might convert into the possessions most suitable to his temper and situation. Of the treasures, which trade and luxury had accumulated, the silks, velvets, furs, the gems, spices, and rich moveables, were the most precious, as they could not be procured for money in the ruder countries of Europe. An order of rapine was instituted; nor was the share of each individual abandoned to industry or chance. Under the tremendous penalties of perjury, excommunication and death, the Latins were bound to deliver their plunder into the common stock: three churches were selected for the deposit and distribution of the spoil: a single share was allotted to a foot soldier; two for a sergeant on horseback; four to a knight; and larger proportions according to the rank and merit of the barons and princes. For violating this sacred engagement, a knight belonging to the count of St. Paul was hanged with his shield and coat of arms round his neck: his example might render similar offenders more artful and discreet; but avarice was more powerful than fear; and it is generally believed, that the secret far exceeded the acknowledged plunder. Yet the magnitude of the prize surpassed the largest scale of experience or expectation (88). After the whole had been equally divided between the French and Venetians, fifty thousand marks were deducted to satisfy the debts of the former and the demands of the latter. The residue of the French amounted to four hundred thousand marks of silver (89), about eight hundred thousand pounds sterling; nor can I better appreciate the value of that sum in the public and private transactions of the age, than by defining it as seven times the annual revenue of the kingdom of England (90).

In this great revolution we enjoy the singular felicity of compar-

Division of  
the spoil.

(88) Of the general mass of wealth; Gunther observes, *ut de pauperibus et advenis civis diuini redderetur* (Hist. C. P. c. 18.). Villehardouin (No. 132.), that since the capture, no fix tant gaigaié dans une ville; Baldwin (Gesta, c. 92.), of tantum tota non videtur possidere Latinitas.

(89) Villehardouin, No. 133—135. Instead of 400,000, there is a various reading of 500,000. The Venetians had offered to take the whole booty, and to give 800 marks to each knight, 200 to each priest and horseman, and 100 to each foot soldier: they would have been great losers (*Le Beau, Hist. du Bas-Empire*, tom. x. p. 506. I know not from whence).

(90) At the council of Lyons (A. D. 1245), the English ambassadors stated the revenue of the crown as below that of the foreign clergy, which amounted to 60,000 marks a year (Matthew Paris, p. 451. Home's History of England, vol. ii. p. 170.).

ing the narratives of Villehardouin and Nicetas, the opposite feelings of the marshal of Champagne and the Byzantine senator (91). At the first view it should seem that the wealth of Constantinople was only transferred from one nation to another; and that the loss and sorrow of the Greeks is exactly balanced by the joy and advantage of the Latins. But in the miserable account of war, the gain is never equivalent to the loss, the pleasure to the pain: the smiles of the Latins were transient and fallacious; the Greeks for ever wept over the ruin of their country; and their real calamities were aggravated by sacrilege and mockery. What benefits accrued to the conquerors from the three fires which annihilated so vast a portion of the buildings and riches of the city? What a stock of such things, as could neither be used nor transported, was maliciously or wantonly destroyed! How much treasure was idly wasted in gaming, debauchery, and riot! And what precious objects were bartered for a vile price by the impatience or ignorance of the soldiers, whose reward was stolen by the base industry of the last of the Greeks! These alone, who had nothing to lose, might derive some profit from the revolution; but the misery of the upper ranks of society is strongly painted in the personal adventures of Nicetas himself. His stately palace had been reduced to ashes in the second conflagration; and the senator, with his family and friends, found an obscure shelter in another house which he possessed near the church of St. Sophia. It was the door of this mean habitation that his friend, the Venetian merchant, guarded in the disguise of a soldier, till Nicetas could save, by a precipitate flight, the relics of his fortune and the chastity of his daughter. In a cold wintry season, these fugitives, nursed in the lap of prosperity, departed on foot; his wife was with child; the desertion of their slaves compelled them to carry their baggage on their own shoulders; and their women, whom they placed in the centre, were exhorted to conceal their beauty with dirt, instead of adorning it with paint and jewels. Every step was exposed to insult and danger: the threats of the strangers were less painful than the taunts of the plebeians, with whom they were now levelled; nor did the exiles breathe in safety till their mournful pilgrimage was concluded at Selymbria, above forty miles from the capital. On the way they overtook the patriarch, without attendance and almost without apparel, riding on an ass, and reduced to a state of apostolical poverty, which, had it been voluntary, might perhaps have been meritorious. In the mean while, his desolate churches were profaned by the licentiousness and party zeal of the Latins. After stripping the gems and

Misery of the  
Greeks.

(91) The disorders of the sack of Constantinople, and his own adventures, are feelingly described by Nicetas, p. 367—369. and in the *Status Urb. C. P.* p. 374—384. His complaints, even of sacrilege, are justified by Innocent III. (*Gesta*, c. 93.); but Villehardouin does not betray a symptom of pity or remorse.

Sacrilege and  
mockery.

pearls, they converted the chalices into drinking-cups; their tables, on which they gamed and feasted, were covered with the pictures of Christ and the saints; and they trampled under foot the most venerable objects of the Christian worship. In the cathedral of St. Sophia, the ample veil of the sanctuary was rent asunder for the sake of the golden fringe; and the altar, a monument of art and riches, was broken in pieces and shared among the captors. Their mules and horses were laden with the wrought silver and gilt carvings, which they tore down from the doors and pulpit; and if the beasts stumbled under the burden, they were stabbed by their impatient drivers, and the holy pavement streamed with their impure blood. A prostitute was seated on the throne of the patriarch; and that daughter of Belial, as she is styled, sung and danced in the church, to ridicule the hymns and processions of the Orientals. Nor were the repositories of the royal dead secure from violation: in the church of the Apostles, the tombs of the emperors were rifled; and it is said, that after six centuries the corpse of Justinian was found without any signs of decay or putrefaction. In the streets, the French and Flemings clothed themselves and their horses in painted robes and flowing head-dresses of linen; and the coarse intemperance of their feasts (92) insulted the splendid sobriety of the East. To expose the arms of a people of scribes and scholars, they affected to display a pen, an inkhorn, and a sheet of paper, without discerning that the instruments of science and valour were alike feeble and useless in the hands of the modern Greeks.

Destruction  
of the  
statues.

Their reputation and their language encouraged them, however, to despise the ignorance, and to overlook the progress, of the Latins (93). In the love of the arts, the national difference was still more obvious and real; the Greeks preserved with reverence the works of their ancestors, which they could not imitate; and, in the destruction of the statues of Constantinople, we are provoked to join in the complaints and invectives of the Byzantine historian (94). We have seen how the rising city was adorned by the vanity and despotism of the Imperial founder: in the ruins of paganism, some gods and heroes were saved from the axe of superstition; and the forum and hippodrome were dignified with the relics of a better age. Several of these are described by Nicetas (95), in a florid and

[92] If I rightly apprehend the Greek of Nicetas's receipts, their favourite dishes were boiled buttocks of beef, salt pork and peas, and soup made of garlic and sharp or sour herbs (p. 382.).

[93] Nicetas uses very harsh expressions, *κατ' ἀγραιοτάτοις βαρβάραις, καὶ τῶν αὐνανόωντων* (Fragment. apud Fabric. Biblioth. Græc. tom. vi. p. 414.). This reproach, it is true, applies most strongly to their ignorance of Greek and of Homer. In their own language, the Latins of the xiiith and xiiiith centuries were not destitute of literature. See Harris's Philological Inquiries, p. iii. c. 9, 10, 11.

[94] Nicetas was of Chosne in Phrygia (the old Colosseum of St. Paul): he raised himself to the honours of senator, judge of the veil, and great logothete; beheld the fall of the empire, retired to Nice, and composed an elaborate history from the death of Alexius Comnenus to the reign of Henry.

[95] A manuscript of Nicetas in the Bodleian library contains this curious fragment on the

affected style; and, from his descriptions, I shall select some interesting particulars. 1. The victorious charioteers were cast in bronze, at their own, or the public, charge, and fitly placed in the hippodrome: they stood aloft in their chariots, wheeling round the goal: the spectators could admire their attitude, and judge of the resemblance; and of these figures, the most perfect might have been transported from the Olympic stadium. 2. The sphynx, river-horse, and crocodile, denote the climate and manufacture of Egypt, and the spoils of that ancient province: 3. The she-wolf suckling Romulus and Remus; a subject alike pleasing to the *old* and the *new* Romans; but which could rarely be treated before the decline of the Greek sculpture. 4. An eagle holding and tearing a serpent in his talons; a domestic monument of the Byzantines, which they ascribed, not to a human artist, but to the magic power of the philosopher Apollonius, who, by this talisman, delivered the city from such venomous reptiles. 5. An ass and his driver; which were erected by Augustus in his colony of Nicopolis, to commemorate a verbal omen of the victory of Actium. 6. An equestrian statue; which passed, in the vulgar opinion, for Joshua, the Jewish conqueror, stretching out his hand to stop the course of the descending sun. A more classical tradition recognised the figures of Bellero-phon and Pegasus; and the free attitude of the steed seemed to mark that he trod on air, rather than on the earth. 7. A square and lofty obelisk of brass; the sides were embossed with a variety of picturesque and rural scenes; birds singing; rustics labouring, or playing on their pipes; sheep bleating; lambs skipping; the sea, and a scene of fish and fishing; little naked cupids laughing, playing, and pelting each other with apples; and, on the summit, a female figure turning with the slightest breath, and thence denominated *the wind's attendant*. 8. The Phrygian shepherd presenting to Venus the prize of beauty, the apple of discord. 9. The incomparable statue of Helen; which is delineated by Nicotas in the words of admiration and love: her well turned feet, snowy arms, rosy lips, bewitching smiles, swimming eyes, arched eye-brows, the harmony of her shape, the lightness of her drapery, and her flowing locks that waved in the wind: a beauty that might have moved her Barbarian destroyers to pity and remorse. 10. The manly, or divine, form of Hercules (96), as he was restored to life by the master-hand of Lysippus; of such magnitude, that his thumb

statue of Constantinople, which fraud, or shame, or rather carelessness, has dropt in the common editions. It is published by Fabricius (Bibliot. Græc. tom. vi. p. 405—416), and immoderately praised by the late ingenious Mr. Harris of Salisbury (Philological Inquiries, p. iii. c. 5. p. 301—312.).

[96] To illustrate the statue of Hercules, Mr. Harris quotes a Greek epigram, and engraves a beautiful gem, which does not however copy the attitude of the statue: in the latter, Hercules had not his club, and his right leg and arm were extended.



was equal to the waist, his leg to the stature, of a common man (97); his chest ample, his shoulders broad, his limbs strong and muscular, his hair curled, his aspect commanding. Without his bow, or quiver, or club, his lion's skin carelessly thrown over him, he was seated on an osier basket, his right leg and arm stretched to the utmost, his left knee bent, and supporting his elbow, his head reclining on his left hand, his countenance indignant and pensive. 11. A colossal statue of Juno, which had once adorned her temple of Samos, the enormous head by four yoke of oxen was laboriously drawn to the palace. 12. Another colossus, of Pallas or Minerva, thirty feet in height, and representing with admirable spirit the attributes and character of the martial maid. Before we accuse the Latins, it is just to remark, that this Pallas was destroyed after the first siege, by the fear and superstition of the Greeks themselves (98). The other statues, of brass which I have enumerated were broken and melted by the unfeeling avarice of the crusaders: the cost and labour were consumed in a moment; the soul of genius evaporated in smoke; and the remnant of base metal was coined into money for the payment of the troops. Bronze is not the most durable of monuments: from the marble forms of Phidias and Praxiteles, the Latins might turn aside with stupid contempt (99); but unless they were crushed by some accidental injury, those useless stones stood secure on their pedestals (100). The most enlightened of the strangers, above the gross and sensual pursuits of their countrymen, more piously exercised the right of conquest in the search and seizure of the relics of the saints (101). Immense was the supply of heads and bones, crosses and images, that were scattered by this revolution over the churches of Europe; and such was the increase of pilgrimage and oblation, that no branch, perhaps, of more lucrative plunder was imported from the East (102). Of the writings of antiquity, many that still existed in the twelfth century are now lost. But the pilgrims were not solicitous to save or transport the volumes of an unknown tongue: the perishable substance of paper or parchment can only be preserved by the multiplicity of copies; the literature of the Greeks had almost centered in the metropolis;

[97] I transcribe these proportions, which appear to me inconsistent with each other; and may possibly show, that the boasted taste of Nicetas was no more than affectation and vanity.

[98] Nicetas in Isacco Angelo et Alexio, c. 3. p. 359. The Latin editor very properly observes, that the historian, in his bombast style, produces ex pollice elephantem.

[99] In two passages of Nicetas (edit. Paris, p. 360. Fabric. p. 408.), the Latins are branded with the lively reproach of *oi tou xaleu aviparroi* *βαρβαροι*, and their avarice of brass is clearly expressed. Yet the Venetians had the merit of removing four bronze horses from Constantinople to the place of St. Mark (Sanoto, Vite del Dogi, in Muratori, Script. Rerum Italicarum, tom. xiii. p. 534.).

[100] Winckelmann, Hist. de l'Art, tom. iii. p. 269, 270.

[101] See the pious robbery of the abbot Martin, who transferred a rich cargo to his monastery of Paris, diocese of Basil (Gaucher, Hist. C. P. c. 19. 23, 24.) Yet in secreting this booty, the saint incurred an excommunication, and perhaps broke his oath. [Compare Wilkes, vol. v. p. 206. — W.]

[102] Fleury, Hist. Eccles. tom. xvi. p. 139—145.

and, without computing the extent of our loss, we may drop a tear over the libraries that have perished in the triple fire of Constantinople (103).

## CHAPTER LXI.

Partition of the Empire by the French and Venetians. — Five Latin Emperors of the Houses of Flanders and Courtenay. — Their Wars against the Bulgarians and Greeks. — Weakness and Poverty of the Latin Empire. — Recovery of Constantinople by the Greeks. — General Consequences of the Crusades.

AFTER the death of the lawful princes, the French and Venetians, confident of justice and victory, agreed to divide and regulate their future possessions (1): It was stipulated by treaty, that twelve electors, six of either nation, should be nominated; that a majority should choose the emperor of the East; and that, if the votes were equal, the decision of chance should ascertain the successful candidate. To him, with all the titles and prerogatives of the Byzantine throne, they assigned the two palaces of Boucoleon and Blachernæ, with a fourth part of the Greek monarchy. It was defined that the three remaining portions should be equally shared between the republic of Venice and the barons of France; that each feudalitary, with an honourable exception for the doge, should acknowledge and perform the duties of homage and military service to the supreme head of the empire; that the nation which gave an emperor should resign to their brethren the choice of a patriarch; and that the pilgrims, whatever might be their impatience to visit the Holy Land, should devote another year to the conquest and defence of the Greek provinces. After the conquest of Constantinople by the Latins, the treaty was confirmed and executed; and the first and most important step was the creation of an emperor. The six electors of the French nation were all ecclesiastics, the abbot of Loces, the archbishop elect of Acre in Palestine, and the bishops of Troyes, Soissons; Halberstadt, and Bethlehem, the last of whom exercised in

Election of  
the emperor  
Baldwin I.  
A. D. 1204,  
May 9—16.

[103] I shall conclude this chapter with the notice of a modern history, which illustrates the taking of Constantinople by the Latins; but which has fallen somewhat late into my hands. Paolo Ramusio, the son of the compiler of voyages, was directed by the senate of Venice to write the history of the conquest; and this order, which he received in his youth, he executed in a mature age, by an elegant Latin work, *de Bello Constantinopolitano et Imperatoribus Consecratis per Gallos et Venetos rescriptis* (Venet. 1635, 16 folio). Ramusio, or Rhaemus, transcribed and translated, sequitur ad ungum, a MS. of Villehardouin, which he possessed; but he enriches his narrative with Greek and Latin materials, and we are indebted to him for a correct state of the fleet, the names of the fifty Venetian oobles who commanded the galleys of the republic, and the patriot opposition of Pantaleon Barbus to the choice of the doge for emperor.

(1) See the original treaty of partition, in the Venetian Chronicle of Andrew Dandolo, p. 320—330. and the subsequent election in Villehardouin, No. 135—140. with Ducauge to his Observations, and the last book of his *Histoire de Constantinople sous l'Empire des Français*.

the camp the office of pope's legate: their profession and knowledge were respectable; and as *they* could not be the objects, they were best qualified to be the authors, of the choice. The six Venetians were the principal servants of the state, and in this list the noble families of Quirini and Contarini are still proud to discover their ancestors. The twelve assembled in the chapel of the palace; and after the solemn invocation of the Holy Ghost they proceeded to deliberate and vote. A just impulse of respect and gratitude prompted them to crown the virtues of the doge: his wisdom had inspired their enterprise; and the most youthful knights might envy, and applaud, the exploits of blindness and age. But the patriot Dandolo was devoid of all personal ambition, and fully satisfied that he had been judged worthy to reign. His nomination was over-ruled by the Venetians themselves: his countrymen, and perhaps his friends (2), represented, with the eloquence of truth, the mischiefs that might arise to national freedom and the common cause, from the union of two incompatible characters, of the first magistrate of a republic and the emperor of the East. The exclusion of the doge left room for the more equal merits of Boniface and Baldwin; and at their names all meaner candidates respectfully withdrew. The marquis of Montferrat was recommended by his mature age and fair reputation, by the choice of the adventurers, and the wishes of the Greeks; nor can I believe that Venice, the mistress of the sea, could be seriously apprehensive of a petty lord at the foot of the Alps (3). But the count of Flanders was the chief of a wealthy and warlike people: he was valiant, pious, and chaste; in the prime of life, since he was only thirty-two years of age; a descendant of Charlemagne, a cousin of the king of France, and a compeer of the prelates and barons who had yielded with reluctance to the command of a foreigner. Without the chapel, these barons, with the doge and marquis at their head, expected the decision of the twelve electors. It was announced by the bishop of Soissons, in the name of his colleagues; "Ye have sworn to obey the prince whom we should choose: by our unanimous suffrage, Baldwin count of Flanders and Hainault is now your sovereign, and the emperor of the East." He was saluted with loud applause, and the proclamation was re-echoed through the city by the joy of the Latins, and the trembling adulation of the Greeks. Boniface was the first to kiss the hand of his rival, and to raise him on the buckler; and Baldwin was transported to the cathedral, and solemnly invested with the purple buskins. At the end of three

[2] After mentioning the nomination of the doge by a French elector, his kinsman Andrew Dandolo approves his exclusion, quidam Venetorum fidelis et nobilis senex, nova oratione satis probabili, &c. which has been embroidered by modern writers from Blondus to Le Beau.

[3] Nicetas (p. 384.), with the vain ignorance of a Greek, describes the marquis of Montferrat as a maritime power. Αναπαύειαν δὲ πικρῶς ἐκεῖθεν παρῆλθεν. Was he deceived by the Byzantine theme of Lombardy, which extended along the coast of Calabria?

weeks he was crowned by the legate, in the vacancy of a patriarch; but the Venetian clergy soon filled the chapter of St. Sophia, seated Thomas Morosini on the ecclesiastical throne, and employed every art to perpetuate in their own nation the honours and benefices of the Greek church (4). Without delay the successor of Constantine instructed Palestine, France, and Rome, of this memorable revolution. To Palestine he sent, as a trophy, the gates of Constantinople, and the chain of the harbour (5); and adopted, from the Assise of Jerusalem, the laws or customs best adapted to a French colony and conquest in the East. In his epistles, the natives of France are encouraged to swell that colony; and to secure that conquest, to people a magnificent city and a fertile land, which will reward the labours both of the priest and the soldier. He congratulates the Roman pontiff on the restoration of his authority in the East; invites him to extinguish the Greek schism by his presence in a general council; and implores his blessing and forgiveness for the disobedient pilgrims. Prudence and dignity are blended in the answer of Innocent (6). In the subversion of the Byzantine empire, he arraigns the vices of man, and adores the providence of God: the conquerors will be absolved or condemned by their future conduct; the validity of their treaty depends on the judgment of St. Peter; but he inculcates their most sacred duty of establishing a just subordination of obedience and tribute, from the Greeks to the Latins, from the magistrate to the clergy, and from the clergy to the pope.

In the division of the Greek provinces (7), the share of the Venetians was more ample than that of the Latin emperor. No more than one fourth was appropriated to his domain; a clear moiety of the remainder was reserved for Venice; and the other moiety was distributed among the adventurers of France and Lombardy. The venerable Dandolo was proclaimed despot of Romania, and invested after the Greek fashion with the purple buskins. He ended at Constantinople his long and glorious life; and if the prerogative was personal, the title was used by his successors till the middle of the fourteenth century, with the singular, though true, addition of lords of one fourth and a half of the Roman empire (8). The dōge,

Division of  
the Greek  
empire.

[4] They exacted an oath from Thomas Morosini to appoint no monks of St. Sophia the lawful electors, except Venetians who had lived ten years at Venice, &c. But the foreign clergy was ravens, the pope disapproved this national monopoly, and of the six Latin patriarchs of Constantinople, only the first and the last were Venetians.

[5] Nicetas, p. 283.

[6] The Epistles of Innocent III. are a rich fund for the ecclesiastical and civil institution of the Latin empire of Constantinople; and the most important of these epistles (of which the collection is 2 vols. in folio is published by Stephen Baluze) are inserted in his *Gesta*, in Muratori, *Script. Rerum Italicarum*, tom. iii. p. 1. c. 94—105.

[7] If the treaty of partition, most of the names are corrupted by the scribes: they might be restored, and a good map, suited to the last age of the Byzantine empire, would be an improvement of geography. But, alas! D'Anville is no more!

[8] Their style was *dominus quartæ partis et dimidiæ imperii Romani*, till Giovanni Delfino, who

a slave of state, was seldom permitted to depart from the helm of the republic; but his place was supplied by the *daii*, or regent, who exercised a supreme jurisdiction over the colony of Venetians: they possessed three of the eight quarters of the city; and his independent tribunal was composed of six judges, four counsellors, two chamberlains, two fiscal advocates, and a constable. Their long experience of the Eastern trade enabled them to select their portion with discernment: they had rashly accepted the dominion and defence of Adrianople; but it was the more reasonable aim of their policy to form a chain of factories, and cities, and islands, along the maritime coast, from the neighbourhood of Ragusa to the Hellespont and the Bosphorus. The labour and cost of such extensive conquests exhausted their treasury: they abandoned their maxims of government, adopted a feudal system, and contented themselves with the homage of their nobles (9), for the possessions which these private vassals undertook to reduce and maintain. And thus it was, that the family of Sanut acquired the duchy of Naxos, which involved the greatest part of the Archipelago. For the price of ten thousand marks, the republic purchased of the marquis of Montferrat the fertile island of Crete or Candia with the ruins of an hundred cities (10); but its improvement was stinted by the proud and narrow spirit of an aristocracy (11); and the wisest senators would confess that the sea, not the land, was the treasury of St. Mark. In the moiety of the adventurers, the marquis Boniface might claim the most liberal reward; and, besides the isle of Crete, his exclusion from the throne was compensated by the royal title and the provinces beyond the Hellespont. But he prudently exchanged that distant and difficult conquest for the kingdom of Thessalonica or Macedonia, twelve days' journey from the capital, where he might be supported by the neighbouring powers of his brother-in-law the king of Hungary. His progress was hailed by the voluntary or reluctant acclamations of the natives; and Greece, the proper and ancient Greece, again received a Latin conqueror (12),

was elected doge in the year 1356 (Sanuto, p. 530. 641.). For the government of Constantinople, see Ducange, *Histoire de C. P.* i. 37.

[9] Douange (*Hist. de C. P.* ii. 6.) has marked the conquests made by the state or nobles of Venice of the islands of Candia, Corfu, Cephalonia, Zante, Naxos, Paros, Melos, Andros, Mycone, Scyro, Cos, and Lemnos.

[10] Boniface sold the isle of Candia, August 12. A. D. 1204. See the act in Sanuto, p. 533.: but I cannot understand how it could be his mother's portion, or how she could be the daughter of an emperor Alexius.

[11] In the year 1212, the doge Peter Zani sent a colony to Candia, drawn from every quarter of Venice. But in their savage manners and frequent rebellions, the Candians may be compared to the Corsicans under the yoke of Genoa; and when I compare the accounts of Belos and Tournefort, I cannot discern much difference between the Venetian and the Turkish island.

[12] Villehardouin (No. 159, 160. 173—177.) and Nicetas (p. 387—394.) describe the expedition into Greece of the marquis Boniface. The Choniaste might derive his information from his brother Michael, archbishop of Athens, whom he paints as an orator, a statesman, and a saint. His encomium of Athens, and the description of Tempe, should be published from the Bodleian MS. of Nicetas (Fabric. *Bibliot. Græc.* tom. vi. p. 406.), and would have deserved Mr. Harris's inquiries.

who trod with indifference that classic ground. He viewed with a careless eye the beauties of the valley of Tempe; traversed with cautious step the streights of Thermopylæ; occupied the unknown cities of Thebes, Athens, and Argos; and assaulted the fortifications of Corinth and Napoli (13), which resisted his arms. The lots of the Latin pilgrims were regulated by chance, or choice, or subsequent exchange; and they abused, with intemperate joy, their triumph over the lives and fortunes of a great people. After a minute survey of the provinces, they weighed in the scales of avarice the revenue of each district, the advantage of the situation, and the ample or scanty supplies for the maintenance of soldiers and horses. Their presumption claimed and divided the long-lost dependencies of the Roman sceptre: the Nile and Euphrates rolled through their imaginary realms; and happy was the warrior who drew for his prize the palace of the Turkish sultan of Iconium (14). I shall not descend to the pedigree of families and the rent-roll of estates, but I wish to specify that the counts of Blois and St. Pol were invested with the duchy of Nice and the lordship of Demotica (15): the principal fiefs were held by the service of constable, chamberlain, cup-bearer, butler, and chief cook; and our historian, Jeffrey of Villehardouin, obtained a fair establishment on the banks of the Hebrus, and united the double office of marshal of Champagne and Romania. At the head of his knights and archers, each baron mounted on horseback to secure the possession of his share, and their first efforts were generally successful. But the public force was weakened by their dispersion; and a thousand quarrels must arise under a law, and among men, whose sole umpire was the sword. Within three months after the conquest of Constantinople, the emperor and the king of Thessalonica drew their hostile followers into the field; they were reconciled by the authority of the doge, the advice of the marshal, and the firm freedom of their peers (16).

[13] Napoli di Romania, or Nauplia, the ancient sea-port of Argos, is still a place of strength and consideration, situate on a rocky peninsula, with a good harbour [Chandler's Travels into Greece, p. 227.].

[14] I have softened the expression of Nicetas, who strives to expose the presumption of the Franks. See de Eubus post C. P. expugnatam, p. 375—384.

[15] A city surrounded by the river Hebrus, and six leagues to the south of Adrianople, received from its double wall the Greek name of Didymoteichos, insensibly corrupted into Demotica and Dimot. I have preferred the more convenient and modern appellation of Demotica. This place was the last Turkish residence of Charles XII.

[16] Their quarrel is told by Villehardouin [No. 146—158.] with the spirit of freedom. The merit and reputation of the marshal are acknowledged by the Greek historian [p. 387.], *μὴν παρὰ τοῦ τοῦ Ἀρμένιο ἀνταρτίου στρατάρχου*; unlike some modern heroes, whose exploits are only visible in their own memoirs.\*

\* William de Champlite, brother of the count of Dijon, assumed the title of Prince of Achaia: on the death of his brother, he returned, with regret, to France, to assume his paternal inheritance, and left Villehardouin his "heir," on condition that if he did not return within a year, Villehardouin was to retain the investiture.

Broquet's Add. to Le Beau, vol. xvii. p. 200. M. Bezege adds, from the Greek chronicle edited by M. Buchon, the somewhat onkightly trick by which Villehardouin disembarassed himself from the troublesome claim of Robert, the cousin of the count of Dijon, to the succession. He contrived that Robert should arrive just fifteen days

Revolt of the  
Greeks,  
A. D. 1204,  
&c.

Two fugitives, who had reigned at Constantinople, still asserted the title of emperor; and the subjects of their fallen throne might be moved to pity by the misfortunes of the elder Alexius, or excited to revenge by the spirit of Mourzoufle. A domestic alliance, a common interest, a similar guilt, and the merit of extinguishing his enemies, a brother and a nephew, induced the more recent usurper to unite with the former the relics of his power. Mourzoufle was received with smiles and honours in the camp of his father Alexius; but the wicked can never love, and should rarely trust, their fellow-criminals: he was seized in the bath, deprived of his eyes, stripped of his troops and treasures, and turned out to wander an object of horror and contempt to those who with more propriety could hate, and with more justice could punish, the assassin of the emperor Isaac and his son. As the tyrant, pursued by fear or remorse, was stealing over to Asia, he was seized by the Latins of Constantinople, and condemned, after an open trial, to an ignominious death. His judges debated the mode of his execution, the axe, the wheel, or the stake; and it was resolved that Mourzoufle (17) should ascend the Theodosian column, a pillar of white marble of one hundred and forty-seven feet in height (18). From the summit he was cast down headlong, and dashed in pieces on the pavement, in the presence of innumerable spectators, who filled the forum of Taurus, and admired the accomplishment of an old prediction, which was explained by this singular event (19). The fate of Alexius is less tragical: he was sent by the marquis a captive to Italy, and a gift to the king of the Romans; but he had not much to applaud his fortune, if the sentence of imprisonment and exile were changed from a fortress in the Alps to a monastery in Asia. But his daughter, before the national calamity, had been given in marriage to a young hero who continued the succession,

(17) See the fate of Mourzoufle, in Nicetas (p. 393.), Villehardouin (No. 141—145. 163.), and Guntherus (c. 20, 21.). Neither the marshal nor the monk afford a grain of pity for a tyrant or rebel, whose punishment, however, was more exemplified than his crime.

(18) The column of Arcadius, which represents in baso-relievo his victories, or those of his father Theodosius, is still extant at Constantinople. It is described and measured, Gyllius (Topograph. iv. 7.), Banduri (ad l. l. Antiquit. C. P. p. 567, &c.), and Tournefort (Voyage de Levant, tom. ii. lettre xii. p. 231.). [Compare Wilken, note, vol. v. p. 388.—M.]

(19) The nonsense of Gunther and the modern Greeks concerning this column *fordice*, is unworthy of notice; but it is singular enough, that fifty years before the Latin conquest, the poet Teztes (Chilad, ix. 277.) relates the dream of a matron, who saw an army in the forum, and a man sitting on the column, clapping his hands, and uttering a loud exclamation.\*

too late; and with the general concurrence of the assembled knights was himself invested with the principality. *Ibid.* p. 283.—M.

\* We read in the *Chronicle of the Conquest of Constantinople*, and of the Establishment of the French in the Morea, translated by J. A. Reuchon, Paris, 1825, p. 64. that Leo VI. called the Philosopher, had prophesied that a perfidious emperor should be precipitated from the top of

this column. The crusaders considered themselves under an obligation to fulfill this prophecy. *Agneset*, note on *Le Beau*, vol. xvii. p. 180. M. Brosset announces that a complete edition of this work, of which the original Greek of the first book only has been published by M. Reuchon, is in preparation, to form part of the new series of the *Byzantine Historians*.—M.

and restored the throne; of the Greek princes (20). The valour of Theodore Lascaris was signalised in the two sieges of Constantinople. After the flight of Mourzoufle, when the Latins were already in the city, he offered himself as their emperor to the soldiers and people; and his ambition, which might be virtuous, was undoubtedly brave. Could he have infused a soul into the multitude, they might have crushed the strangers under their feet: their abject despair refused his aid; and Theodore retired to breathe the air of freedom in Anatolia, beyond the immediate view and pursuit of the conquerors. Under the title, at first of despot, and afterwards of emperor, he drew to his standard the bolder spirits, who were fortified against slavery by the contempt of life; and as every means was lawful for the public safety, implored without scruple the alliance of the Turkish sultan. Nice, where Theodore established his residence, Prusa and Philadelphia, Smyrna and Ephesus, opened their gates to their deliverer: he derived strength and reputation from his victories, and even from his defeats; and the successor of Constantine preserved a fragment of the empire from the banks of the Mæander to the suburbs of Nicomedia, and at length of Constantinople. Another portion, distant and obscure, was possessed by the lineal heir of the Comneni, a son of the virtuous Manuel, a grandson of the tyrant Andronicus. His name was Alexius; and the epithet of great\* was applied perhaps to his stature, rather than to his exploits. By the indulgence of the Angeli, he was appointed governor or duke of Trebizond (21)†: his birth gave him ambition, the revolution independence; and, without changing his title, he reigned in peace from Sinope to the Phasis, along the coast of the Black Sea. His nameless son and successor‡ is described as the

Theodore  
Lascaris,  
emperor of  
Nice,  
A. D.  
1204—1222.

The duke  
and emperor  
of Trebizond.

(20) The dynasties of Nice, Trebizond, and Epirus (of which Niceas saw the origin without much pleasure or hope) are learnedly explored, and clearly represented, in the *Familie Byzantine* of Ducange.

(21) Except some facts in Pachymer and Nicephorus Grægoras, which will hereafter be used, the Byzantine writers disdain to speak of the empire of Trebizond, or principality of the *Lazi*; and among the Latins, it is conspicuous only in the romances of the xivth or xvth centuries. Yet the indefatigable Ducange has dug out (*Pam. Byz.* p. 192.) two authentic passages in Vincent of Beauvais [*L. xxxi. c. 144.*], and the protonotary Ogerius [*apud Wading, A. D. 1279, No. 4.*].

\* This was a title, not a personal appellation. Joinville speaks of the "Grant Comnenie, et sire de Trapezountes." Fallmerayer, p. 82.—M.

† On the revolutions of Trebizond under the later empire down to this period, see Fallmerayer, *Geschichte des Kaiserthums von Trapezunt*, ch. iii. The wife of Manuel fled with her infant sons and her treasure from the relentless rancour of Isaac Angelus. Fallmerayer conjectures that her arrival enabled the Greeks of that region to make head against the formidable Thamar, the Georgian queen of Teflis, p. 42. They gradually formed a dominion on the banks of the Phasis, which the distracted government of the Angeli neglected or were unable to suppress. On the capture of Constantinople by the Latins, Alexius

was joined by many able fugitives from Constantinople. He had always retained the names of *Cæsar* and *Basileus*. He now fixed the seat of his empire at Trebizond; but he had never abandoned his pretensions to the Byzantine throne, ch. iii. Fallmerayer appears to make out a triumphant case as to the assumption of the royal title by Alexius the First. Since the publication of M. Fallmerayer's work (München, 1827.) M. Tafel has published, at the end of the opuscula of Eustathius a curious chronicle of Trebizond by Michael Panaretus (Frankfort, 1832). It gives the succession of the emperors, and some other curious circumstances of their wars with the several Mahometan powers.—M.

‡ The successor of Alexius was his son-in-law



The despots  
of Epirus.

vassal of the sultan, whom he served with two hundred lances: that Comnenian prince was no more than duke of Trebizond, and the title of emperor was first assumed by the pride and envy of the grandson of Alexius. In the West, a third fragment was saved from the common shipwreck by Michael, a bastard of the house of Angeli, who, before the revolution, had been known as an hostage, a soldier, and a rebel. His flight from the camp of the marquis Boniface secured his freedom; by his marriage with the governor's daughter, he commanded the important place of Durazzo, assumed the title of despot, and founded a strong and conspicuous principality in Epirus, Ætolia, and Thessaly, which have ever been peopled by a warlike race. The Greeks, who had offered their service to their new sovereigns, were excluded by the haughty Latins (22) from all civil and military honours, as a nation born to tremble and obey. Their resentment prompted them to show that they might have been useful friends, since they could be dangerous enemies: their nerves were braced by adversity: whatever was learned or holy, whatever was noble or valiant, rolled away into the independent states of Trebizond, Epirus, and Nice; and a single patrician is marked by the ambiguous praise of attachment and loyalty to the Franks. The vulgar herd of the cities and the country would have gladly submitted to a mild and regular servitude; and the transient disorders of war would have been obliterated by some years of industry and peace. But peace was banished, and industry was crushed, in the disorders of the feudal system. The Roman emperors of Constantinople, if they were endowed with abilities, were armed with power for the protection of their subjects: their laws were wise, and their administration was simple. The Latin throne was filled by a titular prince, the chief, and often the servant, of his licentious confederates: the fiefs of the empire, from a kingdom to a castle, were held and ruled by the sword of the barons; and their discord, poverty, and ignorance, extended the ramifications of tyranny to the most sequestered villages. The Greeks were oppressed by the double weight of the priest, who was invested with temporal power, and of the soldier, who was inflamed by fanatic hatred; and the insuperable bar of religion and language for ever

(22) The portrait of the French Latins is drawn in Nicetas by the hand of prejudice and resentment: οὐδὲν τῶν ἄλλων ἰδόντων εἰς Ἄρτος ἔργα παρασκευάζεσθαι σέβειν ἀνίσταντο αὐτῶν οὐδὲ τις τῶν χαρίτων ἢ τῶν πονηρῶν παρὰ τοῖς βαρβάροις τοῦτοις ἐπιτίμειτο, καὶ παρὰ τοῦτο εἶμαι τὸν φύσει ἥσαν ἀνθρώποι, καὶ τὸν χόλον εἶχον τῶν ἰσχυρῶν προτρέχοντες. [P. 101. Ed. Bek.]

Andronicus I. of the Comnenian family, surnamed Gidos. There were five successions between Alexius and John, according to Fallmerayer, p. 103. The troops of Trebizond fought in the army of Diabekeddin, the Karismian, against Alai-eddin, the Seljukian sultan of Roum, but as

allies rather than vassals, p. 107. It was after the defeat of Diabekeddin that they furnished their contingent to Alai-eddin. Fallmerayer struggles in vain to mitigate this mark of the subjection of the Comneni to the sultan, p. 116.

—M.

separated the stranger and the native. As long as the crusaders were united at Constantinople, the memory of their conquest, and the terror of their arms, imposed silence on the captive land: their dispersion betrayed the smallness of their numbers and the defects of their discipline; and some failures and mischances revealed the secret, that they were not invincible. As the fear of the Greeks abated, their hatred increased. They murdered; they conspired; and before a year of slavery had elapsed, they implored, or accepted, the succour of a Barbarian, whose power they had felt, and whose gratitude they trusted (23).

The Latin conquerors had been saluted with a solemn and early embassy from John, or Joannice, or Calo-John, the revolted chief of the Bulgarians and Wala-hians. He deemed himself their brother, as the votary of the Roman pontiff, from whom he had received the regal title and an holy banner; and in the subversion of the Greek monarchy, he might aspire to the name of their friend and accomplice. But Calo-John was astonished to find, that the count of Flanders had assumed the pomp and pride of the successors of Constantine; and his ambassadors were dismissed with an haughty message, that the rebel must deserve a pardon, by touching with his forehead the footstool of the Imperial throne. His resentment (24) would have exhaled in acts of violence and blood: his cooler policy watched the rising discontent of the Greeks; affected a tender concern for their sufferings; and promised, that their first struggles for freedom should be supported by his person and kingdom. The conspiracy was propagated by national hatred, the firmest band of association and secrecy: the Greeks were impatient to sheath their daggers in the breasts of the victorious strangers; but the execution was prudently delayed, till Henry, the emperor's brother, had transported the flower of his troops beyond the Hellespont. Most of the towns and villages of Thrace were true to the moment and the signal; and the Latins, without arms or suspicion, were slaughtered by the vile and merciless revenge of their slaves. From Demotica, the first scene of the massacre, the surviving vassals of the count of St. Pol escaped to Adrianople; but the French and Venetians, who occupied that city, were slain or expelled by the furious multitude: the garrisons that could effect their retreat fell back on each other towards the metropolis; and the fortresses, that separately stood against the rebels, were ignorant of each other's and of their sovereign's fate. The voice of fame and fear announced the revolt of the Greeks and the rapid approach of their Bulgarian ally; and Calo-John, not depending on the forces

The  
Bulgarian  
war.  
A. D. 1205.

[23] I here begin to use, with freedom and confidence, the eight books of the *Histoire de C. P. sous l'Empire des François*, which Ducange has given as a supplement to Villehardouin; and which, in a barbarous style, deserves the praise of an original and classic work.

[24] In Calo-John's answer to the pope, we may find his claims and complaints (*Gesta Innocent.* 111. c. 108, 109.): he was cherished at Rome as the prodigal son.

of his own kingdom, had drawn from the Scythian wilderness a body of fourteen thousand Comans, who drank, as it was said, the blood of their captives, and sacrificed the Christians on the altars of their gods (25).

March.

Alarmed by this sudden and growing danger, the emperor despatched a swift messenger to recall count Henry and his troops; and had Baldwin expected the return of his gallant brother, with a supply of twenty thousand Armenians, he might have encountered the invader with equal numbers and a decisive superiority of arms and discipline. But the spirit of chivalry could seldom discriminate caution from cowardice; and the emperor took the field with an hundred and forty knights, and their train of archers and sergeants. The marshal, who dissuaded and obeyed, led the vanguard in their march to Adrianople; the main body was commanded by the count of Blois; the aged doge of Venice followed with the rear; and their scanty numbers were increased from all sides by the fugitive Latins. They undertook to besiege the rebels of Adrianople; and such was the pious tendency of the crusades, that they employed the holy week in pillaging the country for their subsistence, and in framing engines for the destruction of their fellow-Christians. But the Latins were soon interrupted and alarmed by the light cavalry of the Comans, who boldly skirmished to the edge of their imperfect lines: and a proclamation was issued by the marshal of Romania, that, on the trumpet's sound, the cavalry should mount and form; but that none, under pain of death, should abandon themselves to a desultory and dangerous pursuit. This wise injunction was first disobeyed by the count of Blois, who involved the emperor in his rashness and ruin. The Comans, of the Parthian or Tartar school, fled before their first charge; but after a career of two leagues, when the knights and their horses were almost breathless, they suddenly turned, rallied, and encompassed the heavy squadrons of the Franks. The count was slain on the field; the emperor was made prisoner; and if the one disdained to fly, if the other refused to yield, their personal bravery made a poor atonement for their ignorance, or neglect, of the duties of a general (26).

Defeat and  
captivity of  
Baldwin,  
A. D. 1205,  
April 15.

(25) The Comans were a Tartar or Turkman horde, which encamped in the thirteenth and thirteenth centuries on the verge of Moldavia. The greater part were pagans, but some were Mahometans, and the whole horde was converted to Christianity (A. D. 1370) by Lewis King of Hungary.

(26) Nicetas, from ignorance or malice, imputes the defeat to the cowardice of Dandolo (p. 385.); but Villehardouin shares his own glory with his venerable friend, qui vint home ére et gote no veoit, mais mult ére sages et preus et vigieros (No. 193.).\*

\* Gibbon appears to me to have misapprehended the passage of Nicetas. He says, "that principal and subtlest mischief, that primary cause of all the horrible miseries suffered by

"the Romans," i. e. the Byzantines. It is an effusion of malicious triumph against the Venetian, to whom he always ascribes the capture of Constantinople.—M.

Proud of his victory and his royal prize, the Bulgarian advanced to relieve Adrianople and achieve the destruction of the Latins. They must inevitably have been destroyed, if the marshal of Romania had not displayed a cool courage and consummate skill; uncommon in all ages, but most uncommon in those times, when war was a passion, rather than a science. His grief and fears were poured into the firm and faithful bosom of the doge; but in the camp he diffused an assurance of safety, which could only be realised by the general belief. All day he maintained his perilous station between the city and the Barbarians: Villehardouin decamped in silence at the dead of night; and his masterly retreat of three days would have deserved the praise of Xenophon and the ten thousand. In the rear, the marshal supported the weight of the pursuit; in the front, he moderated the impatience of the fugitives; and wherever the Comans approached, they were repelled by a line of impenetrable spears. On the third day, the weary troops beheld the sea, the solitary town of Rodosto (27), and their friends, who had landed from the Asiatic shore. They embraced, they wept; but they united their arms and counsels; and, in his brother's absence, count Henry assumed the regency of the empire, at once in a state of childhood and caducity (28). If the Comans withdrew from the summer heats, seven thousand Latins, in the hour of danger, deserted Constantinople, their brethren, and their vows. Some partial success was over-balanced by the loss of one hundred and twenty knights in the field of Rusium; and of the Imperial domain, no more was left than the capital, with two or three adjacent fortresses on the shores of Europe and Asia. The king of Bulgaria was resistless and inexorable; and Calo-John respectfully eluded the demands of the pope, who conjured his new proselyte to restore peace and the emperor to the afflicted Latins. The deliverance of Baldwin was no longer, he said, in the power of man: that prince had died in prison; and the manner of his death is variously related by ignorance and credulity. The lovers of a tragic legend will be pleased to hear, that the royal captive was tempted by the amorous queen of the Bulgarians; that his chaste refusal exposed him to the falsehood of a woman and the jealousy of a savage; that his hands and feet were severed from his body; that his bleeding trunk was cast among the carcasses of dogs and horses; and that he breathed three days, before he was devoured by the birds of prey (29). About twenty years afterwards, in a wood of

Retreat of the  
Latins.

Death of the  
emperor.

[27] The truth of geography, and the original text of Villehardouin (No. 194.), place Rodosto three days' journey (*trois jorées*) from Adrianople: but Viguere, in his version, has most absurdly substituted *trois heures*; and this error, which is not corrected by Ducange, has entrapped several moderns, whose names I shall spare.

[28] The reign and end of Baldwin are related by Villehardouin and Nicetas (p. 386—416.); and their omissions are supplied by Ducange in his *Observations*, and to the end of his first book.

[29] After brushing away all doubtful and improbable circumstances, we may prove the death of

the Netherlands, an hermit announced himself as the true Baldwin, the emperor of Constantinople, and lawful sovereign of Flanders. He related the wonders of his escape, his adventures, and his penance, among a people prone to believe and to rebel; and, in the first transport, Flanders acknowledged her long-lost sovereign. A short examination before the French court detected the impostor, who was punished with an ignominious death; but the Flemings still adhered to the pleasing error; and the countess Jane is accused by the gravest historians of sacrificing to her ambition the life of an unfortunate father (30).

Reign and  
character of  
Henry.  
A. D. 1206,  
Aug. 20 —  
A. D. 1216,  
June 11.

In all civilised hostility, a treaty is established for the exchange or ransom of prisoners; and if their captivity be prolonged, their condition is known, and they are treated according to their rank with humanity or honour. But the savage Bulgarian was a stranger to the laws of war: his prisons were involved in darkness and silence; and above a year elapsed before the Latins could be assured of the death of Baldwin, before his brother, the regent Henry, would consent to assume the title of emperor. His moderation was applauded by the Greeks as an act of rare and inimitable virtue. Their light and perfidious ambition was eager to seize or anticipate the moment of a vacancy, while a law of succession, the guardian both of the prince and people, was gradually defined and confirmed in the hereditary monarchies of Europe. In the support of the Eastern empire, Henry was gradually left without an associate, as the heroes of the crusade retired from the world or from the war. The doge of Venice, the venerable Dandolo, in the fulness of years and glory, sunk into the grave. The marquis of Montferrat was slowly recalled from the Peloponnesian war to the revenge of Baldwin and the defence of Thessalonica. Some nice disputes of feudal homage and service were reconciled in a personal interview between the emperor and the king: they were firmly united by mutual esteem and the common danger; and their alliance was sealed by the nuptials of Henry with the daughter of the Italian prince. He soon deplored the loss of his friend and father. At the persuasion of some faithful Greeks, Boniface made a bold and successful inroad among the hills of Rhodope: the Bulgarians fled on his approach; they assembled to harass his retreat. On the intelligence that his rear was attacked, without waiting for any defensive ar-

Baldwin, 1. By the firm belief of the French barons [Villehardouin, No. 230.], 2. By the declaration of Calo-John himself, who excuses his not releasing the captive emperor, *quia debitum carnis exsolverat cum carcere teneretur* (Lecta Innocent, III. c. 109.).\*

(30) See the story of this impostor from the French and Flemish writers in Ducange, *Hist. de C. P.* iii. 9.; and the ridiculous fables that were believed by the monks of St. Alban's, in Matthew Paris, *Hist. Major*, p. 271, 272.

\* Compare von Hammer, *Geschichte der Hohenstaufen*, vol. III. p. 237. M. Peüet, in his *Mémoires relatifs à l'Histoire de France*, tom. i. p. 25. expresses his belief in the first part of the preface to Villehardouin in the Collection des "tragic legend."—M.

mour, he leaped on horseback, couched his lance, and drove the enemies before him: but in the rash pursuit he was pierced with a mortal wound; and the head of the king of Thessalonica was presented to Calo-John, who enjoyed the honours, without the merit, of victory. It is here, at this melancholy event, that the pen or the voice of Jeffrey of Villehardouin seems to drop or to expire (31); and if he still exercised his military office of marshal of Romania, his subsequent exploits are buried in oblivion (32). The character of Henry was not unequal to his arduous situation: in the siege of Constantinople, and beyond the Hellespont, he had deserved the fame of a valiant knight and a skilful commander; and his courage was tempered with a degree of prudence and mildness unknown to his impetuous brother. In the double war against the Greeks of Asia and the Bulgarians of Europe, he was ever the foremost on shipboard or on horseback; and though he cautiously provided for the success of his arms, the drooping Latins were often roused by his example to save and to second their fearless emperor. But such efforts, and some supplies of men and money from France, were of less avail than the errors, the cruelty, and death, of their most formidable adversary. When the despair of the Greek subjects invited Calo-John as their deliverer, they hoped that he would protect their liberty and adopt their laws: they were soon taught to compare the degrees of national ferocity, and to execrate the savage conqueror, who no longer dissembled his intention of dispeopling Thrace, of demolishing the cities, and of transplanting the inhabitants beyond the Danube. Many towns and villages of Thrace were already evacuated: an heap of ruins marked the place of Philippopolis, and a similar calamity was expected at Demotica and Adrianople, by the first authors of the revolt. They raised a cry of grief and repentance to the throne of Henry; the emperor alone had the magnanimity to forgive and trust them. No more than four hundred knights, with their sergeants and archers, could be assembled under his banner; and with this slender force he fought\* and repulsed the Bulgarian, who, besides his infantry, was at the head of forty thousand horse. In this expedition, Henry felt the difference

[31] Villehardouin, No. 257. I quote, with regret, this lamentable conclusion, where we lose at once the original history, and the rich illustrations of Ducange. The last pages may derive some light from Henry's two Epistles to Innocent III. (Gesta, c. 106, 107).

[32] The marshal was alive in 1212, but he probably died soon afterwards, without returning to France (Ducange, *Observations sur Villehardouin*, p. 238). His fief of Messinople, the gift of Boniface, was the ancient Maximianopolis, which flourished in the time of Ammianus Marcellinus, among the cities of Thrace. (No. 141.).

\* There was no battle. On the advance of the Latins John suddenly broke up his camp and retreated. The Latins considered this unexpected deliverance almost a miracle. Le Beau suggests the probability, that the defection of the

Comans, who usually quitted the camp during the heat of summer, may have caused the flight of the Bulgarians. Nicetas, c. 8. Villehardouin, c. 225. Le Beau, vol. xvii. p. 242.—M.

between an hostile and a friendly country: the remaining cities were preserved by his arms; and the savage, with shame and loss, was compelled to relinquish his prey. The siege of Thessalonica was the last of the evils which Calo-John inflicted or suffered: he was stabbed in the night in his tent; and the general, perhaps the assassin, who found him weltering in his blood, ascribed the blow with general applause to the lance of St. Demetrius (33). After several victories, the prudence of Henry concluded an honourable peace with the successor of the tyrant, and with the Greek princes of Nice and Epirus. If he ceded some doubtful limits, an ample kingdom was reserved for himself and his feudatories; and his reign, which lasted only ten years, afforded a short interval of prosperity and peace. Far above the narrow policy of Baldwin and Boniface, he freely entrusted to the Greeks the most important offices of the state and army; and this liberality of sentiment and practice was the more seasonable, as the princes of Nice and Epirus had already learned to seduce and employ the mercenary valour of the Latins. It was the aim of Henry to unite and reward his deserving subjects of every nation and language; but he appeared less solicitous to accomplish the impracticable union of the two churches. Pelagius, the pope's legate, who acted as the sovereign of Constantinople, had interdicted the worship of the Greeks, and sternly imposed the payment of tithes, the double procession of the Holy Ghost, and a blind obedience to the Roman pontiff. As the weaker party, they pleaded the duties of conscience, and implored the rights of toleration: "Our bodies," they said, "are Cæsar's, but our souls belong only to God." The persecution was checked by the firmness of the emperor (34), and if we can believe that the same prince was poisoned by the Greeks themselves, we must entertain a contemptible idea of the sense and gratitude of mankind. His valour was a vulgar attribute, which he shared with ten thousand knights; but Henry possessed the superior courage to oppose, in a superstitious age, the pride and avarice of the clergy. In the cathedral of St. Sophia he presumed to place his throne on the right hand of the patriarch; and this presumption excited the sharpest censure of pope Innocent the Third. By a salutary edict, one of the first examples of the laws of mortmain, he prohibited the alienation of fiefs: many of the Latins, desirous of returning to Europe, resigned their estates to the church for a spiritual or temporal reward; these holy lands were immediately discharged from military service; and

(33) The church of this patron of Thessalonica was served by the canons of the holy sepulchre, and contained a divine sacrament which distilled daily and stupendous miracles (Decauge, *Hist. de C. P.* ii. 4.).

(34) Acropolita [c. 17.] observes the persecution of the legate, and the toleration of Henry (ἐργη\*, as he calls him), κλύδωνα κατέστειρεν.

\* Or rather ἑργάζετο.—M.

a colony of soldiers would have been gradually transformed into a college of priests (35).

The virtuous Henry died at Thessalonica, in the defence of that kingdom, and of an infant, the son of his friend Boniface. In the two first emperors of Constantinople the male line of the counts of Flanders was extinct. But their sister Yolande was the wife of a French prince, the mother of a numerous progeny; and one of her daughters had married Andrew king of Hungary, a brave and pious champion of the cross. By seating him on the Byzantine throne, the barons of Romania would have acquired the forces of a neighbouring and warlike kingdom; but the prudent Andrew revered the laws of succession; and the princess Yolande, with her husband Peter of Courtenay, count of Auxerre, was invited by the Latins to assume the empire of the East. The royal birth of his father, the noble origin of his mother, recommended to the barons of France the first cousin of their king. His reputation was fair, his possessions were ample, and, in the bloody crusade against the Albigeois, the soldiers and the priests had been abundantly satisfied of his zeal and valour. Vanity might applaud the elevation of a French emperor of Constantinople; but prudence must pity, rather than envy, his treacherous and imaginary greatness. To assert and adorn his title, he was reduced to sell or mortgage the best of his patrimony. By these expedients, the liberality of his royal kinsman Philip Augustus, and the national spirit of chivalry, he was enabled to pass the Alps at the head of one hundred and forty knights, and five thousand five hundred sergeants and archers. After some hesitation, pope Honorius the Third was persuaded to crown the successor of Constantine: but he performed the ceremony in a church without the walls, lest he should seem to imply or to bestow any right of sovereignty over the ancient capital of the empire. The Venetians had engaged to transport Peter and his forces beyond the Adriatic, and the empress, with her four children, to the Byzantine palace; but they required, as the price of their service, that he should recover Durazzo from the despot of Epirus. Michael Angelus, or Comnenus, the first of his dynasty, had bequeathed the succession of his power and ambition to Theodore, his legitimate brother, who already threatened and invaded the establishments of the Latins. After discharging his debt by a fruitless assault, the emperor raised the siege to prosecute a long and perilous journey over land from Durazzo to Thessalonica. He was soon lost in the mountains of Epirus: the passes were fortified; his provisions exhausted: he was delayed and deceived by a treacherous negotia-

Peter of  
Courtenay  
emperor of  
Constantino-  
ple,  
A. D. 1217,  
April 9.

[35] See the reign of HENRY, in DUCANGE (*Hist. de C. P.* l. i. c. 35—41. l. ii. c. 1—22.), who is much indebted to the Epistles of the Popes. Le BEAU (*Hist. du Bas-Empire*, tom. xxi. p. 120—122.) has found, perhaps in Doustreman, some laws of Henry, which determined the service of fiefs, and the prerogatives of the emperor.



His captivity  
and death,  
A. D.  
1217—1219.

tion; and, after Peter of Courtenay and the Roman legate had been arrested in a banquet, the French troops, without leaders or hopes, were eager to exchange their arms for the delusive promise of mercy and bread. The Vatican thundered; and the impious Theodore was threatened with the vengeance of earth and heaven; but the captive emperor and his soldiers were forgotten, and the reproaches of the pope are confined to the imprisonment of his legate. No sooner was he satisfied by the deliverance of the priest and a promise of spiritual obedience, than he pardoned and protected the despot of Epirus. His peremptory commands suspended the ardour of the Venetians and the king of Hungary; and it was only by a natural or untimely death (36) that Peter of Courtenay was released from his hopeless captivity (37).

Robert  
emperor of  
Constantino-  
ple,  
A. D.  
1221—1228.

The long ignorance of his fate, and the presence of the lawful sovereign, of Yolande, his wife or widow, delayed the proclamation of a new emperor. Before her death, and in the midst of her grief, she was delivered of a son, who was named Baldwin, the last and most unfortunate of the Latin princes of Constantinople. His birth endeared him to the barons of Romania; but his childhood would have prolonged the troubles of a minority, and his claims were superseded by the elder claims of his brethren. The first of these, Philip of Courtenay, who derived from his mother the inheritance of Namur, had the wisdom to prefer the substance of a marquisate to the shadow of an empire; and on his refusal, Robert, the second of the sons of Peter and Yolande, was called to the throne of Constantinople. Warned by his father's mischance, he pursued his slow and secure journey through Germany and along the Danube: a passage was opened by his sister's marriage with the king of Hungary; and the emperor Robert was crowned by the patriarch in the cathedral of St. Sophia. But his reign was an era of calamity and disgrace; and the colony, as it was styled, of New France yielded on all sides to the Greeks of Nice and Epirus. After a victory, which he owed to his perfidy rather than his courage, Theodore Angelus entered the kingdom of Thessalonica, expelled the feeble Demetrius, the son of the marquis Beniface, erected his standard on the walls of Adrianople; and added, by his vanity, a third or a fourth name to the list of rival emperors. The relics of the Asiatic province were swept away by John Vataces, the son-in-law and

(36) Acropolita (c. 14.) affirms, that Peter of Courtenay died by the sword (*ἔργον μαχαίρας γενέσθαι*); but from his dark expressions, I should conclude a previous captivity, *ὡς πάντας ἄρδην δεσπόμεντας ποιῆσαι τὸν πᾶσι σκλάβοις*.\* The Chronicle of Azorre delays the emperor's death till the year 1219; and Azorre is in the neighbourhood of Courtenay.

(37) See the reign and death of Peter of Courtenay, in Ducange (*Hist. de C. P. l. ii. c. 23—28.*), who feebly strives to excuse the neglect of the emperor by Monnerus III.

\* Whatever may have been the fact, this can hardly be made out from the expressions of Acropolita.—M.

successor of Theodore Lascaris, and who, in a triumphant reign of thirty-three years, displayed the virtues both of peace and war. Under his discipline, the swords of the French mercenaries were the most effectual instrument of his conquests, and their desertion from the service of their country was at once a symptom and a cause of the rising ascendant of the Greeks. By the construction of a fleet, he obtained the command of the Hellespont, reduced the islands of Lesbos and Rhodes, attacked the Venetians of Candia, and intercepted the rare and parsimonious succours of the West. Once, and once only, the Latin emperor sent an army against Vataces; and in the defeat of that army, the veteran knights, the last of the original conquerors, were left on the field of battle. But the success of a foreign enemy was less painful to the pusillanimous Robert than the insolence of his Latin subjects, who confounded the weakness of the emperor and of the empire. His personal misfortunes will prove the anarchy of the government and the ferociousness of the times. The amorous youth had neglected his Greek bride, the daughter of Vataces, to introduce into the palace a beautiful maid, of a private, though noble, family of Artois; and her mother had been tempted by the lustre of the purple to forfeit her engagements with a gentleman of Burgundy. His love was converted into rage; he assembled his friends, forced the palace gates, threw the mother into the sea, and inhumanly cut off the nose and lips of the wife or concubine of the emperor. Instead of punishing the offender, the barons avowed and applauded the savage deed (38), which, as a prince and as a man, it was impossible that Robert should forgive. He escaped from the guilty city to implore the justice or compassion of the pope: the emperor was coolly exhorted to return to his station; before he could obey, he sunk under the weight of grief, shame, and impotent resentment (39).

It was only in the age of chivalry, that valour could ascend from a private station to the thrones of Jerusalem and Constantinople. The titular kingdom of Jerusalem had devolved to Mary, the daughter of Isabella and Conrad of Montferrat, and the granddaughter of Almeric or Amaury. She was given to John of Brienne, of a noble family in Champagne, by the public voice, and the judgment of Philip Augustus, who named him as the most worthy champion of the Holy Land (40). In the fifth crusade, he led an hundred thousand Latins to the conquest of Egypt: by him the siege of Danietta was achieved; and the subsequent failure was

Baldwin II.  
and John of  
Brienne,  
emperors of  
Constantino-  
ple,  
A. D.  
1218—1237.

[38] Marius Sanctus (*Secreta Fidelium Crucis*, l. ii. p. 4. c. 16. p. 75.) is so much delighted with this bloody deed, that he has transcribed it in his margin as a bonum exemplum. Yet he acknowledges the damsel for the lawful wife of Robert.

[39] See the reign of Robert, in Ducange (*Hist. de C. P.* l. iii. c. 1—12.).

[40] Rex ipse Francie, deliberatione habita, respondit austin, se datum hominem Syrie partem aptum; in armis probum (preux), in bellis acutum, in agris providum, Johannem comitem Brannensem. Sanct. Secret. Fidelium, l. iii. p. 31. c. 4. p. 205. Mathieu Paris, p. 149.

justly ascribed to the pride and avarice of the legate. After the marriage of his daughter with Frederic the Second (41), he was provoked by the emperor's ingratitude to accept the command of the army of the church; and though advanced in life, and despoiled of royalty, the sword and spirit of John of Brienne were still ready for the service of Christendom. In the seven years of his brother's reign, Baldwin of Courtenay had not emerged from a state of childhood, and the barons of Romania felt the strong necessity of placing the sceptre in the hands of a man and an hero. The veteran king of Jerusalem might have disdained the name and office of regent: they agreed to invest him for his life with the title and prerogatives of emperor, on the sole condition, that Baldwin should marry his second daughter, and succeed at a mature age to the throne of Constantinople. The expectation, both of the Greeks and Latins, was kindled by the renown, the choice, and the presence of John of Brienne; and they admired his martial aspect, his green and vigorous age of more than fourscore years, and his size and stature, which surpassed the common measure of mankind (42). But avarice, and the love of ease, appear to have chilled the ardour of enterprise: his troops were disbanded, and two years rolled away without action or honour, till he was awakened by the dangerous alliance of Vataces emperor of Nice, and of Azan king of Bulgaria. They besieged Constantinople by sea and land, with an army of one hundred thousand men, and a fleet of three hundred ships of war; while the entire force of the Latin emperor was reduced to one hundred and sixty knights, and a small addition of sergeants and archers. I tremble to relate, that instead of defending the city, the hero made a sally at the head of his cavalry; and that of forty-eight squadrons of the enemy, no more than three escaped from the edge of his invincible sword. Fired by his example, the infantry and the citizens boarded the vessels that anchored close to the walls; and twenty-five were dragged in triumph into the harbour of Constantinople. At the summons of the emperor, the vassals and allies armed in her defence; broke through every obstacle that opposed their passage; and, in the succeeding year, obtained a second victory over the same enemies. By the rude poets of the age, John of Brienne is compared to Hector, Roland,

[41] Giannone (*Istoria Civile*, tom. ii. l. xvi. p. 380—385.) discusses the marriage of Frederic II. with the daughter of John of Brienne, and the double union of the crowns of Naples and Jerusalem.

[42] *Acropolita*, c. 27. The historian was at that time a boy, and educated at Constantinople. In 1233, when he was eleven years old, his father broke the Latin chain, left a splendid fortune, and escaped to the Greek court of Nice, where his son was raised to the highest honours.

\* John de Brienne, elected emperor 1229, more glided away in inglorious inaction: he then wasted two years in preparations, and did not make some ineffective warlike expeditions. Conserve at Constantinople till 1231. Two years Constantinople was not besieged till 1234.—M.

and Judas Machabæus (43): but their credit, and his glory, receives some abatement from the silence of the Greeks. The empire was soon deprived of the last of her champions; and the dying monarch was ambitious to enter paradise in the habit of a Franciscan friar (44).

In the double victory of John of Brienne, I cannot discover the name or exploits of his pupil Baldwin, who had attained the age of military service, and who succeeded to the imperial dignity on the decease of his adoptive father (45). The royal youth was employed on a commission more suitable to his temper; he was sent to visit the Western courts, of the pope more especially, and of the king of France; to excite their pity by the view of his innocence and distress; and to obtain some supplies of men or money for the relief of the sinking empire. He thrice repeated these mendicant visits, in which he seemed to prolong his stay, and postpone his return; of the five-and-twenty years of his reign, a greater number were spent abroad than at home; and in no place did the emperor deem himself less free and secure than in his native country and his capital. On some public occasions, his vanity might be soothed by the title of Augustus, and by the honours of the purple; and at the général council of Lyons, when Frederic the Second was excommunicated and deposed, his Oriental colleague was enthroned on the right hand of the pope. But how often was the exile, the vagrant, the Imperial beggar, humbled with scorn, insulted with pity, and degraded in his own eyes and those of the nations! In his first visit to England, he was stopped at Dover by a severe reprimand, that he should presume, without leave, to enter an independent kingdom. After some delay, Baldwin, however, was permitted to pursue his journey, was entertained with cold civility, and thankfully departed with a present of seven hundred marks (46). From the avarice of Rome, he could only obtain the proclamation of a crusade, and a treasure of indulgences; a coin, whose currency was depreciated by too frequent and indiscriminate abuse. His birth and misfortunes recommended him to the generosity of his

Baldwin II.  
A. D. 1237,  
March 23—  
A. D. 1261,  
July 25.

[43] Philip Monkes, bishop of Tournay (A. D. 1274—1282), has composed a poem, or rather a string of verses, in bad old Flemish French, on the Latin emperors of Constantinople, which Ducange has published at the end of *Villehardouin*; see p. 224. for the prowess of John of Brienne.

N'Ale, Ector, Rolf ne Ogiers  
Ne Judas Machabæus li fiors  
Tant ne lit d'armes en estors  
Com fist li Rois Jehans cel jors  
Et li deors et li dedans  
La paru sa force et ses sens  
Et li hardiment qu'il avoit.

[44] See the reign of John de Brienne, in Ducange, *Hist. de C. P. l. iii. c. 13—26.*

[45] See the reign of Baldwin II. till his expulsion from Constantinople, in Ducange, *Hist. de C. P. l. iv. c. 1—34. the end l. v. c. 1—33.*

[46] Matthew Paris relates the two visits of Baldwin II. to the English court, p. 306. 637. : his return to Greece armatus manu, p. 407. : his letters of his nomen formidabile, &c. p. 481. (a passage which had escaped Ducange); his expulsion, p. 350.

consin Louis the Ninth; but the martial zeal of the saint was diverted from Constantinople to Egypt and Palestine; and the public and private poverty of Baldwin was alleviated, for a moment, by the alienation of the marquisate of Namur and the lordship of Courtenay, the last remains of his inheritance (47). By such shameful or ruinous expedients, he once more returned to Romania, with an army of thirty thousand soldiers, whose numbers were doubled in the apprehension of the Greeks. His first despatches to France and England announced his victories and his hopes: he had reduced the country round the capital to the distance of three days' journey; and if he succeeded against an important, though nameless, city (most probably Chiorli), the frontier would be safe and the passage accessible. But these expectations (if Baldwin was sincere) quickly vanished like a dream: the troops and treasures of France melted away in his unskilful hands; and the throne of the Latin emperor was protected by a dishonourable alliance with the Turks and Comans. To secure the former, he consented to bestow his niece on the unbelieving sultan of Cogni; to please the latter, he complied with their Pagan rites; a dog was sacrificed between the two armies; and the contracting parties tasted each other's blood, as a pledge of their fidelity (48). In the palace, or prison, of Constantinople the successor of Augustus demolished the vacant houses for winter-fuel, and stripped the lead from the churches for the daily expense of his family. Some usurious loans were dealt with a scanty hand by the merchants of Italy; and Philip, his son and heir, was pawned at Venice as the security for a debt (49). Thirst, hunger, and nakedness, are positive evils; but wealth is relative; and a prince, who would be rich in a private station, may be exposed by the increase of his wants to all the anxiety and bitterness of poverty.

The holy  
crown of  
thorns.

But in this abject distress, the emperor and empire were still possessed of an ideal treasure, which drew its fantastic value from the superstition of the Christian world. The merit of the true cross was somewhat impaired by its frequent division; and a long captivity among the infidels might shed some suspicion on the fragments that were produced in the East and West. But another relic of the Passion was preserved in the Imperial chapel of Constantinople; and the crown of thorns which had been placed on the head of Christ was equally precious and authentic. It had formerly been the practice of the Egyptian debtors to deposit, as a security, the mummies of their parents; and both their honour and religion were

[47] Louis IX. disapproved and stopped the alienation of Courtenay (Ducange, l. iv. c. 23.). It is now annexed to the royal demesne, but granted for a term (*engagé*) to the family of Boulogne-Comte. Courtenay, in the diocesis of Senones in the Isle de France, is a town of 500 inhabitants, with the remains of a castle (*Mélanges tirés d'une grande Bibliothèque*, tom. xiv. p. 74—77.).

[48] Joinville, p. 104. edit. du Louvre. A Coman prince, who died without baptism, was buried at the gates of Constantinople with a lion's mane of slaves and horses.

[49] Saut. Secret. Fidel. Crucis, l. ii. p. iv. c. 12. p. 12.

bound for the redemption of the pledge. In the same manner, and in the absence of the emperor, the barons of Romània borrowed the sum of thirteen thousand one hundred and thirty-four pieces of gold (50) on the credit of the holy crown: they failed in the performance of their contract; and a rich Venetian, Nicholas Querini, undertook to satisfy their impatient creditors, on condition that the relic should be lodged at Venice, to become his absolute property, if it were not redeemed within a short and definite term. The barons apprised their sovereign of the hard treaty and impending loss; and as the empire could not afford a ransom of seven thousand pounds sterling, Baldwin was anxious to snatch the prize from the Venetians, and to vest it with more honour and emolument in the hands of the most Christian king (51). Yet the negotiation was attended with some delicacy. In the purchase of relics, the saint would have started at the guilt of simony; but if the mode of expression were changed, he might lawfully repay the debt, accept the gift, and acknowledge the obligation. His ambassadors, two Dominicans, were despatched to Venice to redeem and receive the holy crown, which had escaped the dangers of the sea and the galleys of Vataces. On opening a wooden box, they recognised the seals of the doge and barons, which were applied on a shrine of silver; and within this shrine the monument of the Passion was enclosed in a golden vase. The reluctant Venetians yielded to justice and power: the emperor Frederic granted a free and honourable passage; the court of France advanced as far as Troyes in Champagne, to meet with devotion this inestimable relic: it was borne in triumph through Paris by the king himself, barefoot, and in his shirt; and a free gift of ten thousand marks of silver reconciled Baldwin to his loss. The success of this transaction tempted the Latin emperor to offer with the same generosity the remaining furniture of his chapel (52): a large and authentic portion of the true cross; the baby-linen of the Son of God, the lance, the sponge, and the chain, of his Passion; the rod of Moses, and part of the skull of St. John the Baptist. For the reception of these spiritual treasures, twenty thousand marks were expended by St. Louis on a stately foundation, the holy chapel of Paris, on which the muse of Boileau has bestowed a comic immortality. The truth of such remote and ancient relics, which cannot be proved by any human testimony, must be admitted by those who believe in the miracles which they

[50] Under the words *Perparus*, *Perpera*, *Hyperperum*, Ducange is short and vague: *Monete græcæ*. From a corrupt passage of Geuthenus (Hist. C. P. c. 8. p. 10.), I guess that the *Perpera* was the common aureus, the fourth part of a mark of silver, or about ten shillings sterling in value. In lead it would be too contemptible.

[51] For the translation of the holy crown, &c. from Constantinople to Paris, see Ducange (Hist. de C. P. l. iv. c. 11—14. 24. 35.) and Fleury (Hist. Ecclési. tom. xvii. p. 201—204.).

[52] *Mélanges tirés d'une grande Bibliothèque*, tom. xliii. p. 201—205. The Lutrin of Boileau exhibits the inside, the soul and manners of the *Sainte Chapelle*; and many facts relative to the institution are collected and explained by his commentators, Brœuet and de St. Marc.

have performed. About the middle of the last age, an inveterate ulcer was touched and cured by an holy prick of the holy crown (53) : the prodigy is attested by the most pious and enlightened Christians of France; nor will the fact be easily disproved, except by those who are armed with a general antidote against religious credulity (54).

Progress of  
the Greeks,  
A. D.  
1237—1261.

The Latins of Constantinople (55) were on all sides encompassed and pressed: their sole hope, the last delay of their ruin, was in the division of their Greek and Bulgarian enemies; and of this hope they were deprived by the superior arms and policy of Vataces emperor of Nice. From the Propontis to the rocky coast of Pamphylia, Asia was peaceful and prosperous under his reign; and the events of every campaign extended his influence in Europe. The strong cities of the hills of Macedonia and Thrace were rescued from the Bulgarians; and their kingdom was circumscribed by its present and proper limits, along the southern banks of the Danube. The sole emperor of the Romans could no longer brook that a lord of Epirus, a Comnenian prince of the West, should presume to dispute or share the honours of the purple; and the humble Demetrius changed the colour of his buskins, and accepted with gratitude the appellation of despot. His own subjects were exasperated by his baseness and incapacity: they implored the protection of their supreme lord. After some resistance, the kingdom of Thessalonica was united to the empire of Nice; and Vataces reigned without a competitor from the Turkish borders to the Adriatic gulf. The princes of Europe revered his merit and power; and had he subscribed an orthodox creed, it should seem that the pope would have abandoned without reluctance the Latin throne of Constantinople. But the death of Vataces, the short and busy reign of Theodore his son, and the helpless infancy of his grandson John, suspended the restoration of the Greeks. In the next chapter, I shall explain their domestic revolutions; in this place, it will be sufficient to observe, that the young prince was oppressed by the ambition of his guardian and colleague Michael Palæologus, who displayed the virtues and vices that belong to the founder of a new dynasty. The emperor Baldwin had flattered himself, that he might recover some provinces or cities by an impotent negotiation. His ambassadors were dismissed from Nice with mockery and contempt. At every

Michael  
Palæologus,  
the Greek  
emperor,  
A. D. 1259,  
Dec. 1.

[53] It was performed A. D. 1656, March 24. on the niece of Pascal; and that superior genius, with Arnauld, Nicole, &c. were on the spot, to believe and attest a miracle which confounded the Jesuits, and saved Port Royal (*Œuvres de Racine*, tom. vi. p. 176—187. in his eloquent History of Port Royal).

[54] Voltaire (*Siècle de Louis XIV.* c. 37. *Œuvres*, tom. ix. p. 178, 179.) strives to invalidate the fact: but Hume (*Essays*, vol. ii. p. 483, 484.), with more skill and success, seizes the battery, and turns the cannon against his enemy.

[55] The gradual losses of the Latins may be traced in the third, fourth, and fifth books of the compilation of Dacque: but of the Greek conquests he has dropped many circumstances, which may be recovered from the larger history of George Acropolita, and the three first books of Nicephorus Gregoras, two writers of the Byzantine series, who have had the good fortune to meet with learned editors, Leo Allatius at Rome, and John Boivin in the Academy of Inscriptions of Paris.

place which they named, Palæologus alleged some special reason, which rendered it dear and valuable in his eyes: in the one he was born; in another he had been first promoted to military command; and in a third he had enjoyed, and hoped long to enjoy, the pleasures of the chase. "And what then do you propose to give us?" said the astonished deputies. "Nothing," replied the Greek, "not a foot of land. If your master be desirous of peace, let him pay me, as an annual tribute, the sum which he receives from the trade and customs of Constantinople. On these terms, I may allow him to reign. If he refuses, it is war. I am not ignorant of the art of war, and I trust the event to God and my sword (56)." An expedition against the despot of Epirus was the first prelude of his arms. If a victory was followed by a defeat; if the race of the Comneni or Angeli survived in those mountains his efforts and his reign, the captivity of Villehardouin, prince of Achaia, deprived the Latins of the most active and powerful vassal of their expiring monarchy. The republics of Venice and Genoa disputed, in the first of their naval wars, the command of the sea and the commerce of the East. Pride and interest attached the Venetians to the defence of Constantinople: their rivals were tempted to promote the designs of her enemies, and the alliance of the Genoese with the schismatic conqueror provoked the indignation of the Latin church (57).

Intent on his great object, the emperor Michael visited in person and strengthened the troops and fortifications of Thrace. The remains of the Latins were driven from their last possessions: he assaulted without success the suburb of Galata; and corresponded

Constantinople recovered by the Greeks, A. D. 1261, July 25.

with a perfidious baron, who proved unwilling, or unable, to open the gates of the metropolis. The next spring, his favourite general, Alexius Strategopulus, whom he had decorated with the title of Cæsar, passed the Hellespont with eight hundred horse and some infantry (58), on a secret expedition. His instructions enjoined him to approach, to listen, to watch, but not to risk any doubtful or dangerous enterprise against the city. The adjacent territory between the Propontis and the Black Sea was cultivated by an hardy race of peasants and outlaws, exercised in arms, uncertain in their allegiance, but inclined by language, religion, and present advantage, to the party of the Greeks. They were styled the *volunteers* (59); and by their free service the army of Alexius, with the

[56] George Acropolita, c. 78. p. 89, 90. edit. Paris.

[57] The Greeks, ashamed of any foreign aid, disguise the alliance and succour of the Genoese; but the fact is proved by the testimony of J. Villani (Chron. l. vi. c. 71. in Muratori, Script. Rerum Italicarum, tom. xiii. p. 202, 203.) and William de Nangis (Annales de St. Louis, p. 248. in the Louvre Joinville), two impartial foreigners; and Urban IV. threatened to deprive Genoa of her archbishop.

[58] Some precautions must be used in reconciling the discordant numbers; the 800 soldiers of Nicetas, the 25,000 of Spandugino (apud Ducange, l. v. c. 24.); the Greeks and Scythians of Acropolita; and the numerous army of Michael, in the Epistles of pope Urban IV. (l. 129.)

[59] Θελήματαρίοι. They are described and named by Pachymer (l. ii. c. 14.).



regulars of Thrace and the Coman auxiliaries (60), was augmented to the number of five-and-twenty thousand men. By the ardour of the volunteers, and by his own ambition, the Cæsar was stimulated to disobey the precise orders of his master, in the just confidence that success would plead his pardon and reward. The weakness of Constantinople, and the distress and terror of the Latins, were familiar to the observation of the volunteers; and they represented the present moment as the most propitious to surprise and conquest. A rash youth, the new governor of the Venetian colony, had sailed away with thirty galleys, and the best of the French knights, on a wild expedition to Daphnusia, a town on the Black Sea, at the distance of forty leagues;\* and the remaining Latins were without strength or suspicion. They were informed that Alexius had passed the Hellespont; but their apprehensions were lulled by the smallness of his original numbers; and their imprudence had not watched the subsequent increase of his army. If he left his main body to second and support his operations, he might advance unperceived in the night with a chosen detachment. While some applied scaling-ladders to the lowest part of the walls, they were secure of an old Greek, who would introduce their companions through a subterraneous passage into his house; they could soon on the inside break an entrance through the golden gate, which had been long obstructed; and the conqueror would be in the heart of the city, before the Latins were conscious of their danger. After some debate, the Cæsar resigned himself to the faith of the volunteers; they were trusty, bold, and successful; and in describing the plan, I have already related the execution and success (61). But no sooner had Alexius passed the threshold of the golden gate, than he trembled at his own rashness; he paused, he deliberated; till the desperate volunteers urged him forwards, by the assurance that in retreat lay the greatest and most inevitable danger. Whilst the Cæsar kept his regulars in firm array, the Comans dispersed themselves on all sides; an alarm was sounded, and the threats of fire and pillage compelled the citizens to a decisive resolution. The Greeks of Constantinople remembered their native sovereigns; the Genoese merchants their recent alliance and Venetian foes; every quarter was in arms; and the air resounded with a general acclam-

[60] It is needless to seek these Comans in the deserts of Tartary, or even of Moldavia. A part of the horde had submitted to John Vatatzes, and was probably settled as a nursery of soldiers on some waste lands of Thrace [Cantacuzen. l. i. c. 2].

[61] The loss of Constantinople is briefly told by the Latins; the conquest is described with more satisfaction by the Greeks; by Acropolita (c. 85.), Pachymer [l. ii. s. 26, 27.], Nicephorus Gregoras [l. iv. c. 1, 2.]. See DuRoi, Hist. de C. P. l. v. c. 19—27.

\* According to several authorities, particularly the garrison of Constantinople. The Greek commander offered to surrender the town on the appearance of the Venetians.—M.

ation of "Long life and victory to Michael and John, the august emperors of the Romans!" Their rival, Baldwin, was awakened by the sound; but the most pressing danger could not prompt him to draw his sword in the defence of a city which he deserted, perhaps, with more pleasure than regret: he fled from the palace to the sea-shore, where he descried the welcome sails of the fleet returning from the vain and fruitless attempt on Daphnusia. Constantinople was irrecoverably lost; but the Latin emperor and the principal families embarked on board the Venetian galleys, and steered for the isle of Eubœa, and afterwards for Italy, where the royal fugitive was entertained by the pope and Sicilian king with a mixture of contempt and pity. From the loss of Constantinople to his death, he consumed thirteen years, soliciting the Catholic powers to join in his restoration: the lesson had been familiar to his youth; nor was his last exile more indigent or shameful than his three former pilgrimages to the courts of Europe. His son Philip was the heir of an ideal empire; and the pretensions of his daughter Catherine were transported by her marriage to Charles of Valois, the brother of Philip the Fair, king of France. The house of Courtenay was represented in the female line by successive alliances, till the title of emperor of Constantinople, too bulky and sonorous for a private name, modestly expired in silence and oblivion (62).

After this narrative of the expeditions of the Latins to Palestine and Constantinople, I cannot dismiss the subject without revolving the general consequences on the countries that were the scene, and on the nations that were the actors, of these memorable crusades (63). As soon as the arms of the Franks were withdrawn, the impression, though not the memory, was erased in the Mahometan realms of Egypt and Syria. The faithful disciples of the prophet were never tempted by a profane desire to study the laws or language of the idolaters; nor did the simplicity of their primitive manners receive the slightest alteration from their intercourse in peace and war with the unknown strangers of the West. The Greeks, who thought themselves proud, but who were only vain, showed a disposition somewhat less inflexible. In the efforts for the recovery of their empire, they emulated the valour, discipline, and tactics, of their antagonists. The modern literature of the West they might justly despise; but its free spirit would instruct them in the rights of man; and some institutions of public and private life were adopted

General  
consequences  
of the  
crusades.

[62] See the three last books (l. v.—viii.), and the genealogical tables of Ducage. In the year 1382, the titular emperor of Constantinople was James de Baux, duke of Andrin in the kingdom of Naples, the son of Margaret, daughter of Catherine de Valois, daughter of Catherine, daughter of Philip, son of Baldwin II. (Ducage, l. viii. c. 37, 38.). It is uncertain whether he left any posterity.

[63] Abulfels, who saw the conclusion of the crusades, speaks of the kingdoms of the Franks, and those of the Negroes, as equally unknown (Prolegom. ad Geograph.). Had he not disdained the Latin language, how easily might the Syrian prince have found books and interpreters!

from the French. The correspondence of Constantinople and Italy diffused the knowledge of the Latin tongue; and several of the fathers and classics were at length honoured with a Greek version (64). But the national and religious prejudices of the Orientals were inflamed by persecution; and the reign of the Latins confirmed the separation of the two churches.

If we compare, at the æra of the crusades, the Latins of Europe with the Greeks and Arabians, their respective degrees of knowledge, industry, and art, our rude ancestors must be content with the third rank in the scale of nations. Their successive improvement and present superiority may be ascribed to a peculiar energy of character, to an active and imitative spirit, unknown to their more polished rivals, who at that time were in a stationary or retrograde state. With such a disposition, the Latins should have derived the most early and essential benefits from a series of events which opened to their eyes the prospect of the world, and introduced them to a long and frequent intercourse with the more cultivated regions of the East. The first and most obvious progress was in trade and manufactures, in the arts which are strongly prompted by the thirst of wealth, the calls of necessity, and the gratification of the sense or vanity. Among the crowd of unthinking fanatics, a captive or a pilgrim might sometimes observe the superior refinements of Cairo and Constantinople: the first importer of windmills (65) was the benefactor of nations; and if such blessings are enjoyed without any grateful remembrance, history has condescended to notice the more apparent luxuries of silk and sugar, which were transported into Italy from Greece and Egypt. But the intellectual wants of the Latins were more slowly felt and supplied; the ardour of studious curiosity was awakened in Europe by different causes and more recent events; and, in the age of the crusades, they viewed with careless indifference the literature of the Greeks and Arabians. Some rudiments of mathematical and medicinal knowledge might be imparted in practice and in figures; necessity might produce some interpreters for the grosser business of merchants and soldiers; but the commerce of the Orientals had not diffused the study and knowledge of their languages in the schools of Europe (66). If a similar principle of religion repulsed the idiom of the Koran, it should have excited their patience and curiosity to

[64] A short and superficial account of these versions from Latin into Greek is given by Huet (*de Interpretatione et de claris Interpretibus*, p. 131—135.). Maximus Planudes, a monk of Constantinople (A. D. 1327—1353), has translated Cæsar's Commentaries, the *Somnium Scipionis*, the *Metamorphoses* and *Heroides* of Ovid, &c. (*Fabric. Bib. Græc.* tom. i. p. 533.).

[65] Windmills, first invented in the dry country of Asia Minor, were used in Normandy as early as the year 1105 (*Vie privée des Français*, tom. i. p. 42, 43. Ducange, *Gloss. Latin.* tom. iv. p. 474.).

[66] See the complaints of Roger Bacon (*Biographia Britannica*, vol. i. p. 418. Kippis's edition). If Bacon himself, or Gerbert, understood some Greek, they were prodigies, and owed nothing to the commerce of the East.

understand the original text of the Gospel; and the same grammar would have unfolded the sense of Plato and the beauties of Homer. Yet in a reign of sixty years, the Latins of Constantinople disdained the speech and learning of their subjects; and the manuscripts were the only treasures which the natives might enjoy without rapine or envy. Aristotle was indeed the oracle of the Western universities, but it was a barbarous Aristotle; and, instead of ascending to the fountain head, his Latin votaries humbly accepted a corrupt and remote version from the Jews and Moors of Andalusia. The principle of the crusades was a savage fanaticism; and the most important effects were analogous to the cause. Each pilgrim was ambitious to return with his sacred spoils, the relics of Greece and Palestine (67); and each relic was preceded and followed by a train of miracles and visions. The belief of the Catholics was corrupted by new legends, their practice by new superstitions; and the establishment of the inquisition, the mendicant orders of monks and friars, the last abuse of indulgences, and the final progress of idolatry, flowed from the baleful fountain of the holy war. The active spirit of the Latins preyed on the vitals of their reason and religion; and if the ninth and tenth centuries were the times of darkness, the thirteenth and fourteenth were the age of absurdity and fable.

In the profession of Christianity, in the cultivation of a fertile land, the northern conquerors of the Roman empire insensibly mingled with the provincials, and rekindled the embers of the arts of antiquity. Their settlements about the age of Charlemagne had acquired some degree of order and stability, when they were overwhelmed by new swarms of invaders, the Normans, Saracens (68), and Hungarians, who replunged the western countries of Europe into their former state of anarchy and barbarism. About the eleventh century, the second tempest had subsided by the expulsion or conversion of the enemies of Christendom: the tide of civilisation, which had so long ebbd, began to flow with a steady and accelerated course; and a fairer prospect was opened to the hopes and efforts of the rising generations. Great was the increase, and rapid the progress, during the two hundred years of the crusades; and some philosophers have applauded the propitious influence of these holy wars, which appear to me to have checked rather than forwarded the maturity of Europe (69). The lives and labours of mil-

[67] Such was the opinion of the great Leibnitz (*Œuvres de Fontenelle*, tom. v. p. 458.), a master of the history of the middle ages. I shall only instance the pedigree of the Carmelites, and the flight of the house of Loretto, which were both derived from Palestine.

[68] If I rank the Saracens with the Barbarians, it is only relative to their wars, or rather incursions, in Italy and France, where their sole purpose was to plunder and destroy.

[69] On this interesting subject, the progress of society in Europe, a strong ray of philosophical light has broke from Scotland in our own times; and it is with private as well as public regard, that I repeat the names of Hume, Robertson, and Adam Smith.

lions, which were buried in the East, would have been more profitably employed in the improvement of their native country: the accumulated stock of industry and wealth would have overflowed in navigation and trade; and the Latins would have been enriched and enlightened by a pure and friendly correspondence with the climates of the East. In one respect I can indeed perceive the accidental operation of the crusades, not so much in producing a benefit as in removing an evil. The larger portion of the inhabitants of Europe was chained to the soil, without freedom, or property, or knowledge; and the two orders of ecclesiastics and nobles, whose numbers were comparatively small, alone deserved the name of citizens and men. This oppressive system was supported by the arts of the clergy and the swords of the barons. The authority of the priests operated in the darker ages as a salutary antidote: they prevented the total extinction of letters, mitigated the fierceness of the times, sheltered the poor and defenceless, and preserved or revived the peace and order of civil society. But the independence, rapine, and discord, of the feudal lords were unmingled with any semblance of good; and every hope of industry and improvement was crushed by the iron weight of the martial aristocracy. Among the causes that undermined that Gothic edifice, a conspicuous place must be allowed to the crusades. The estates of the barons were dissipated, and their race was often extinguished, in these costly and perilous expeditions. Their poverty extorted from their pride those characters of freedom which unlocked the fetters of the slave, secured the farm of the peasant and the shop of the artificer, and gradually restored a substance and a soul to the most numerous and useful part of the community. The conflagration which destroyed the tall and barren trees of the forest gave air and scope to the vegetation of the smaller and nutritive plants of the soil.\*

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\* On the consequences of the crusades, compare the valuable Essay of Heeren, that of M. Chevalier d'Aillecourt, and a chapter of Mr. Foester's "*Mahometanism Unveiled*." I may ad-

more this gentleman's learning and industry without pledging myself to his wild theory of prophetic interpretation.—M.

## DIGRESSION ON THE FAMILY OF COURTENAY.

THE purple of three emperors, who have reigned at Constantinople, will authorise or excuse a digression on the origin and singular fortunes of the house of COURTENAY (70), in the three principal branches, I. Of Edessa; II. Of France; and, III. Of England; of which the last only has survived the revolutions of eight hundred years.

I. Before the introduction of trade, which scatters riches, and of knowledge, which dispels prejudice, the prerogative of birth is most strongly felt and most humbly acknowledged. In every age, the laws and manners of the Germans have discriminated the ranks of society: the dukes and counts, who shared the empire of Charlemagne, converted their office to an inheritance; and to his children, each feudal lord bequeathed his honour and his sword. The proudest families are content to lose, in the darkness of the middle ages, the tree of their pedigree, which, however deep and lofty, must ultimately rise from a plebeian root; and their historians must descend ten centuries below the Christian æra, before they can ascertain any lineal succession by the evidence of surnames, of arms, and of authentic records. With the first rays of light (71), we discern the nobility and opulence of Atho, a French knight: his nobility, in the rank and title of a nameless father; his opulence, in the foundation of the castle of Courtenay in the district of Gatinnois, about fifty-six miles to the south of Paris. From the reign of Robert, the son of Hugh Capet, the barons of Courtenay are conspicuous among the immediate vassals of the crown; and Joscelin, the grandson of Atho and a noble dame, is enrolled among the heroes of the first crusade. A domestic alliance (their mothers were sisters) attached him to the standard of Baldwin of Bruges, the second count of Edessa: a princely tie, which he was worthy to receive, and able to maintain, announces the number of his martial followers; and after the departure of his cousin, Joscelin himself was invested with the county of Edessa on both sides of the Euphrates. By the economy in peace, his territories were replenished with Latin and Syrian subjects; his magazines with corn, wine,

Origin of the  
family of  
Courtenay,  
A. D. 1020.

I. The counts  
of Edessa,  
A. D.  
1101—1152.

[70] I have applied, but not confined, myself to *A genealogical History of the noble and illustrious Family of Courtenay*, by Ezra Cleveland, Tutor to Sir William Courtenay, and Rector of Honiton; Exon. 1735, in folio. The first part is extracted from William of Tyre; the second from Bouchet's French history; and the third from various memorials, public, provincial, and private, of the Courtenays of Devonshire. The rector of Honiton has more gratitude than industry, and more industry than criticism.

[71] The primitive record of the family, is a passage of the continuator of Aimoin, a monk of Fleury, who wrote in the 11th century. See his Chronicle, in the *Historians of France* (tom. xi. p. 216.).

and oil; his castles with gold and silver, with arms and horses. In a holy warfare of thirty years, he was alternately a conqueror and a captive: but he died like a soldier, in an horse-litter at the head of his troops; and his last glance beheld the flight of the Turkish invaders who had presumed on his age and infirmities. His son and successor, of the same name, was less deficient in valour than in vigilance; but he sometimes forgot that dominion is acquired and maintained by the same arts. He challenged the hostility of the Turks, without securing the friendship of the prince of Antioch; and, amidst the peaceful luxury of Turbessel, in Syria (72), Joscelin neglected the defence of the Christian frontier beyond the Euphrates. In his absence, Zenghi, the first of the Atabeks, besieged and stormed his capital, Edessa, which was feebly defended by a timorous and disloyal crowd of Orientals: the Franks were oppressed in a bold attempt for its recovery, and Courtenay ended his days in the prison of Aleppo. He still left a fair and ample patrimony. But the victorious Turks oppressed on all sides the weakness of a widow and orphan; and, for the equivalent of an annual pension, they resigned to the Greek emperor the charge of defending, and the shame of losing, the last relics of the Latin conquest. The countess-dowager of Edessa retired to Jerusalem with her two children: the daughter, Agnes, became the wife and mother of a king; the son, Joscelin the Third, accepted the office of seneschal, the first of the kingdom, and held his new estates in Palestine by the service of fifty knights. His name appears with honour in all the transactions of peace and war; but he finally vanishes in the fall of Jerusalem; and the name of Courtenay, in this branch of Edessa, was lost by the marriage of his two daughters with a French and a German baron (73).

II. The  
Courtenays of  
France.

II. While Joscelin reigned beyond the Euphrates, his elder brother Milo, the son of Joscelin, the son of Atho, continued, near the Seine, to possess the castle of their fathers, which was at length inherited by Rainaud, or Reginald, the youngest of his three sons. Examples of genius or virtue must be rare in the annals of the oldest families; and, in a remote age, their pride will embrace a deed of rapine and violence; such, however, as could not be perpetrated without some superiority of courage, or, at least, of power. A descendant of Reginald of Courtenay may blush for the public robber, who stripped and imprisoned several merchants, after they had satisfied the king's duties, at Sens and Orleans. He will glory in the offence, since the bold offender could not be compelled to obedience

[72] Turbessel, or, as it is now styled, Telbesher, is fixed by D'Anville four-and-twenty miles from the great passage over the Euphrates at Zeugma.

[73] His possessions are distinguished in the *Annals of Jerusalem* (c. 326.) among the feudal territories of the kingdom, which must therefore have been collected between the years 1153 and 1187. His pedigree may be found in the *Lignages d'Outremer*, c. 16.

and restitution, till the regent and the count of Champagne prepared to march against him at the head of an army (74). Reginald bestowed his estates on his eldest daughter, and his daughter on the seventh son of king Louis the Fat; and their marriage was crowned with a numerous offspring. We might expect that a private should have merged in a royal name; and that the descendants of Peter of France and Elizabeth of Courtenay would have enjoyed the title and honours of princes of the blood. But this legitimate claim was long neglected and finally denied; and the causes of their disgrace will represent the story of this second branch. 1. Of all the families now extant, the most ancient, doubtless, and the most illustrious, is the house of France, which has occupied the same throne above eight hundred years, and descends, in a clear and lineal series of males, from the middle of the ninth century (75). In the age of the crusades, it was already revered both in the East and West. But from Hugh Capet to the marriage of Peter, no more than five reigns or generations had elapsed; and so precarious was their title, that the eldest sons, as a necessary precaution, were previously crowned during the lifetime of their fathers. The peers of France have long maintained their precedency before the younger branches of the royal line, nor had the princes of the blood, in the twelfth century, acquired that hereditary lustre which is now diffused over the most remote candidates for the succession. 2. The barons of Courtenay must have stood high in their own estimation, and in that of the world, since they could impose on the son of a king the obligation of adopting for himself and all his descendants the name and arms of their daughter and his wife. In the marriage of an heiress with her inferior or her equal, such exchange was often required and allowed: but as they continued to diverge from the regal stem, the sons of Louis the Fat were insensibly confounded with their maternal ancestors; and the new Courtenays might deserve to forfeit the honours of their birth, which a motive of interest had tempted them to renounce. 3. The shame was far more permanent than the reward, and a momentary blaze was followed by a long darkness. The eldest son of these nuptials, Peter of Cour-

Their  
alliance with  
the royal  
family.  
A. D. 1150.

[74] The rapine and satisfaction of Reginald de Courtenay, are preposterously arranged in the Epistles of the abbot and regent Suger (cxiv. cxvi.), the best memorial of the age (Duchesne, Scriptores Hist. Franc. tom. iv. p. 530.).

[75] In the beginning of the 11th century, after naming the father and grandfather of Hugh Capet, the monk Glaber is obliged to add, *cujus genus valde in-ante reperitur obsecrum*. Yet we are assured that the great grandfather of Hugh Capet was Robert the Strong, count of Anjou (A. D. 863—873), a noble Frank of Neustria, *Neustriacus . . . generosa stirpis, who was slain in the defence of his country against the Normans, dum patriam fines inebatur*. Beyond Robert, all is conjecture or fable. It is a probable conjecture, that the third race descended from the second by Childeric, the brother of Charles Martel. It is an absurd fable, that the second was allied to the first by the marriage of Ansbart, a Roman senator and the ancestor of St. Arnoul, with Blithild, a daughter of Clovis. L. The Saxo origin of the house of France is an ancient but incredible opinion. See a judicious memoir of M. de Fontenay (Mémoires de l'Académie des Inscriptions, tom. xx. p. 548—579.). He had promised to declare his own opinion in a second memoir, which has never appeared.



tenay, had married, as I have already mentioned, the sister of the counts of Flanders, the two first emperors of Constantinople: he rashly accepted the invitation of the barons of Romania; his two sons, Robert and Baldwin, successively held and lost the remains of the Latin empire in the East, and the grand-daughter of Baldwin the Second again mingled her blood with the blood of France and of Valois. To support the expenses of a troubled and transitory reign, their patrimonial estates were mortgaged or sold; and the last emperors of Constantinople depended on the annual charity of Rome and Naples.

While the elder brothers dissipated their wealth in romantic adventures, and the castle of Courtenay was profaned by a plebeian owner, the younger branches of that adopted name were propagated and multiplied. But their splendour was clouded by poverty and time: after the decease of Robert, great butler of France, they descended from princes to barons; the next generations were confounded with the simple gentry; the descendants of Hugh Capet could no longer be visible in the rural lords of Tanlay and of Champignelles. The more adventurous embraced without dishonour the profession of a soldier: the least active and opulent might sink, like their cousins of the branch of Dreux, into the condition of peasants. Their royal descent, in a dark period of four hundred years, became each day more obsolete and ambiguous; and their pedigree, instead of being enrolled in the annals of the kingdom, must be painfully searched by the minute diligence of heralds and genealogists. It was not till the end of the sixteenth century, on the accession of a family almost as remote as their own, that the princely spirit of the Courtenays again revived; and the question of the nobility, provoked them to assert the royalty, of their blood. They appealed to the justice and compassion of Henry the Fourth; obtained a favourable opinion from twenty lawyers of Italy and Germany, and modestly compared themselves to the descendants of king David, whose prerogatives were not impaired by the lapse of ages or the trade of a carpenter (76). But every ear was deaf, and every circumstance was adverse, to their lawful claims. The Bourbon kings were justified by the neglect of the Valois; the princes of the blood, more recent and lofty, disdained the alliance of this humble kindred: the parliament, without denying their proofs, eluded a dangerous precedent by an arbitrary distinction, and es-

(76) Of the various petitions, apologies, &c. published by the princes of Courtenay, I have seen the three following, all in octavo: 1. *De Stirpe et Origine Domus de Courtenay: addita sunt Responsa celeberrimorum Europe Jurisconsultorum*; Paris, 1607. 2. *Représentation du Procédé tenu à l'instance faite devant le Roi, par Messieurs de Courtenay, pour la conservation de l'Honneur et Dignité de leur Maison, branche de la royale Maison de France*; à Paris, 1613. 3. *Représentation du sujet qui a porté Messieurs de Salles et de Fruille, de la Maison de Courtenay, à se retirer hors du Royaume*, 1614. It was an homicide, for which the Courtenays expected to be pardoned, or tried, as princes of the blood.

established St. Louis as the first father of the royal line (77). A repetition of complaints and protests was repeatedly disregarded; and the hopeless pursuit was terminated in the present century by the death of the last male of the family (78). Their painful and anxious situation was alleviated by the pride of conscious virtue: they sternly rejected the temptations of fortune and favour; and a dying Courtenay would have sacrificed his son, if the youth could have renounced, for any temporal interest, the right and title of a legitimate prince of the blood of France (79).

III. According to the old register of Ford Abbey, the Courtenays of Devonshire are descended from prince *Florus*, the second son of Peter, and the grandson of Louis the Fat (80). This fable of the grateful or venal monks was too respectfully entertained by our antiquaries, Camden (81) and Dugdale (82): but it is so clearly repugnant to truth and time, that the rational pride of the family now refuses to accept this imaginary founder. Their most faithful historians believe, that after giving his daughter to the king's son, Reginald of Courtenay abandoned his possessions in France, and obtained from the English monarch a second wife and a new inheritance. It is certain, at least, that Henry the Second distinguished in his camps and councils, a Reginald, of the name and arms, and, as it may be fairly presumed, of the genuine race, of the Courtenays of France. The right of wardship enabled a feudal lord to reward his vassal with the marriage and estate of a noble heiress; and Reginald of Courtenay acquired a fair establishment in Devonshire, where his posterity has been seated above six hundred years (83). From a Norman baron, Baldwin de Brionis, who had been invested by the Conqueror, Hawise, the wife of Reginald, derived the honour of Okehampton, which was held by the service

III. The  
Courtenays of  
England.

(77) The sense of the parliaments is thus expressed by Titmuss: *Principis nomen nunquam in Gallia tributum, nisi illi qui per mares e regibus nostris originem repetunt; qui unec tantum a Ludovico nono beate memorie amiserant; nam Cortinai et Droceus, a Ludovico crasso genus decedentes, bedu inter eos minime recensentur.* A distinction of expediency rather than justice. The sanctity of Louis IX. could not invest him with any special prerogative, and all the descendants of Hugh Capet must be included in his original compact with the French nation.

(78) The last male of the Courtenays was Charles Roger, who died in the year 1730, without leaving any sons. The last female was Helene de Courtenay, who married Louis de Beaufremont. Her title of *Princesse du Sang Royal de France* was suppressed (February 1th, 1737) by an *arrêt* of the parliament of Paris.

(79) The singular anecdote to which I allude is related in the *Recueil des Pièces Intéressantes et peu connues* (Münstreich, 1786, in 4 vols. 12mo.); and the unknown editor quotes his author, who had received it from Helene de Courtenay, marquise de Beaufremont.

(80) Dugdale, *Monasticon Anglicanum*, vol. i. p. 186. Yet this fable must have been invented before the reign of Edward III. The profuse devotion of the three first generations to Ford Abbey, was followed by oppression on one side and ingratitude on the other; and in the sixth generation, the monks ceased to register the births, actions, and deaths of their patrons.

(81) In his *Britannia*, in the list of the lords of Devonshire. His expression, *e regio sanguine ortos credunt*, betrays, however, some doubt or suspicion.

(82) In his *Baronage*, F. I. p. 634. he refers to his own *Monasticon*. Should he not have corrected the register of Ford Abbey, and annihilated the phantom *Florus*, by the unquestionable evidence of the French historians?

(83) Besides the third and most valuable book of Cleveland's History, I have consulted Dugdale, the father of our genealogical science (*Baronage*, F. I. p. 634—645.).

The earls of  
Devonshire.

of ninety-three knights; and a female might claim the manly offices of hereditary viscount or sheriff, and of captain of the royal castle of Exeter. Their son Robert married the sister of the earl of Devon: at the end of a century, on the failure of the family of Rivers (84), his great-grandson, Hugh the Second, succeeded to a title which was still considered as a territorial dignity; and twelve earls of Devonshire, of the name of Courtenay, have flourished in a period of two hundred and twenty years. They were ranked among the chief of the barons of the realm; nor was it till after a strenuous dispute, that they yielded to the sief of Arundel, the first place in the parliament of England: their alliances were contracted with the noblest families, the Veres, Despencers, St. Johns, Talbots, Bohuns, and even the Plantagenets themselves; and in a contest with John of Lancaster, a Courtenay, bishop of London, and afterwards archbishop of Canterbury, might be accused of profane confidence in the strength and number of his kindred. In peace, the earls of Devon resided in their numerous castles and manors of the west: their ample revenue was appropriated to devotion and hospitality; and the epitaph of Edward, surnamed, from his misfortune, the *blind*, from his virtues, the *good*, earl, inculcates with much ingenuity a moral sentence, which may however be abused by thoughtless generosity. After a grateful commemoration of the fifty-five years of union and happiness, which he enjoyed with Mabel his wife, the good earl thus speaks from the tomb:—

What we gave, we have;  
What we spent, we had;  
What we left, we lost (85).

But their *losses*, in this sense, were far superior to their gifts and expenses; and their heirs, not less than the poor, were the objects of their paternal care. The sums which they paid for livery and seisin, attest the greatness of their possessions; and several estates have remained in their family since the thirteenth and fourteenth centuries. In war, the Courtenays of England fulfilled the duties, and deserved the honours, of chivalry. They were often entrusted to levy and command the militia of Devonshire and Cornwall; they often attended their supreme lord to the borders of Scotland; and in foreign service, for a stipulated price, they sometimes maintained fourscore men at arms and as many archers. By sea and land they fought under the standard of the Edwards and Henries: their names are conspicuous in battles, in tournaments, and in the original list

(84) This great family, de Ripuaria, de Redvers, de Rivers, ended, in Edward the Fifth's time, in Isabella de Fortibus, a famous and potent dowager, who long survived her brother and husband (Dugdale, Baronage, P. i. p. 254—257.).

(85) Cleveland, p. 142. By some it is assigned to a Rivers earl of Devon; but the English denotes the xvth, rather than the xliith, century.

of the Order of the Garter; three brothers shared the Spanish victory of the Black Prince; and in the lapse of six generations, the English Courtenays had learned to despise the nation and country from which they derived their origin. In the quarrel of the two roses, the earls of Devon adhered to the house of Lancaster, and three brothers successively died, either in the field or on the scaffold. Their honours and estates were restored by Henry the Seventh: a daughter of Edward the Fourth was not disgraced by the nuptials of a Courtenay; their son, who was created marquis of Exeter, enjoyed the favour of his cousin Henry the Eighth; and in the camp of Cloth of Gold, he broke a lance against the French monarch. But the favour of Henry was the prelude of disgrace; his disgrace was the signal of death; and of the victims of the jealous tyrant, the marquis of Exeter is one of the most noble and guiltless. His son Edward lived a prisoner in the Tower, and died an exile at Padua; and the secret love of queen Mary, whom he slighted, perhaps for the princess Elizabeth, has shed a romantic colour on the story of this beautiful youth. The relics of his patrimony were conveyed into strange families by the marriages of his four aunts; and his personal honours, as if they had been legally extinct, were revived by the patents of succeeding princes. But there still survived a lineal descendant of Hugh the first earl of Devon, a younger branch of the Courtenays, who have been seated at Powderham Castle above four hundred years, from the reign of Edward the Third to the present hour. Their estates have been increased by the grant and improvement of lands in Ireland, and they have been recently restored to the honours of the peerage. Yet the Courtenays still retain the plaintive motto, which asserts the innocence, and deplores the fall, of their ancient house (86). While they sigh for past greatness, they are doubtless sensible of present blessings: in the long series of the Courtenay annals, the most splendid æra is likewise the most unfortunate; nor can an opulent peer of Britain be inclined to envy the emperors of Constantinople, who wandered over Europe to solicit alms for the support of their dignity and the defence of their capital.

[86] *Ubi lapsus! Quid feci?* a motto which was probably adopted by the Powderham branch, after the loss of the earldom of Devonshire, &c. The primitive arms of the Courtenays were, *Or, three torteaux, Gules*, which seem to denote their affinity with Godfrey of Bouillon, and the ancient counts of Boulogne.

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